A PARAPHRASE AND ANNOTATIONS Upon the Books of the PSALMS.

A PARAPHRASE AND ANNOTATIONS Upon the Books of the PSALMS,

Briefly explaining the Difficulties thereof,

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A PREFACE.

Concerning the Duty, Practice, and conſtant Uſage of Pſalmody in the Church. The Benefits thereof. The Deſigne of this worke. The Literal and Prophetical ſenſes. The helps toward the Indagation of each. The Interpreters, eſpecially the Greek. The Spirit and Affections of Pſalmodiſts.

1. THE Duty and Benefits of *Pſalmody*, and the many excellencies of theſe Divine inſpired Books, cannot fitly be ſet out by any lower hand than that which firſt wrote them.

2. For the former of theſe, we are ſufficiently provided from this treaſury, *Pſal.* xxxiii. 1. *praiſe* (this of *Pſalmody* v. 2.) *is comely for the upright*; *Pſal.* xcii. 1, 2, 3. *It is a good thing to give thanks, to ſing praiſes, to ſhew forth thy loving kindneſs and thy faithfulneſs, upon the Pſaltery——with a ſolemn ſound*; cxxxv. 3. *Praiſe the Lord, for the Lord is good; ſing praiſes to his name, for it is pleaſant*; Lxxxi. 1, 2, 3, 4, 5. *Sing aloud, Take a Pſalm, Blow up the trumpet: For this was a ſtatute for Iſrael, and a law of the God of Jacob. This he ordeined in Joſeph for a teſtimony, when he went out through the land of Ægypt*; and very frequently elſewhere. And the ſumme of the teſtimonies is, that as it is the principal thing we know of the joyes of heaven, that we ſhall moſt ardently love and praiſe God there, and devoutly contend with the holy Angels, his ſupreme Miniſters, in ſounding forth the adorable excellencies of our Creator, Redeemer, and Sanctifier; ſo we are obliged by our holy calling and our

own many great ‖ intereſts, to take ſome antepaſt of thoſe celeſtial joyes in this lower kingdome of Heaven, and to ſpend no unconſiderable part of our preſent lives in this moſt bleſſed and holy imployment, wherein alſo thoſe Angels which ſhall then be our Præcentors are here pleaſed to follow, and attend our motions, and inviſibly to † aſſiſt in thoſe quires where they can finde meet company, the hearts, * pure and ‖ whole hearts, † the ſpirits and inflamed affections, and * voices of Pſalmodiſts.

‖ ἐδὲν, ἐδὲν ἄπως ἀνίσησι ψυχλὼ, καὶ πτερῷ, καὶ τῆς γῆς ἀπαλλάξθω, καὶ τῶν τῦ σώμαθ ἀπολύσι δεσμῶν, καὶ φιλοσοφῆν ποιῆ, καὶ πάντων κατεγελᾶν τῶν βιωτικῶν, ὡς μέλθ συμφωνίας, καὶ ῥυθμῷ συγκείμενον δεῖον ἆσμα. *Chryſ. Tom.* 1. p. 610. 2. Ἔνθα ἀρώματα, καὶ θυμιάματα, μέλιτται καλιεύσιν, ἔνθα δὲ μέλη πνεύματι· ἀλλ' ἐν τῷ πνεύματθ ἐρίπθαται χάρις, καὶ τὸ σῶμα καὶ τὴν ψυχὴν ἀγιάζει. *Ib.* l. 32, 34. Οἱ τὸν Δαβὶδ καλύπλες μὴ τῆς κιθάρας, ἔνδον τὸν Χριςὸν δι' ἄπτ καλῶσι. *Ib.* p. 611. 15. 1.

† μετ' ἀγγέλων ἄδεις, μετ' ἀγγέλων ὑμνεῖς, *Chryſoſt.* ſee *Note* a. on *Pſal.* cxxxviii.

Ψαλμὸς τὸ τῶν ἀγγέλων ἆσμα. *Baſil. Tom.* 1. p. 127. A. * *Pſal.* xxvi. 6. Τὸ ζητούμενον ἐνταῦθα ψυχὴ νήφουσα, διηγερμένη διάνοια, καρδία διαπεπυγμένη, λογισμὸς ἐρρωμένθ, συνειδὸς ἐκκεκαθαρμένον. *Chryſ. Tom.* 1. p. 611. 28.

‖ *Pſal.* cxxxviii. 1. † *Eph.* v. 18, 19

* Ἵνα ἀκέρα ἡ ψυχὴ τῆς γλώτλης, καὶ μὴ τὸ σῶμα μᾶλ λαλῇ τὰ ῥήματα, ἢ διάνοια δὲ ἔξω διαβάλλῃ, πανταχῆ πλανωμένη. *Chryſ. Tom.* 1. p. 610. 30. ἄπως ψάλλονθες ὥτε μελῳδίαν τῶν ῥημάτων ἐκ τὸ ῥυθμῦ τῆς φωνῆς καὶ τῆς ᾠδῆς τὸ πνεῦμα συμφωνίας ἀπορρήξαι. *Athanaſ. ad Marcellin. to.* 1. p. 961. B.

3. As for the latter, it is no otherwiſe to be fetcht from hence than as the Light commends Beauty to every Eye, and as the Matter it ſelfe ſpeaketh; this Type of *Chriſt*, the *Pſalmiſt*, having tranſcrib'd this part of his Character, that he hath not thought fit to *teſtify of himſelf*, any otherwiſe than the *works which he did bare witneſs of him.* For this therefore we muſt appeal to forreign teſtimonies, and therein not ſo much to the diffuſed Panegyricks which have been largely beſtowed on this holy Book by many of the * antient Fathers of the Church, as to the *Offices* of all Churches, *Jewiſh* (nay *Mahometane*) as well as *Chriſtian*, and the more private practiſes of Holy men in all Ages.

* ſee *Baſil. to.* 1. p. 125, 126, 127. and *Athanaſ. Ep. ad Marcellin.* throughout.

4. For the practice of the *Jewiſh* Church, we have 1 *Chron.* xv. 16. where the *Levites* are appointed to be *ſingers with inſtruments of Muſick, Pſalteries and Harps and Cymbals, ſounding, by lifting up the voice with joy; and to record, and to thank and to praiſe the Lord God of Iſrael*, ch. xvi. 4. And being thus prepared for the office, *David delivered this Pſalm to thanke the Lord, into the hand of Aſaph and his brethren,*

thren, v. 7. *Give thanks unto the Lord*—— in the words of *Pſal.* cv. 1. And this not only upon an extraordinary occaſion, to ſolemnize the carrying up of the Ark, but *to ſtand every morning to thank and praiſe the Lord, and alſo every evening*, ch. xxiii. 30. ולכל העלות, &c. *and to*, or *at every offering up* (ſo the LXXII rightly render it, ἐπὶ πάντων τῶν ἐπιφερομένων, *at all that is offered*) *of burnt-ſacrifices to the Lord in the Sabbaths, in the new-moons and on the feaſt dayes*, v. 31. And thereto the recital of their practice accords *Ecclus.* L. 15, 16, 18. *He poured out the ſweet-ſmelling ſavour*—— *Then ſhouted the ſonns of Aaron, and ſounded the ſilver trumpets, and made a great noiſe to be heard for a remembrance. The ſingers alſo ſang praiſes with their voices, with great variety of ſounds was there made ſweet melody.* So again 2 *Chron.* v. 12. the *Levites arraied in white linen, having Cymbals and pſalteries and harps, ſtood at the Eaſt end of the altar, and with them an hundred and twenty prieſts, ſounding with trumpets.* And *as the trumpeters and ſingers were as one, to make one ſound to be heard in praiſing and thanking the Lord, and when they lift up their voice with the trumpets and Cymbals and inſtruments of Muſick, ſaying, For he is good, for his mercy endureth for ever*, in the words of this *Pſalmiſt* ſo often repeated; then (in token of God's acceptation and approbation) *the houſe was filled with a cloud*, v. 13. *the glory of the Lord had filled the houſe of God*, v. 14.

5. This old copie of the *Jews* is at once tranſcribed, and confirmed, and recommended to all the world, by the ſignal practice of *Chriſt* himſelf in his great Reformation.

6. Beſide his many incidental reflexions on this Book of *Pſalms*, to prove his doctrine, and give account of himſelf; *Luk.* xx. 42. and xxiv. 44. *Mat.* xvi. 27. xxi. 16. xxv. 41. and xxvi. 23. *Joh.* x. 34. xv. 25. and xvii. 12. two ſignal inſtances are recorded for us: the one at the inſtitution of

the

the *Euchariſt*, *Mat.* xxvi. 30. ὑμνήσαντες ἐξῆλθον, *they ſung a Pſalm* (cloſed the whole action with a *hymn*) *and ſo went out.*

7. That this their ſinging was the recitation of the Paſchal *hymne*, or great *Hallelujah*, *Pſ.* cxiv. and the foure ſubſequent, is not expreſt by the Evangeliſt, yet is much more probable than the contrary opinion of thoſe that conceive it was a new *hymne* of *Chriſt's* effuſion, poſſibly the ſame which is recorded *Joh.* xvii. wherein it cannot be believed that the Diſciples had their parts, as the word ὑμνήσαντες muſt conclude they had in the ſinging this *hymne* or *hymns*. 'Tis evident our Saviour choſe to retein much more of the *Jewiſh* cuſtomes than that of the Paſchal *Pſalm* amounts to.

8. The other inſtance was that upon the Croſs (being now at the pouring out of his Peace-offering) *Mat.* xxvii. 46. *About the ninth houre* (the houre of Prayer) ἀνεβόησε φωνῇ μεγάλῃ, λέγων, *he* (*lift up his voice*, like a *Levites trumpet*) *reſounded with a loud voice, Eli, Eli, Lamma Sabachthani*, the expreſs words (in the Syriack reading) of the beginning of the xxii. *Pſal.* How much more of that or of the inſuing Pſalms he recited, the text advertiſeth us no farther, than that he concluded with the words of the xxxi. v. 5. So *S. Luke* tells us, Ch. xxiii. 46. *And when Jeſus had cried with a loud voice*, (which belongs to the former paſſage) *he ſaid, Father, into thy hands I commend my ſpirit: and having ſaid this, he gave up the Ghoſt.*

9. Here we ſee our Bleſſed Saviour, that had not the *ſpirit by meaſure*, that *ſpake as never man ſpake*, choſe yet to conclude his life, to entertein himſelf in his greateſt Agony, and at laſt to breath out his ſoule in this *Pſalmiſt's* forme of words rather than in his own. No tongue of men or Angels can invent a greater ℣, to ſet out the honour of any writing, or give us more reaſon to lay up in our minds the words

of

of the Martyr † *Hippolitus*, that *in the dayes of Antichriſt*, † Bib. Patr. Græc. Tom. 11. p. 357. B.
λειτουργία σβεδήσεται, ψαλμῳδία παυδήσεται, ἀνάγνωσις τῶν γεγραφῶν ἐκ εἰσακουσθήσεται, *Liturgie ſhall be extinguiſht, Pſalmody ſhall ceaſe, reading of the Scriptures ſhall not be heard.* In which three as the publick ſervice of God was by the ‖ Antients thought to conſiſt; ſo the deſtroying of all and each of them muſt needs be a branch, if not the whole body of *Antichriſtianiſme*, a direct contradiction to * *Chriſt*, who, by his own preſcription, or practice of each of theſe, impreſt a ſacred character on each.

‖ *Scriptura leguntur, Pſalmi canuntur, Adhortationes proferuntur, Petitiones delegantur.* Tertul. de An. c. ix. εἴτε ὁπὶ προσευχῆς, εἴτε ὁπὶ ψαλμῳδίας, εἴτε ὁπὶ διδασκαλίας— *Theodoret.* in 1 Cor. xiv. Τῶν εὐχῶν ὠφελήμεθα, καὶ τῶν ψαλμῶν, καὶ τῶν ἀναγνώσεων. *Nic. Cabaſila* ἑρμην. Λειτουργ. in *Bibl. Gr. Patr. Tom.* 11. p. 201.

* *Lu.* xi. 2. *Mat.* xxvi. 30. *Luke* iv. 17.

10. The uſe which the Apoſtles of *Chriſt* are recorded to have made of this Book bears proportion with theſe precedents.

11. In S. *Peters* ſpeech about *Judas* and his ſucceſſor, the directions are taken from hence *Act.* i. 16, 20. In his firſt Sermon to his countreymen, his proofs are from hence, *Act.* ii. 25, 31, 34. So again ch. iv. 11. And upon the delivery of him and *John* out of the Rulers hands, the whole company celebrate the news of it, ch. iv. 24. firſt in the words of *Ps.* cxlvi. 6. then of *Ps.* ii. 1, 2. ſo S. *Paul* in his Preaching *Act.* xiii. 22, 33, 35. in his Writings, *Rom.* iii. 4, 10. &c.-- viii. 36. x. 18. xi. 9. xv. 3, 9, 11. and oft elſewhere: and ſo in his Sufferings alſo, *Act.* xvi. 25. *At midnight* (one of the ſolemn hours of prayer and Pſalmody in the antient Church) *Paul* and *Silas* προσευχόμενοι ὕμνουν τὸν θεὸν, *in their office of prayer uſed an hymne* or *Pſalm* (one or more) alſo, and recited ſo loud that *the priſoners heard;* and this again ſignally accepted and rewarded by God with the *earth-quake*, and *opening of the doors*, and *looſing of their bands*, v. 26.

12. The uſe of theſe in the publick Aſſemblies, as early as the Apoſtles times, is intimated 1 *Cor.* xiv. 26. but diſtinctly ſet down 1 *Cor.* ii. 4. under the ſtyle of *propheſying*, *every man*

praying or propheſying (according to the importance of that phraſe 1 *Chron.* xxv. *Heman and Jeduthun ſhould propheſy with harps, with pſalteries and with cymbals,* v. 1. and *the ſons of Aſaph propheſied according to the order of the King,* v. 2. and *the ſons of Jeduthun propheſied with the harp, to give thanks and praiſe the Lord,* v. 3.) and in them, as in praying, all joyned, the whole aſſembly, in heart and voice, had all their common intereſt, women as well as men, *every woman that prayeth or propheſieth,* v. 5. though in other parts of the office they were not allowed to ſpeak, c. xiv. 34. yet *let us exalt his name together, Pſal.* xxxiv. 3. *young men and maidens, Pſal.* cxlviii. 12. and ſo ſtill ἐν ταῖς ἐκκλησίαις— οἱ τῶ κυρίῳ

‖ I. 1. Ep. 90. p. 29. A. ἀπόστολοι —— ψάλλειν τὰς γυναῖκας συνελῶς συνεχώρησαν, ſaith ‖ *Iſidore Peluſiote, the Apoſtles of Chriſt wiſely permitted that women ſhould ſing Pſalms in the Churches* (and he there mentions it as a moſt ſevere puniſhment to be inflicted on them for their miſdemeanours, τῆς ἐν ἐκκλησίᾳ ᾠδῆς πάυειν, *to be interdicted ſinging in the Church,* with which he joynes τῆς ἐν πόλει μονῆς, *the turning them out of the city.*)

13. Then for the more private uſe of them; S. *Paul's* preſcriptions are authentick teſtimony: *Eph.* v. 18, 19. where in oppoſition to the heathen *Orgia,* of *Bacchus's* Enthuſiaſts, he directs to *ſpeaking to themſelves in Pſalms and hymns and ſpiritual ſongs, ſinging and making melody in their hearts unto God;* and *Col.* iii. 16. *teaching and admoniſhing one another in Pſalms and hymns and ſpiritual ſongs, ſinging with grace in your hearts unto the Lord.* And ſo *S. James* alſo, ch. v. 13. *Is any merry? let him ſing Pſalms.*

14. How this exerciſe was frequented in all after-Ages in the Church, and made up a very great part of the Chriſtians devotions, both in the publick aſſembly and more privately in the Family, and yet in the greater retirement, in the Cloſet and the waking Bed, we need not ſeek in the hiſtories

hiſtories of the *Aſcetæ* and Recluſe, (many of which ſpent their whole time in this imployment, reciting the whole *Pſalter* daily, others weekly, none paſt an houre of Prayer without a conſiderable portion of it.) The Fathers of the Church aſſure us, that for thoſe that lived ‖ *in ſeculo, Pſalmody* was the conſtant attendant ſometimes of their † Meals, generally of their Buſineſs, in the ſhop and in the field, that they learnt the whole book by heart, * καὶ διὰ πάσης ἡλικίας διαλελῦσι ψάλλοντες, *and through their whole age continued ſinging*, or *ſaying Pſalms*; that whereas ‖ the cuſtome of the world had taught all to deceive the wearineſs or length of buſineſs by any kinde of *ſinging*, τὰς ψαλμὰς ἐπιτείχισεν ὁ Θεὸς ὥστε δμοῦ καὶ ἡδονὴν τὸ πρᾶγμα καὶ ὠφέλειαν εἶναι, *God had provided them Pſalms for their pleaſure and profit together*, that † *whilſt they did in appearance but ſing, they ſhould really be inſtructed*, and improved in *their ſouls*.

‖ τὰ τῶν ψαλμῶν λόγια καὶ ἐν οἴκοις μελῳδῶσι, καὶ ὁπὸ τῆς ἀγορᾶς ἀκροῶνται Basil. t. 1. p. 126. B. † ὁ ἔρως, μάλιστα δὲ ὁ τερπνάζη. Chryſ. t. 1. p. 610. l. 36. * Chryſ. Tom. 1. p. 854. 11. See *Ib.* p. 1054. 16. ‖ γυμνάσας ἰσχῦσαι, καὶ τῇ καρδίᾳ σοφίσαι. *Ib.* p. 610. 15.

† τὰ ἐναρμόνια ταῦτα μέλη τῶν ψαλμῶν ἡμῖν ἐπηνεύσαι, ἵνα οἱ παῖδες— τῷ μὲ δοκεῖν μελῳδῶσι, τῇ δ' ἀληθείᾳ τὰς ψυχὰς ἐκπαιδεύσαι. Baſil. tom. 1. p. 126. B.

15. The conſideration of theſe things, but eſpecially of the common intereſt of all ſorts and ſtates, Ages and Sexes, in this one great * treaſury and magazine, depoſited with the Church for the inriching and ſecuring of Souls, together with one ſadder reflection, which I had rather the Reader ſhould be told from ‖ S. *Chryſoſtome* than from me, have oft ſuggeſted, and at length perſwaded me † to make this attempt, to caſt in my mite into this Treaſury, my *Symbolum* toward ſo charitable a work, as is the indeavour that every man may be in ſome meaſure able to ſay with * S. *Paul*, ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοΐ, *I will ſing*, or *recite a Pſalm, with the ſpirit, I will do it with the underſtanding alſo.*

* κοινὸν τῶν Ψυχῶν ἰατρεῖον, κοινὸν τιμιώτατον ἀγαθῶν διδαγμάτων. Baſil. t. 1. 125. B. C. ‖ ὁ μικρὸς εἰς καθηγορίας λόγος, τὸ καθ' ἑκάστην ἡμέραν ψάλλοντας, καὶ διὰ σώματος φερόντας, μὴ ζητῆσαι

τῶν νοημάτων τὴν διάνοιαν τῶν ἐπιποκειμένων τοῖς ῥήμασιν. Tom. 1. p. 854. 13. and ἐν πρώτης ἡλικίας εἰς ἔσχατον γῆρας τὸν μελετῶντες τὸν ψαλμὸν διατελεῖτε, τὰ ῥήματα μόνον εἰδότες, καὶ παρακόπτοντα ἀσαυρῷ συναισθασμῷ, καὶ βαλάντιον ἀπορίπτετε ἐσφραγισμένον. *Ib.* 20.

† Φιλονικεῖν τὸν ἐκάστῳ ψαλμῷ νῦν ἐγκειμένον καταλαμβάνειν. Athanaſ. ad Marcell. to. 1. p. 960. A.

‖ 1 Cor. xiv. 15.

16. In order to which what is here attempted to be performed, together with the uſes which every pious Chriſtian may think fit to make of it, I am in this place to advertiſe the Reader.

17. For the firſt, The maine, if not onely, ſcope of the *Paraphraſe* and *Annotations* hath been to extricate and clear the literal importance of each *Pſalm*, whether that were more general, wherein all men indifferently were concerned, or more part cular; and that again either ſuch as concerned the Pſalmiſt onely in relation to ſome matter of fact in the ſtory of thoſe times, or ſuch as had a farther and more divine aſpect on *Chriſt*, the *Meſſias* of the world, who without queſtion is oft predicted in this Book of *Pſalms*, and either by *Chriſt* himſelf, or by his inſpired Apoſtles, acknowledged and atteſted to have been ſignally meant, and ſo to have given the world the moſt eminent completion of thoſe predictions.

18. Now becauſe the expounding of Prophecies is no eaſy taske, and eſpecially of thoſe poetick and prophetick writings which have had one immediate ſenſe, and completion in ſome other, and becauſe there is but one infallible clue to this labyrinth, the applications of ſuch places made by divine writers in the *New Teſtament*; I have therefore made uſe of that as oft as it was to be met with, and then advanced with confidence beyond what the letter, in its firſt or immediate ſenſe, ſuggeſted: But for all other paſſages, which by ſome kind of accommodation, or Anagogy, or Figure, or moral or ſpiritual ſenſe, were capable of being thus applied either to *Chriſt* or his *Church*, I have not frequently choſen to be thus adventurous, both becauſe I knew this was for the moſt part the product of phanſy, wherein all men are willing to reſerve their liberty, and neither needed to be directed, nor liked to be anticipated; and becauſe I was unwilling

willing to affix any ſenſe to Scripture, which I had not ſome degree of aſſurance that the *Holy Ghoſt* in the inſpired Writer had reſpect unto, who though he may have deſigned whatever the words are capable of, and ſo may have intended more ſenſes than one, yet cannot be proved to have done whatſoever he might have done. And therefore though I blame not the inlargements of their ſpirits, who extend themſelves to Allegorical and Tropological deſcants, ſo they be founded in the Literal ſenſe firſt ſecured; yet this latter was it which I had in my aime: and I both found and foreſaw a competent weight and number of difficulties in that, which as I was intent, by Gods help to overcome; ſo I was not willing to weaken, by diverting any part of my forces to what was more eaſy, but leſs neceſſary; conſidering eſpecially that this Book of *Pſalms* brought home thus plainly (and without any deſcant) to every mans underſtanding, would be able to yeeld him an intire Body of neceſſary *Theology*, in directions of life, fundamentals of Faith, and incentives and helps of Devotion, and copious and various matter of divine Meditation, which are ſufficient to recommend it to the Readers moſt diligent revolving, to which then thoſe Anagogies are likely to be conſequent of their own accord, as the reſult of a more paſſionate delight hovering over the more ſolid intellectual joy of converſing with God, and inriching his own Soule.

19. For the fetching out of this primary or literal ſenſe, oft veiled in Poetick colours, ſometimes more intricated whether by Ellipſes, or Trajections, but moſt frequently made doubtfull by the variety of notions of which the ſame *Hebrew* words are capable, my firſt reſort hath been to the antient learned literal Interpreters in many Languages, as they are lately publiſhed, with moſt advantage, by the great diligence and unwearied induſtry of my very worthy and learned friend Dr. *Walton*.

20. Of

20. Of theſe I muſt acknowledge the moſt advantageous directions to have been afforded me by the *Chaldee*, *Greek*, and *Syriack*; for as to the *Latine*, *Arabick*, and *Æthiopick*, they do ſo cloſely follow, and in a manner render the *Greek*, that the chief uſe of them hath been, to ſecure us of the antient reading of the *Greek*, which being ſometimes corrupted in the Autograph, is to be recovered by help of theſe Tranſcripts.

21. Of theſe three, the *Chaldee*, which is not ſo literal as the others pretend to be, but owns the liberty of a Paraphraſt, is yet as commodious as any to direct to the literal ſenſe, the very deſigne of a Paraphraſt being truly this, to render that fully in more words which an equal number could not ſufficiently expreſs. Yet hath not this made ſo full a proviſion for us, but that all other aids have ſometimes been little enough to ſtear us through the difficulty.

22. For the *Greek*, whether it be truly what the title aſſumes, the tranſlation of the LXXii. i. e. thoſe ſo many *Jews* in *Ptolemæus Philadelphus* his time, who were ſent him by the High Prieſt competently inſtructed to performe that work, I ſhall not take upon me to determine. For as I am no way convinced with the arguments of thoſe who affirme that thoſe LXXii. tranſlated no more than the *Law* of *Moſes*, as that ſtrictly ſignifies but the *Pentateuch* (when yet the title is inlarg'd (in *Chriſts* ſtyle *John* xii. 34. & xv. 25. and S. *Pauls Rom.* iii. 19.) to this Book of *Pſalms* peculiarly, and to the *Prophets* alſo 1 *Cor.* xiv. 21. and when the antienteſt Fathers of the Church, *Juſtin Martyr* in his Dialogue with *Trypho* the *Jew*, † *Irenæus*, * *Clemens Alexandrinus*, and ſo forward till S. *Hierome*, all uniformely produced their teſtimonies out of the *Prophets* and *Pſalms* as well as out of the *Pentateuch*, upon the authority of theſe LXXii. *Jews* which had thus rendred them) or that what they

† l. iii. c. 25.
* Strom. l. i.

they tranſlated, was by the burning of *Ptolemies* Library, in *Julius Ceſar's* time, irrecoverably loſt (when certeinly many copies of it had been tranſcribed before that time, which met not with that conflagration:) ſo neither am I obliged by the relation of the Cells, and other circumſtances (which *Juſtin* was told in *Ægypt*, over and above what we finde in *Ariſteas* or *Joſephus*) to conclude their interpretation a work of Gods peculiar conduct, and ſo to aſcribe, as ſome great Lights of the Church have done, their variations from the *Hebrew* to the ſame Spirit by which the Originals were firſt indited.

23. I ſhall only remember on this occaſion, what is obſerved by *Jeſus* the ſon of *Sirach*, in his Prologue to *Eccleſiaſticus*; where taking notice of the interpretation not only of the *Law*, but of the *Prophets* and other Books alſo, and in the next words ſetting down the time of his *coming into Ægypt, in the eight and thirtieth year* under *King Euergetes*, the immediate ſucceſſor of *Ptolemæus Philadelphus*, (and ſo may probably be underſtood to ſpeak of the LXXII. not long after the compiling their interpretation) he tells us withall that there was great difference betwixt the *Original* and the *Tranſlation*. And allowing it to have place in this of the *Pſalms*, as well as other books, (though I think as little in this as in moſt other) 'tis yet certein, that great uſe is to be made of it toward the preſent deſigne of interpreting the Original. And in gratitude for the many benefits thus received (but eſpecially becauſe this Tranſlation was the means of conveying the word of God unto the heathen, was in many Synagogues uſed by the *Jews* in and before *Chriſt's* time, as ‖ *Juſtine*, & † *Tertullian* & the * *Jews* themſelves aſſure us, was conſtantly cited and reſorted to by *Philo Judæus* in his writings, and frequently honoured by the writers of the *New Teſtament*, who retein their rendrings,

‖ *Apol.* II. and in *Paren.*
† *Apol.* c. XVIII.
* ſee *Gemara Hieroſol. tr. Sota* c. 7.

drings, even where they differ from the *Hebrew*, and laſtly, hath reteined that honour in the whole antient Church, which univerſally uſed and followed this tranſlation which we now have, and that without any queſtion but the LXXII. were the Authors of it) I have payed them a more peculiar reſpect and conſideration, very often examined their rendrings more nicely, and propoſed either my own or others opinions concerning the cauſes or grounds of their Variations: which I acknowledge to be more than was neceſſary to the work in hand, yet deemed it a παρεργον by which the learned Reader would be gratified, and the more unlearned not conſiderably diſturbed in his purſuit.

24. As for the *Syriack*, that alſo hath been often conducible to my undertaking, as departing frequently from the LXXII. where there was reaſon for ſo doing, and more ſimply rendring the Original than the *Chaldee*, as a Paraphraſt, pretended to do.

25. Beſides theſe, I have had the directions ſometimes of the *Jewiſh* Scholiaſts, eſpecially *Aben Ezra* and *Kimchi*, and ſometimes of the *Jewiſh Arab* Interpreter, and of *Abu Walid* and R. *Tanchum*; which three I wholly owe to the favour of my moſt learned friend Mr. *Pocock*, who hath thoſe Manuſcript rarities peculiar to his Library, and hath been forward to communicate them, and, which is more, his own great judgment in ſeveral difficulties, when I ſtood in need thereof. And by theſe and other helps which were more acceſsible, I at length atteined to that meaſure of underſtanding of this very obſcure divine Poeme, which is here communicated to the Reader by three ſteps or degrees; firſt, by ſome light *change* of the *Tranſlation*; ſecondly, by larger *Paraphraſe*; and thirdly to thoſe, that have the curioſity to deſire the reaſons of theſe, by way of *Annotations*.

26. And

26. And if what is here communicated prove in any proportion ſucceſſefull toward the deſigned end, the giving the Reader the plain underſtanding of this Book, it will then leave behinde it a manifold obligation to make uſe of it to his own greateſt advantage, not onely by ‖ *gathering* out of the whole, as from a *Panacea*, thoſe peculiar medicaments which may fit him in whatſoever occaſions; but by allotting himſelf every day of his life a *dimenſum* of heavenly meditation and devotion, converſing with God in thoſe † very words (they need not be refined, or put into Rhythme, to fit them for his turne; the Antients contented themſelves with the plain Proſe, and found it fitteſt for uſe) with which for this common end, the uſe and benefit of Mankinde, he ſo long ſince inſpired the *Pſalmiſt*.

‖ εὑρεῖν ἐν ἐκείνῳ τὰ ἑαυτῷ χαρίσασθαι τὰ ἰδίας ψυχῆς. *Athanaſ.* T. 1. p. 971. A. Λαμβάνειν ὡς ἐκ παραδείσου ὠφελείας πρὸς ὁτιῶν χρείαν ἑαυτὸν ἕκαστα συμορφᾶ. *Ibid.* p. 962. A. Ἐκλέγεσθαι χάριν ἔστιν αὐτῶν ἃ ἐκείνοις τέτακται εἰρημένα, καὶ

ὅπως ὡς πρὸς αὐτὸν τὰ γεγραμμένα λέγειν, καὶ συναναπαύεσθαι τοῖς γεγραμμένοις ἀναφέρειν τῷ Θεῷ. *Ibid.* B.

† Μὴ περιβαλέτω τις αὐτὰ τοῖς ἔξωθεν ῥήμασι πιθανῶς, μηδὲ πειραζέτω τὰς λέξεις μεταποιεῖν, ἢ ὅλως ἐναλλάσσειν· ἀλλ' ὅπως ἀπέχωσι τὰ γεγραμμένα λεγέτω, καὶ ψαλλέτω, ὥσπερ τοῖς τὰς διακονήσαντας ἁγίους αὐτὰ, ὁπηνίκα ἐσκόπουν τὰ ἑαυτῶν, συναναπαύεσθαι ἡμῖν, μᾶλλον δὲ ἵνα τὸ πνεῦμα τὸ λαλῆσαν ἐν τοῖς ἁγίοις, διοικῇ τὰς παρ' αὐτῶν λόγους ἐπιγνῶναι ἐκείνοις· συναναπαύεσθαι ἡμῖν. *Athanaſ. Ibid.* B. c.

27. Till by ſome better guidance men have acquired ſome competent underſtanding of the book, this *Paraphraſe* may poſſibly be uſefull in their retirements to be read verſe by verſe, together with the *Pſalm*; as Interlinears have been provided for novices in all languages: But when the *Pſalm* is underſtood, and the receſſes competently opened, then this deſigned help will but incumber the inſtructed Chriſtian, and ſo is in duty to be laid aſide, and changed for the indeavour of drawing to himſelf the moſt proper juice out of every line, and then inlarging his thoughts, and inflaming his zeal on each occaſion that the periods of the Pſalm ſhall ſeverally ſuggeſt, and the good Spirit of God excite in him, whether in relation to himſelfe or others.

28. To which purpoſe it is much to be wiſhed, that they that allot any conſtant part of their time to private Pſalmody, and to that end have, as the Antients preſcribed and practiſed, gotten the *Pſaltery* perfectly by heart (*quilibet vinitor*—— every tradeſman at his manual work having by this means the whole time of his labour a vacancy for his Devotion) would be carefull not onely to keep their hearts in ſtrict attendance on their tongues, that it may not degenerate into *lip-labour*, but alſo to give them a much greater ſcope of inlargement, to improve theſe impreſſes, to beat out this gold into plate and wire by Reflections, Applications, Soliloquies, and ſo to faſten theſe on the minde with references to the texts which ſuggeſted them, that they may be ſo many Topicks and helps of Memory, to bring back the ſame with all the advantages that united Devotions ſhall beget in them, when they recite the ſame in the publick Offices of the Church.

‖ſee Saint Hierome ad Marcellam Ep. xviii. & ad Letam Ep. iv. vii.

29. I have heard of ſome pious men, which have conſtantly completed the whole work of their private prayers by inlarging their meditations on the ſeveral petitions of the *Lords Prayer*; the profit whereof is probably much greater than of the ſame, or greater, ſpace laid out by others in the multiplied recitation of the ſame divine *Prayer*. And proportionably, the reciting a few Pſalms daily with theſe interpunctions of mental Devotion, ſuggeſted and animated and maintained by the native life and vigour which is in the Pſalms, may deſerve much to be preferred before the daily recitation of the whole *Pſalter*, whereof the devotions of ſome *Aſceticks* is ſaid to have conſiſted. The danger being very obvious, and eaſily foreſeen, that what is beaten out into immoderate length, will loſe of the maſſineſs; and nothing more fit to be averted in religious Offices, than their degenerating into heartleſs diſſpirited recitations.

30. That

30. That our Devotions, unto which the *Pſalter* is ſet to miniſter, may not be ſuch, we are 1. to take care that our ‖ lives bear ſome conformity with theſe patterns; and 2. very ſollicitouſly to attend and provide, that the *Pſalmiſt's* effuſions have the *Pſalmiſt's* ſpirit and affection to accompany them, that we borrow his hand & breath, as well as his inſtrument and ditties. The Antient Fathers of the Church are very preſſing on this Subject. *Forme thy ſpirit by the affection of the Pſalm,* † ſaith S. *Auguſtine. If it be the affection of Love, inkindle that within thy breaſt* (that thou mayeſt not ſpeak againſt thy ſenſe and knowledge and conſcience, when thou ſayſt, *I will love thee, O Lord my ſtrength.*) *If it be an affection of fear,* impreſſe that on thy ſoule, (and be not thy ſelfe an inſenſible anvile to ſuch ſtrokes of divine poeſy which thou chanteſt out to others, *O conſider this ye that forget God, leſt he pluck you away, and there be none to deliver you.*) *If it be an affection of deſire* which the *Pſalmiſt* in an holy tranſportation expreſſeth, let the ſame breath in thee, accounting, as S. *Chryſoſtome* minds thee on *Pſal.* xlii, that when thou reciteſt thoſe words, *Like as the hart deſireth the water-brooks, ſo longeth my ſoule after thee, O God,* thou haſt * ſealed a covenant, betrothed and ingaged thy ſoule to God, and muſt never have a coldneſſe or indifferency to him hereafter. *If it be the affection of gratitude, let thy ſoule be lifted up in praiſes,* come with affections this way inflamed, ſenſible of the weight of mercies of all kinds, ſpiritual and temporal, with all the inhanſements that the ſeaſonable application thereof to the extremities of thy wants can adde to thy preſervations, and pardons, and joyes: or elſe the reciting the *Hallelujahs* will be a moſt ridiculous piece of pageantry. And ſo likewiſe for the petitory part of

‖ τοιοῦτον δὲ καὶ σὺ ζηλώσεις βίον, ὃν ἔχων δὲ ταῦτα διορθούμενος λαλήσαντος ἄνδρες ἄγιοι. *Athanaſ. ad Marcellin. T. 1. p. 964. C.*

† *in Pſal. xxx. Conc. 3. Tuum ſpiritum affectu Pſalmi forma: ſi affectus ſit amoris, amā-*

* ὅταν ἀποφάλλῃς, συνθήκας εἶναι νόησον. *p. 615. 11.* Μὴ διὰ ῥημάτων μόνον, ἀλλὰ καὶ δι' αὐτῶν τῶν ἔργων ταύτην φάλλε τὴν ἀκολουθίαν. *Ib. l. 8.* Συνέθου τῷ Θεῷ, γεγαμηλιῶν ἐγγράφας χεῖρας χάρις καὶ μέλανος, διὰ τῆς φωνῆς ὡμολόγησας πάντων αὐτὸν μᾶλλον φιλεῖν, &c. *Ibid. l. 13.*

the *Pſalms*, let us be allwaies in a poſture ready for them, with our ſpirits minutely prepared to dart them up to heaven. *And* ‖ *whatever the affection be, Cor faciat quod verba ſignificant, Let the heart doe what the words ſignify.*

‖ *Aug. Ib.*

† *Caſſian* hath ſaid over the ſame thing more largely and earneſtly, *That we injoy this treaſure, it is neceſſary that we ſay the Pſalms with the ſame ſpirit with which they were compoſed, and accommodate them unto our ſelves in the ſame manner as if every one of us had compoſed them, or as if the Pſalmiſt had directed them purpoſely for our uſes; not ſatisfying our ſelves that they* had their *whole completion* in or by the *Prophet*, but diſcerning every of us our *own parts* ſtill to be performed and acted over in the *Pſalmiſts* words, by exciting in our ſelves the *ſame affections* which we diſcern to have been in *David* or in others at that time, *loving when he loves, fearing when he fears, hoping when he hopes, praiſing God when he praiſes, weeping for our own or others ſins when he weeps, begging what we want* with the like ſpirit wherein *his petitions are framed, loving our enemies when he ſhews love to his, praying for ours when he prayes for his, having zeal for the glory of God when the Pſalmiſt profeſſes it, humbling our ſelves when he is humbled, lifting up our ſpirit to heaven when he lifts up his, giving thanks for Gods mercies when he doth, delighting and rejoycing in the beauty of the Meſſias, and of the Church his Spouſe, when he is delighted and rejoyceth; when he relates the wonderfull works of God in the creation of the world, bringing his people out of Ægypt &c. admiring and glorifying God as he ſtands amazed and glorifies him; and when he mentions the puniſhments inflicted on rebellious ſinners, and rewards and favours beſtowed on the obedient, we likewiſe are to tremble when he trembles, and exult when he exults, and walk in the court of heaven, the ſanctuary, as he walks, and wiſh to dwell in it as he wiſhes:*

† *Col. x. c. x. et xi. Ad fruendum hoc theſauro neceſſe eſt eodem ſpiritu Pſalmos dicere quo fuerunt compoſiti—*

wiſhes: Finally, where he as a maſter teacheth, exhorts, reprehends, and directs the juſt man, each of us muſt ſuppoſe him ſpeaking to him, and anſwer him in ſuch due manner as the inſtruction of ſuch a Maſter exacts. And that we may in ſome meaſure performe this vital ſubſtantial part of our task, *Let us,* ſaith he, *at the beginning of the Pſalm, begge of God that light and affection and guſt and ſavour, with which David was affected when he made it, and that with the affection and deſire of obteining what he felt.*

31. And if it be here objected, Firſt, that there be many things in theſe *Pſalms* which are not agreeable to every mans condition, and ſo cannot at all times be attended with the ſpirit of the reciter, as the Euchariſtical *Pſalms* are not proper for him that is in diſtreſſe, &c. Secondly, that there are many which have no propriety to the ſpirit of any Chriſtian, as thoſe which are ſpent in calling down vengeance on Gods and the *Pſalmiſts* enemies, *Let them be confounded and put to ſhame that ſeek after my ſoule,* Pſal. xxxv. 4. *Let them be as chaffe before the wind, and let the Angel of the Lord chaſe them,* v. 5. *Let deſtruction come upon them at unawares*—— v. 8. and eſpecially *Pſal.* cix. allmoſt throughout: the anſwer will not be difficult. To the firſt, 1. that the very objection is a grant that the *Pſalms* contein devotions proper to the moſt diſtant conditions of all men, and then that which is no way agreeable to my preſent circumſtances, being yet moſt agreeable and accommodate to ſeveral other men, this is but a ſummons to my charity to ſwell above its own banks, and diffuſe it ſelfe to the refreſhing and ſupplying of others wants: and ſo this is not any defect, but an advantage in the *Pſalms,* which will never be complained of by thoſe which begin their forms as our *Saviour* directed, addreſſing them to the common Father and Redeemer

deemer of all men, and desire not to inclose benedictions, but take all others into a principal part of their care, and so can pray most zealously for any thing that any other Christian stands in need of. And yet 2. it will be hard to mention any thing which was ever fit for the *Psalmist* to say, which will not have some propriety to ‖ every of us, in whatsoever condition. 'Tis certain (as to the particular instance) that he that is in the greatest distresse, hath yet various matter for, and obligations to thanksgivings, when his very distress, which seems to set him at the greatest distance from it, is the most peculiar ingagement to it. Gods *taking* all *away*, bringing to the boiles and dunghill from the ease and splendor of the palace, is *Job's* summons to *blessing the name of the Lord*, as well as the memory of his greatest donatives: and the *Psalmist* oft assures us of the goodnesse and most valuable benefits of afflictions, and consequently teaches us the duty of blessing and magnifying our benefactor for the mercy of those wholsome, be they never so bitter, ingredients. And the same will be found appliable to all other affections of the *Psalmist*, which will seldome miss to meet seasonable matter to worke on in any mans breast, which wants not devotion to discern and bring it home to him.

‖ τὴν βίβλον ταύτην ὁ λαμβάνων, ψαλμὸς, ὡς ἰδίως ὄντας λόγους, ἀναγινώσκει· καὶ ὁ ἀκούων δὲ ὡς ἀυτὸς λέγων καταυπᾶται, καὶ σωδιατίθεται τοῖς τῶν ᾠδῶν ῥήμασιν, ὡς ἰδίων ἀυτῶ ὄντων. *Athanas. ad Marcellin.* T. 1. p. 966. B. Ὁ λέγων τὰ ἄλλα, ὡς ἴδια ῥήματα λαλῶν ὄζι, καὶ ὡς περὶ ἀυτῶ γεγραφότας ἀυτὸς ἔχει & ψάλλει— *Ib.* p. 967. A.

32. To the second Objection I shall not need accommodate any other answer, than the Reader will finde allready given in the Margin and Paraphrase and Annotation on *Psal.* xxxv. 4. and other the like, that the *Hebrew* is as capable of the Future as the Imperative mood and sense, and so the translation in all reason to be changed, יבשו—— not, *let them be confounded and put to shame*, but, *they shall blush and be ashamed, they shall be turned back*,

יהוה

יהיו *they ſhall be as chaffe before the wind, and the Angel of the Lord ſhall chaſe them, Their way* יהי *ſhall be darke and ſlippery, and the Angel of the Lord ſhall perſecute them, Deſtruction ſhall come upon him unawares, and his net that he hath hid ſhall catch himſelf, into that very deſtruction ſhall he fall.* That *David*, who was a Prophet inſpired by God with knowledge of future events, ſhould thus rather predict and denounce Gods juſt judgments on obſtinate ſinners, and that out of deſignes purely charitative, by denouncing to work repentance, that repentance might fruſtrate and cancel the denuntiation, is much more reaſonable for us to reſolve, than that in the ſpirit (when poſſibly without the power) of *Elias* he ſhould ſo frequently call for thunder from heaven either upon his own or Gods enemies. And in many places, particularly that of *Pſ.* cix. 'tis reaſonable to reſolve, that it is *Chriſt* himſelf that ſpeaketh in the Prophet, as being the perſon there principally concerned, and the completion moſt ſignal in many circumſtances there mentioned, the ſucceſſion eſpecially of *Matthias* in his Apoſtolical and Epiſcopal office. And then there remains no more queſtion or difficulty, how theſe and the like paſſages are to be accommodated to the Chriſtians affection and ſpirit, than how the plain denuntiations of the Goſpel are to be enterteined by it, *Except ye repent ye ſhall periſh*: *Indignation and anger and wrath upon every ſoule that doth ill*: *Our God is a conſuming fire*: *There remains no more ſacrifice for ſin, but a fearfull looking for of judgement and fiery indignation, which ſhall conſume the adverſary*: and many the like, which are to be admitted into the very bowels of the Soule, there to performe their work of Melting Contrition, Mortification and Reformation, to bruiſe the Soule and diſſolve it, and purge all the droſs out of it, and ſo refine and

prepare

prepare it for the uſes of Holineſs. 'Tis ordinarily ſaid, that the *Jews* were a typical people, the whole divine œconomy toward them is doctrinal and inſtructive to us, not immediately or literally, but by way of Anagogy; the ſeverity required of them toward the *Canaanites*, is to be tranſcribed by us no other way than by our diſpleaſure and revenges on our luſts and ſins, the greateſt enemies either of God or us. And thus our zeal and indignation may be ſeaſonably laid out, yea and our Anathemas (if we ſtill continue them in that forme) our ſolemn delivering them up to God's diſpleaſure, judgment and executions, without pleading their cauſe, or ſolliciting any reprieve for them.

33. If again it be objected, That many affections of the *Pſalmiſt* are much more divinely elevated than 'tis imaginable our dull earthy hearts ſhould keep pace with them, That the *Beatitudes* belong to thoſe which are much higher advanced than we are, That the profeſſions of love are exuberant, and but reproaches of our lukewarmeneſs, not paterns of formes for it: I anſwer, That 'tis moſt true that theſe divine flames are much above the common pitch, and were not meant ſo to our uſe, as to flatter us that we are, or may lawfully aſſume to be ſuch as *David* was, or as he by theſe pourtraitures deſired we ſhould be. Yet are there other proper advantages to be made of theſe. They that recite the *Beatitudes*, are to doe it with the ſincerity of honeſt hearts, aſpiring to that pitch, and begging God's grace and aſſiſtance to advance them to ſome meaſure of all thoſe practices to which thoſe *Beatitudes* are pronounced: they that take into their mouths *David's* forms of profeſſions of love, or faith, or zeal, or reſolute adherence and obedience to God, are thereby to reproach and excite their own defects,

fects, to humble themſelves before God, that they cannot pronounce them ſo vigorouſly as they ought, and to pray for that growth and ſpiritual proficiency, that at their next approaches to that part of the office they may performe it with more ſavour, and profeſſe with more truth what the *Pſalmiſt* calls us and teaches us to profeſſe.

34. Laſtly, for the ſweetneſſe of Gods Law, which is ſo oft proclaimed in theſe Books, the gratiouſneſſe of Gods precepts, not onely of the promiſes annext to them by way of future reward, but the reſultance of preſent joy and gratefulneſſe and agreeableneſſe, which diſcovers it ſelfe in every part of our obedience to Gods yoke, *more to be prized than gold, yea than much fine gold, ſweeter alſo than honey and the honey-combe*, and ſuch as when it is tried to the uttermoſt, the ſervant of the Lord not only willingly ſupports, but unfeignedly loves it; If we are not cordially able to joyne with the *Pſalmiſt* in theſe and the like expreſſions, then, as we need not be told 'tis for want of the like temper and frame of mind which he had, ſo we muſt hereby be directed, firſt to cure our appetites, and then to taſte and ſee, as the *Pſalmiſt* adviſes, ſolemnly to make our trialls, to gain this part of Chriſtian experience, which is not to be had but in a conſtant ſerious practice of all God's wayes; and then we ſhall not faile to ſee and diſcern *how gracious the Lord is*, and that there is not any ſuch probable way to the bleſſedneſſe even of this life, as that of adhering and keeping faſt to his precepts and directions, in oppoſition, and defiance, and abhorrence to all the falſe wiſdome and promiſes of the World.

35. I ſhall not now farther inlarge this περιπλαιον, by inquiring, as I had thought, into the *Meaſures* and *Muſick* of this Divine Poeſy. Of which as it is not eaſy to make any exact diſcoveries; ſo ſome imperfect obſervations, which are the utmoſt I can aſpire to, will not be ſufficient to excuſe the confidence of entring on a diſquiſition which no others have adventured to trace before me, nor found themſelves invited to it, either by the Helps which remain in this kinde, or the Profit that probably were to be reaped by it. The onely adviſe, with which I ſhall conclude, is, That in general we remember, that the whole Book is originally metrical, and ſo deſigned to conſort and united affections, and therefore ought to be diſtinguiſht, and have its uſe ſeparate from other *Scriptures* which are read in our preſence, and accordingly we ſit and hearken to them, and indeavour to remember them, and apply them to the increaſe of our ſpiritual knowledge; whereas this, as all the *Hymns* of the Church, belongs to the whole aſſembly of both ſexes, not as to Auditors, but to Actors: and therefore in this part of the Publick Service, whether ſaying or ſinging of *Pſalms*, every perſon of the Congregation is to preſerve his intereſt, with his voice and heart joyning in all, or at leaſt by mainteining his right to all by interpoſing in every other verſe, by way of Reſponſe and alternation. Which that it was the Primitive cuſtome, if we wanted other evidences, the Epiſtle of ‖ *Plinie* to *Trajane* would competently aſſure us, where he tells him of the cuſtome of the *Chriſtians* in their *cœtus*, *Carmen Chriſto, tanquam Deo, dicere ſecum invicem, to ſay one with another by turnes a verſe*, i. e. a *Pſalm* or *Hymne, to Chriſt, as unto God.* Which cuſtome (together with the reverend poſture

‖ Lib. x. Ep. 97.

of

of ſtanding aſſigned to this office of *Pſalmody*, and the Doxology at the end of every *Pſalm*, to teſtify what *Pliny* diſcovered, that we ſay our *Pſalms* to *Chriſt* as to God) upon what deliberations or deſignes it hath been indeavoured to be laid aſide, and the *Pſalms*, whilſt they are but in Proſe, barely read in the common mode of other *Scriptures*, and the people denied their parts in them (ſave when they are ſung in very ill Metre) I liſt not to conjecture; but ſhall hope, when we have atteined any part of the *Pſalmiſts* affections, to fit us for the office, it will be thought as fit for our Lips and Hearts, as for our Eares, to turne *Pſalmodiſts*.

H. Hammond.

Errata.

Page 13. col. 2. l. 6. read לְמַנַּצֵּחַ
p 20 col. 2 l 4 for ץ r. ך
p 28 col. 1 l 9 read עֲלֵיהֶם
p 35 marg. l 12 add † line 14 dele †
p 60 col. 1 l 31. for ש read ע
p 61 col. 1 l penult. r לִיבִין p 63 marg. l 13 for ך read ך col. 1 l 10 after the add ם
p 66 col. 1 line 9 for ל read ל
p 67 col. 2 line 14 read in one word בִּישַׁע line 16 for ו read ו
p 69 mar. l 6 r הַמִּית p 71 outer marg. l 10 for ך read ך
p 80 col. 2 line 1 for כל read כל
p 83 note 1 line 3 for אֵן read אֵין
p 89 col. 2 l 3 for כ read כ
p 92 col. 1 l penult. for ר read ד
p 103 col. 2 l 41 for ככ read כב
p 108 col. 1 l 35 read μηχανησάμενοι,
p 112 col. 1 l 38 for ר r ד for כ r כ
p 131 col. 1 l 31 for ך read ק p 152 col. 1 l 39 r הַפֵּחַ
p 158 col. 1 l 25 for ש read שׂ
p 392 col. 2 l 17 read χυνομυῖαν
p 400 col. 1 marg. l 3 r דִּמְעָה
p 465 col. 2 l 13 r לִימּוֹת
p 483 outer marg. l 1 read הַשָּׁמַיִם
p 498 col. 1 l 28 for he read heer
p 508 col. 1 l 14 for כ read כ
p 541 col. 2 l 48 for diſguiſing read diſagreeing
p 548 col. 2 l 42 dele to line 43 for the read to
p 579 marg. l 8 r add upon p 581 col. 1 l 19 r אֱלֹהֶיהָ
p 584 col. 1 l 24 read וְלִסְתֹּם
p 617 col. 1 line 43 read אֲנָמֶת
p 708 inner margin l 2 read וְיָ

THE [a] BOOK OF PSALMS.

[a] BOOK *of Psalms*] The *Hebrew* תְּהִלִּים from הָלַל which in *Piel* ſignifies to *praiſe*, or *celebrate*, or *de-prædicate*, doth import no more, than *hymnes* or *lauds*, accordingly the *ſinging* them is *Mat.* xxvi. 30. expreſt by ὑμνήσαντες, *having ſung an hymn.* But being, as they generally were, ſet to be ſung to *Muſical* inſtruments (ſee *Pſal.* cl.) i. e. *ſung* and *plai'd* together, which is the notion of ψάλλειν (ψαλτίς, κιθαριστής, ſaith *Heſychius*, and ψαλτήριον a *Pſalterie*, was, we know, a *Muſical* inſtrument, and ψαλάσσειν and ψάλλειν are in the antient *Gloſſaries* rendred ψηλαφᾶν and κινεῖν *gently to touch*, and *move*, as the *Muſician* touches the *Lute* or *Harp*) therefore the lxxii have not unfitly rendred it ψαλμοὶ, and thence the *Latine* and we *Pſalmi*, *Pſalms*, and the *Syriack*, ܡܙܡܘܪ̈ܐ from זָמַר to *modulate* either with *voice* or *inſtrument*, to *ſing* or *play*; ; and this title is made uſe of by S. *Luke* in the *New Teſtament Luke* 20. 42. βίβλος ψαλμῶν, *the Book of Pſalms.* The lxxii now read not the word βίβλος *book*, but either ſimply ψαλμοὶ *Pſalms*, or ψαλτήριον *Pſalterie* (which yet properly ſignifies the *inſtrument* to which the *Pſalms* were ſung, ſometimes called נֵבֶל from whence the *Latine nablium*, ſometimes עָשׂוֹר a *decachord* or *inſtrument* of *ten ſtrings*) but the *Syriack* as well as the *Hebrew* reteining that title, סֵפֶר תְּהִלִּים and ܣܦܪ ܡܙܡܘܪ̈ܐ *book of Pſalms*, and S. *Luke* citing it in that ſtyle, there is little reaſon to doubt, but this was the *antient Greek* inſcription of it. But this without queſtion prefixt here by † *Eſdras*, or whoſoever elſe it was, that made this *Collection* of *divine* hymns. For it is ſure that all theſe *Pſalms* are not the fruit or product of one *inſpired* brain. *David* indeed was the compoſer of many, if not moſt of them, who is therefore called the *ſweet Pſalmiſt* of *Iſrael* נְעִים זְמִרוֹת *ſweet in Pſalms*, or the compoſer of ſuch *ſweet melodies*, by whom the *Spirit of the Lord ſpake*, and his *word was in his tongue.* II *Sam.* xxiii. 1, 2. that man very highly valued, and advanced by God, a *King*, and the *ſource* of the *Jewiſh* Monarchie, as it was to ſpring from the tribe of *Judah*, and withall a *Prophet* by *God* inſpired (and accordingly as theſe *Pſalms* contein many ſignal predictions of the *Meſſias*, who was to ſpring from *Davids* loins, and ſo of *Gods* dealings under the *Goſpel* both with his *faithful* ſervants, and *obſtinate* enemies, ſo in the *Syriack* inſcription of them, to the *Hebrew* title, the *book of Pſalms*, is added ܕܕܘܝܕ ܡܠܟܐ ܘܢܒܝܐ *of David the King and Prophet.*) Unto other his titles, * S. *Auſtin* from the authority of II *Sam.* xxiii. 2. addes, *vir in Canticis eruditus, qui harmoniam Muſicam non*

[a] תְּהִלִּים

סֵפֶר תְּהִלִּים

† *Eſdrâ, quantum creditur, Pſalmos poſt captivitatem in unum librum collegente &c. Hilar. Prolog. in Pſal. p. 333.*

* *De Civ. Dei* l. 17. c. 14.

non vulgari voluptate ſed fidei voluntate dilexerat, that he was eminently skilled in canticles as one that loved muſical harmony with the will of faith (thereby to glorifie his *Creator* and *Redeemer*) and not from any *ſenſual pleaſure*, ſuch as men vulgarly take in *Muſick*. So * S. *Hierome* alſo, *David Simonides noſter, Pindarus, & Alcæus, Flaccus quoque, Catullus, & Serenus, Chriſtum lyra perſonat, & decachordo Pſalterio ab inferis ſuſcitat reſurgentem. Simonides, Pindar*, and *Alcæus* among the *Greeks*, and *Horace*, and *Catullus*, and *Serenus* among the *Latines*, were famous for their *Odes* or *Poetick* ſongs, but *David* to us ſupplies abundantly the place of all them, *ſounds Chriſt upon the harp, and with the ten ſtringed Pſalterie raiſeth* or celebrates his *riſing from Hades*. But the moſt illuſtrious title of this *Pſalmiſt* is, that he was the *Father* of that *line* from whence our *Saviour Chriſt* ſprang, and ſo was fitted above any other, by being the *firſt King* of that line, to be, in a ſignal manner, a *type* of him. But beſide *David*, ſome other there were, who compoſed ſome of theſe *Pſalms*; of *Moſes* there can be no queſtion, the *title* as well as *matter* of the *ninetieth Pſalm* aſſuring us it was written by him. For *Aſaph* alſo there is ſome probability, when of *Hezekiah* we read, that he *commanded the Levites to ſing praiſe unto the Lord with the words of David, and of Aſaph the Seer*, 2 *Chron.* 29.30. where *Aſaph* is ſet down to be, as a *Prophet*, ſo a *Pſalmiſt* alſo, and joyned with *David* as ſuch; and agreeably the *fiftieth Pſalm* inſcribed לְאָסָף *to Aſaph*, is by the *Chaldee* affirmed to be עַל יְדוֹי דְאָסָף *by the hand of Aſaph*, and ſo ſome others alſo. And although ל being a note of the *dative* caſe, may poſſibly ſignifie no more than that the Pſalm was *committed to* him, as to a *ſinger*, or *player* on inſtruments, as *Pſalms* are frequently inſcribed לַמְנַצֵּחַ *to the Prefect of his Muſick*, and then the *Chaldee* עַל יְדוֹי may alſo refer to that, according to that of 1 *Chron.* xvi. 7. where *David delivered the* cv *Pſalm into the hand of Aſaph and his brethren*, (and ſo 'tis evident the *thirty ninth Pſalm* which is expreſt to be *Davids*, is yet inſcribed לִידִיתוּן *to Jeduthun*, who as well as *Aſaph* is called the *Kings Seer* 11 *Chron.* xxxv. 15.) yet when 'tis remembred, that this is the form of *inſcribing Davids Pſalms*, לְדָוִד (ל being there taken for *of*, not *to*) and that of the ſeveral *Pſalms*, cv. xcvi. cvi. which are in part recited, 1 *Chron.* xvi. 8. &c. 23. &c. 34. 35, 36, 37. and ſaid to have been *delivered into the hand of Aſaph*, not one of them is now inſcribed לְאָסָף, it ſtill remains probable from the force of 11 *Chron.* xxix. 30. that לְאָסָף denotes *Aſaph* the *Compoſer* or *Author* of thoſe *Pſalms*. As for the others, which are found named in the *titles* of the *Pſalms*, the ſons of *Coreh*, *Eman*, *Ethan*, *Jeduthun*, it cannot be concluded, that thoſe *Pſalms* were compoſed by them, it being more probable, that they were to be *ſung* by them, as of the *ſons of Coreh* ſeems clear, or that it is upon ſome other account, that their names are there mentioned, of which ſomething ſhall be ſaid, when we come to thoſe *Pſalms*. Of ſome other *Pſalms* there is little doubt, but they were compoſed long after *David*, ſome in time of the captivity (particularly *Pſal.* cxxxvii. which mentions their *ſitting by the waters of Babylon*) and ſome at, and after their *return*, (to which purpoſe the *Syriack* underſtands all the *Pſalms* הַמַּעֲלוֹת of *degrees*, i. e. of *aſcending from Babylon*) the authors of which being not ſpecified, there is no ground for any *conjecture* in that matter.

* *ad Paulin.*

Of

Of other mens *various* opinions concerning the *Authors* of the *Pſalms*, the *reader* may reſort to *Sixtus Senenſis* on the one ſide, who from the authority of *Athanaſius* and *Cyprian* &c. aſcribes but *ſeventy three* to *David*, thoſe which have his name in their *Title*, and the reſt to *Moſes*, *Solomon*, *Aſaph*, *Ethan*, *Eman*, *Jeduthun*, and *three ſons* of *Coreh*; and to *Jacobus Peres*, who from *Origen*, *Ambroſe*, *Auguſtine*, *Hilarie*, *Caſſiodore*, makes *David* the *ſole* author of them all. Of which alſo ſee *Ludovicus Vives* on *S. Auguſtine de Civit. Dei* l. XVII. c. 14. Between theſe two *extremes*, the *middle* opinion ſeems to me moſt probable, upon the grounds which are here *premiſed*, and upon ſeveral prejudices, which lie againſt *each* extreme, which I ſhall not here inlarge to *inſert*; but onely adde, that if there were any (as [a] S. *Auguſtine* ſaith there were) which would allow *David* to be the Author of none of thoſe *Pſalms*, which were inſcribed *ipſi David* in the *dative* caſe, they of all others were moſt worthy *refuting*, there being no other form of mentioning *David* in any of the *Pſalms*, but that of לְדָוִד, which is by the *Latine* indifferently rendred, ſometimes *Pſalmus David*, ſometimes *ipſi David*, who yet ſure, if we will believe our *Saviour Luk.* xx. 42. was the *Author* of ſome of them.

[a] *De Civ. Dei* l. xvii. c. 14.

לְדָוִד

Of this סֵפֶר תְּהִלִּים *book of Pſalms*, there is, among ſome of the *Hebrews*, a *diviſion* into *five* parts, every of which is called סֵפֶר alſo, סֵפֶר שֵׁנִי the *ſecond book*, beginning at *Pſal.* XLII. סֵפֶר שְׁלִישִׁי: the *third book*, beginning at *Pſal.* LXXIII. סֵפֶר רְבִיעִי: the *fourth book* beginning at *Pſal.* XC. סֵפֶר חֲמִישִׁי the *fifth book* beginning at *Pſal.* CVII. And every of theſe *five* ſolemnly concluding with ſome ſpecial form of praiſing *God*, *Amen and Amen*, the three former, *Amen Hallelu-jah*, the *fourth*, *every thing that hath breath Hallelu-jah*, *praiſe the Lord*, the laſt. How antient this *diviſion* is appears no otherwiſe, than that it is obſerved in the Syriack tranſlation, ܬܪܝܨ ܙܒܘܪܐ *the ſecond book follows*, and ſo in the reſt, but neither in the *Chaldee* nor LXXII. And the *New-Teſtament*, which uſeth thoſe other forms of *citation*, *the book of Pſalms*, *Luk.* XX. 42. *Act.* I. 10. *the Pſalms Luk.* XXIV. 44. taking notice alſo of the more *minute* diviſion into *ſeveral Pſalms*, *the ſecond Pſalm*, *Act.* XIII. 33. and *another Pſalm* v. 35. doth not acknowledge *this* partition. Of which alſo it is *S. Hilaries* affirmation, that it was received but of *ſome* of the *Jewiſh writers*. *Aliqui Hebræorum eos in quinque libros diviſos volunt eſſe*, *ſome of the Hebrews will have them divided into five Books*, Others, it ſeems, not ſo dividing them. Of theſe *Books*, ſee note on *Pſ.* XL. *6.*

In that *leſſer* diviſion (introduced, ſaith [b] *Hilary*, by the LXXII. and owned by S. *Luke* in the *New-Teſtament*) into the *firſt*, *ſecond*, and *other Pſalms*, ſome variety alſo there is, the *ninth* and *tenth Pſalms*, which are ſeveral in the *Hebrew*, and *Chaldee*, and *Syriack*, being *united* and conjoyned, in the tranſlation, at leaſt the *copies* which we now have of the LXXII. and ſo in the *Latine* and *Arabick* and *Æthiopick*, which follow the LCXXII. And ſo from that *tenth Pſalm* forward, the numbers differ, the *eleventh* in the *Hebrew* being but the *tenth* in the *Greek*, &c. and ſo in the reſt to *Pſal.* CLVII. which being by the LXXII *divided* into two, their CXLVI. and CXLVII. (the latter of which begins at v. 12. *Praiſe the Lord*, *O Jeruſalem*, and is [c] now in our copies inſcribed, as ſome others, ἀλληλούϊα Ἀγγαίου καὶ Ζαχαρίου,

[b] *Prolog. in Pſal.* p. 334.

[c] *Nihil horum in authenticis* LXXII. *tranſlatorum libris ita editum reperitur* Hil. Prol. in Pſal. p. 332.

Haggæe's and *Zacharie's Allelujah*) by this means the number of CL. is compleated by the LXXII and those that follow them; as also by the *Syriack*, who though they joyne not the *tenth* to the *ninth Psalm*, yet unite CXIV. and CXV. and so would come short of the number also, if they did not, with the LXXII. divide the CXLVII. After the number of CL. thus made up, some *Greek copies* have XII more, but the *Syriack* sets this mark upon them, *there are some who have added* XII. *others,* ܠܐ ܡܬܟܬܒܝܢ ܠܗ̈ܘܢ *we want them not*; yet sets down the *first* of them, as being inscribed to *David*, and written as in his person, ὅτε ἐμονομάχησε τῷ Γολιάδ, *when he entred the lists with Goliah*: But this is acknowledged by the *Greek* inscription (ἔξωθεν ἀριθμοῦ) *to be without the number*, not at all taken notice of by the *Latine*; (probably the addition of some *Greek*) and so comes not into our present consideration.

Other divisions there are of the *Psalms*, as into *Pœnitential*, and *Eucharistical*, but all will not be comprized under this, or the like *divisions*. The *Syriack* take notice, in their *Postscript* to the *Psalms*, as of the number of the CL. *Psalms*, and *five books*, so of the *fifteen Psalms of Degrees*, and *sixty Lauds*. Of which somewhat will be said in their proper places.

THE

THE
FIRST PSALM.

The ſubject of this firſt Pſalm of the firſt partition, is the diſtant fate of pious and godleſs men, both in this, and the next life.

Paraphraſe.

1. *BLeſſed is the man that* ‖ *walketh not in the* [a] *Counſell of the ungodly, nor* † *ſtandeth in the way of ſinners, nor* * *ſitteth in* [b] *the* ‖ *ſeat of the ſcornful.*

‖ *hath not walked* לֹא הָלַךְ
† *ſtood* עָמַד
* *ſatt* יָשַׁב
‖ or *aſſembly*

He that aſpireth to any degree of felicity either in this life, or in another, muſt moſt circumſpectly guard himſelf (and by conſtant fervent prayer implore Gods aids) that he be not gained by any example, or invitation of the wicked men of the world, to joyn with them in any forbidden enterprize; Or if he have been thus inſnared, and ſeduced into the beginning of any ſuch courſe, then his ſecond care muſt be, that he abide not one minute in that ſtate of Rebellion, and danger, (wherein the longer he continues, the more he grieves, and repels the holy Spirit of God, and makes his return the more difficult,) but by true contrition, and confeſſion, and vow'd amendment, make his ſpeedy return unto God, and ſue out his timely pardon. Or if he have omitted this duty alſo, and continued ſome time in this unhappy courſe, yet at leaſt let him beware that he advance not to ſo high a degree of impiety, as either to deſpiſe the terrors of the Lord, and the chaſtiſements, which he ſends to awake, and amend men, or the Rebukes and Cenſures of Superiours, or the fraternal admonitions of equals, eſpecially, that he ſpeak not peace to his own ſoul, preſume not of any mercy from God, whileſt he continues in this ſtate, or of more efficacious grace from him, to fetch him out of it; Above all, that he do not aſſociate himſelf with thoſe, which do profeſſly all theſe; For all and every of them are ſo many wayes of Atheiſtical mocking of God, and contempt of all goodneſs, and the higheſt degrees of provocation. which muſt expect their doom from God, forſaking and obduration here, and eternal irremediable torments hereafter. (thus much for the negative.)

a. b.

2. *But his delight is in the law of the Lord, and in his law doth he meditate day and night.*

And not only ſo, but then alſo (poſitively) he muſt apply himſelf to a moſt ſerious ſtudy and conſideration of the whole law of God, and every ſingle precept thereof, and that in order to a ſincere uniform impartial obedience to it, nay, he muſt advance to a delight in it, diſcerning a moſt ſolid pleaſure, and ſatisfaction in the practice of all holy duties (of piety, and charity and ſobriety) and an emptineſs and loathſomeneſs (at leaſt comparatively with thoſe) in all the falſe joyes, that wicked men are ſo tranſported with, and upon theſe accounts, (both that he may exactly know his duty, in every part of it, and have this pleaſurable taſt of it) he muſt both ſtudy, and practiſe it continually, make theſe two the great deſignes of his whole life.

‖ *diviſions* † *yieldeth* יִתֵּן * *fall* ‖ *bringeth forth*

3. *And he ſhall be like a tree planted by the* [c] ‖ *rivers of water, that* † *bringeth forth his fruit in his ſeaſon, his leaf alſo ſhall not* [d] * *wither, and whatſoever he* ‖ *doth, ſhall proſper.*

He that doth thus, ſhall flouriſh in the Church of God, after the manner that a tree flouriſheth, that hath the advantage of water brought neer it in trenches, to refreſh it in time of drought; For thus ſhall the ſpirit of God, promiſed to all ſuch, aſſiſt and enable him to bring forth abundant fruit, and accordingly being thus enabled by this divine ſtrength, he will, upon all opportunities, multiply acts of all divine virtues. And even for outward things, which are not of the eſſence of true felicity (for ſuch only are exerciſes of virtue, our preſcribed way to a durable felicity) but yet are, here in this world, advantageous acceſſions and accompliſhments thereof, bearing the ſame proportion to the other, that leaves do to fruit (as leaves accompany, and adorn, and cover the fruits, and withall defend them from heat and cold, and help to the ripening of them, ſo theſe outward acceſſions are many wayes uſeful to the exerciſes of virtues) Theſe alſo ſhall in an emi-

c. d.

nent manner be preſerved to the pious man (Godlineſſe hath the promiſe of this life, 1 *Tim.*iv.8.) he ſhall have them richly to enjoy, 1 *Tim.*vi.17. i. e. firſt they ſhall yeild him a plentifull contentment and ſatisfaction, 1 *Tim.*vi.6. and ſecondly, he ſhall never fail to have ſuch a portion of them ſecured to him, as is perfectly fitteſt for his turn; And in a word, all his productions of all ſorts, his thoughts, his reſolutions, his actions, as well as his externall acceſſions, proportionable to the buds, and bloſſoms, and fruit, and not only leaves of the moſt flouriſhing tree, all wherein he is concern'd, ſhall by Gods ſpeciall bleſſing providence, continually watching over him, be exceedingly ſucceſſefull to him.

As for the wicked, they muſt expect a far diſtant fate, who

4. *The ungodly are not ſo, but are like the chaffe which the winde driveth away.*

being compared to the Godly, are ſo far from being like a well rooted and flouriſhing tree, that as huſks, and ſtraw, and chaffe, the moſt refuſe adherents unto fruit, they are unſetled and obnoxious to every blaſt, or in themſelves very empty and unprofitable, and accordingly ſhall be dealt with by God; When a day of winnowing comes (ſuch are all Gods ſeaſons of judgement, *Mat.*iii.12.) then ſhall the ſeparation be made, and their condition be very unlike one to the other; The ſolid fruit we know, abides, but the chaffe, and huſks, and duſt is carried away with the winde, *Pſal.* lxxxiii.13. *Job* xxi. 18. *Iſa* xli.16. And that is not all, for then, as to combuſtible matter (good for little elſe) the fire attends that winnowing, and burns up all the traſh, *Iſa.*v.44. *Pſal.*lxxxiii. 14. devours and conſumes it utterly (which the Greek, and Arabick, and Æthiopick, and vulgar latine expreſſe by adding [from the face of the earth.] And ſo it is with the wicked, when Gods judgements come, they violently ſeize on them, helpleſſe and comfortleſſe, and hurry them hence into a place of endleſſe miſery, where the worm never dies, and the fire is not quenched.

f. When therefore that finall doom comes, which ſhall

5. *Therefore the ungodly ſhall not ſtand in the judgement, nor ſinners in the* [f] *congregation of the righteous.*

repeal all the unequall judgements of this life, and repair them abundantly, who have here ſuffered cauſeleſly, when all both good and evil ſhall appear before that dreadfull tribunal, to receive the rewards of all their doings, theſe unhappy miſcreants ſhall not be able to abide the triall, ſhall have nothing to pleade for themſelves, their conſcience ſhall accuſe, and (as being ſelf-condemned) dragge them with ſhame and horrour to the place of their execution; or if they ſhall pretend to make any plea, they ſhall certainly miſcarry, and be caſt. The judgements of God, as of him that ſees the moſt ſecret receſſes of the very heart, bringing with him alſo an aſſembly of myriads of holy Angels and glorified Saints, who are able to teſtifie and convince any gainſayer, are managed with that ſeverity of uprightneſſe, that there is no hope of eſcaping that vengeance which is juſtly due to them for their impious courſe. They muſt have falſe and partiall Judges, from whom to expect abſolution or favour, but this being a moſt pure and juſt tribunal, they are ſure to meet with neither, or they ſhall have a farre diſtant fate from that which belongs to the righteous.

For the Lord ſees and beholds with mercy, and, according

6. *For the Lord knoweth the way of the righteous; but the way of the ungodly ſhall periſh.*

to the gracious tenour of the Euangelicall covenant, approves, and finally rewards all the good purpoſes and performances of the godly, his humble, obedient, penitent, faithfull ſervants, but for others, ſuch as go on impenitently and unreformed, on whom all his wiſe, and compaſſionate, and powerfull methods have yet wrought no change, they ſhall all be ſeverely adjudged by him. The courſe of ſin wherein now they go on preſumptuouſly and obſtinately, doth at the preſent moſt directly tend, and ſhall at the laſt moſt certainly bring them to eternal irremediable deſtruction. And all his long-ſuffering and abundant mercy ſhall not then ſtand them in any ſtead, to put off, or abate their torments.

Annotations on Pſal. I.

V. 1. *Counſell*] The *Hebrew* עֵצָה from יָעַץ *conſuluit, adviſing*, or *asking counſell*, vulgarly ſignifies the *reſult* of the *conſultation*, the *way*, whether *good* or *bad*, which is taken up on that *deliberation*, and agreeably the *Syriack* renders it here ܐܘܪܚܐ the *way*, the *Arabick*, the *Sentence*, or *reſolution*, or *determination*, conſequent to the *conſultation*. In this notion we finde it *Pſal.* xiv.6. *the counſell of the poor*, i.e. the *way*, and *courſe* (*viz.* of *piety*) which he adheres to; and *Pſal.*cvi.13. *Gods counſell* is to be interpreted by [his *works*] preceding in that verſe, *viz.*

a. עֵצָה

viz. that which he *purpoſed* to do for them (as *Pſal.*cvii.11. it muſt receive its *ſignification* from the *context*, which mentions not *works*, but *words* there, and ſo notes the *precepts* or *commands* of *God*) and accordingly *this* ſame word is once rendred ἔργον *work*, *Job* xxi. 16. and once ἐπιτήδευμα *way*, or *courſe* of life, which any man takes to, *good* or *bad*, *Pſal.*lxxxi.12. And ſo it muſt needs ſignifie here, that הָלַךְ [הָלַךְ *walking*] may agree with it, which noteth the *following* or *going* on in any *courſe*, that others have *traced* before us.

b. מוֹשַׁב V.1. *Seat*] *Hebrew* מוֹשַׁב from יָשַׁב *ſedit*, *literally* denotes *ſitting*, and ſo muſt be rendred, 1 *King.* x.5. and 2 *Chron.* ix. 4. the *ſitting of his ſervants*, and *Pſal.* cxxxix.2. *my down-ſitting*, and ſo *Lam.*iii.63. where yet the *Greek* have καθεδρα *ſeat*, or *chair*, or *place* of *ſitting*, as here, and in moſt *other* places. And if that be the *acception* of the word *here*, then it notes the *quiet repoſe*, and *ſecurity*, and *preſumption* of the *ſinner*, without any *regrets* or *diſturbances* in his *courſe*, or yet further, as a *chair* is a *ſeat* of *dignity* in a *School*, or *Synagogue*, or *Sanhedrim*, a *teaching* or *inſtructing* of others in the *courſe*, as a *Doctor* or *Profeſſor* of *impiety*. Beſide this, it ſignifies alſo an *aſſembly* or *conſeſſus*, ſo called, becauſe many *meeting* together in *conſultation*, the *poſture* of *ſitting* is there *generally* uſed, as moſt commodious. So *Pſa.*cvii.32. we fitly render it, *the aſſembly of the Elders*. And thus the *interlinear* here reade *in conſeſſu*, *in the aſſembly*, and the *Chaldee Paraphraſe* בְּסִיעַת in the *ſociety* or *congregation* (for ſo that Noun ſignifies among them, and is by * ſome *Learned* men thought to ſignifie in that one place, where it is uſed in the *Bible*, *Pſal.* lv.9. רוּחַ סְעָרָה רוּחַ סַעֲרָה *ventus congregationis*, a *whirlwinde*, or *aſſociated winde*) and then it muſt note *aſſociating* with this ſort of *Athieſtical ſcoffers*, and ſo the *Arabick* evidently underſtood it, rendring it (without any mention of *chair* or ſeat) *and hath not ſate with the ſcorners*. Theſe *two* ſenſes of the word having ſo reaſonable pretenſions to it, I have therefore retained *both* of them in the *Paraphraſe*, thereby to ſecure the Reader of the full importance of it.

* See *Schindler Pentagl.* p.1205. c.

c. פְּלָגִי V.3. *Rivers*] פְּלָגִי from פָּלַג *diviſit*, literally ſignifies *diviſions*, and may refer to the cuſtomes of *conveying* water to *orcharas* or *gardens*. A mention of it we have in *Deut.*xi.10. where of the land of *Ægypt*, 'tis ſaid, *thou watereds̄t it with thy foot as a garden of herbs*: where the *vulgar* reades, by way of *Paraphraſe*, *in hortorum morem*, *aquæ ducuntur irriguæ*, *after the manner of Gardens* (the *Syriack* addes, *which want watering*) *the waters are lead* or *brought to water it*, or *literally*, *by thy foot*, i.e. by *digging* (the work of the *foot*) *thou broughteſt water in trenches for the watering of it*. For thus in *Ægypt*, where they wanted *rain*, they did to all quarters *diſtribute* the *overflowings* of *Nilus*, by *cutting* of *trenches* or *ditches*, called *commata*, and *diacopi* (ſaith * *Hieron. Magius*) i.e. *cuts* or *diviſions* here. To this cuſtome and uſe of the word פְּלָגִי we have a reference *Prov.* xxi. 1. *The Kings heart is in the hands of the Lord*, we reade *as the rivers of waters*, the *interlinear* hath *pelagi*, the *Hebrew* פְּלָגִי retained (giving us farther to obſerve, that the *Greek* and *Latine* πέλαγος and *Pelagus* uſed for the *Sea*, hath this *origination*) the LXXII have ὁρμαὶ *ſtreams*, but the *vulgar* literally *diviſions*, *diviſions of waters*, i.e. as the *waters* that the *Gardiners* bring by *cutts* either from *ſprings* or *rivers* to their *gardens*, are by them *lead*

* *Miſcel.* l.1.c.x.

at

at pleasure, *backward* or *forward*, this way or that way, *diverted*, or *stope*, or *applied* in a *greater* or *lesse* plenty to *this* or *that* tree, as they direct it, so is the *heart* of the *King* in *Gods disposall*, and accordingly it follows, *he turneth it whither he will*. And this acceptation of the word is most commodious for this place also, speaking of a *fruit tree* that *flourisheth* exceedingly, for such are said to be planted in a *watered garden*, Isa. lviii. 11. and so are *fat*, as there it is said, likely to become very *fruitfull* by that means. And to that incline the LXXII reading διεξόδους, and the *Arabick*, and *Æthiopick*, and *vulgar latine*, all to the same sense, *decursus*, the *passages*, or *runnings* along of the *waters*.

d. יִבּוֹל

V. 3. *Wither*] יִבּוֹל from נָבַל *aruit, growing dry* or *withering*, may literally thus be rendred; But almost all the *ancient Interpreters* and *Paraphrasts* render it by the notion of *falling*, the *Targum* (and so the *Syriack*) לָא נְתִרִין *shall not fall*, and so *Isa.* i. 30. xxxiv. 4. xl. 7. and the *interlinear*, *non decidet*, the *vulgar*, *non defluunt*, the LXXII οὐκ ἀποῤῥυήσεται, all so *concordant* in the same sense of *falling*, that learned men think they either read or had an eye to נָפַל *cecidit*. But the decision is more clear from the *vulgar metonymy*, of the *cause* or *antecedent*, being set to note the *effect* or *consequent* also, for by this *figure* the *falling* of *leaves* being naturally *consequent* to the *withering* or *flagging* of them, the verb נָבַל that signifies *withering*, may fitly signifie that, and be used for *falling* also, and so most probably here, where לֹא יִבּוֹל *shall not wither*, is set *metaphorically* to signifie the continuance of all outward *accomplishments* to the *pious* man; their neither *losing* their *sap* and *verdure*, nor yet *falling* from him; the former notes his *contentment*, while he *enjoyes* them, the latter *Gods defence* to secure him in the quiet *enjoyment* of them; as when the *meek* have the promise to *possesse* the *earth*, and they that *honour* their *parents* to have *long life* in a *Canaan*; which though it must alwaies be understood *cum mixturâ crucis*, especially now under the *Gospel* (or else there could be no place left for *martyrdome*, or for the *exercising* the most *eminent* of *Christs precepts*, yet in generall speaking, the promise doth most fitly belong to, and is frequently repeated for the encouragement of all *godly men*: That they shall have an *antepast* of the *goodness* of *God*, a comfortable *enjoyment* (which consists more in a *competency*, than in the greatest load) of the good things of *this* life, whilest on *the ungodly he rains snares, fire, and brimstone*, a sad *portion* for them to *drink*, or enjoy here, though there were never an *arrear* behinde of *eternal hell*.

e. עָשָׂה

V. 3. *Doth*] Of the word עָשָׂה *fecit*, it may deserve to be noted, that as it belongs to *several* things, so particularly it is applied to *trees*, producing or *bringing forth fruit*, *Isa.* v. 4. *I lookt that it should bring forth*, לַעֲשׂוֹת *grapes*, וַיַּעַשׂ *and it brought forth wilde grapes*. So *Isa.* xxxvii. 31. וְעָשָׂה *and it shall bear fruit upward*. And so very often elsewhere: And accordingly in the *New Testament*, the *phrase* is most frequent, καρπὸν ποιεῖν *to make*, or *do*, i. e. to *bear*, or *bring forth fruit*, *Mat.* iii. 8. & 10. So that still the *similitude* is maintained in these *last* words of the *verse*, *like a tree planted by the divisions of waters, yeelding fruit in his season*, not so much as his *leaf withering*, *and whatsoever he bringeth forth, bud, blossome, or fruit, it shall prosper*.

f. עֵדָה

V. 5. *Congregation*] That עֵדָה from יָעַד *convocavit*, signifies an *assembly*,

aſſembly, there is no queſtion. All the difficulty is, who the *juſt* are here, of whom this *aſſembly* conſiſts, whether they that are mentioned *v.6.* under the ſame title, the *godly*, that ſhall be rewarded in that *judgement*, or the δίκαιοι τετελειωμένοι *Heb.*xii.23. the *juſt made perfect*, i.e. that have already received their *crown*, thoſe *Saints*, of whom the *Apoſtle* pronounceth, that they ſhall *judge the world*, 1 *Cor.*vi.2. taking in alſo the *Angels*, thoſe *holy myriads*, *Jude* 15. with whom God is there ſaid *to come to execute judgement upon all.* To the *latter* of theſe we are inclined by the *Septuagint*, who render it ἐν βουλῇ δικαίων, and ſo the *Vulgar Latine*, *in concilio*, *in the councel of the juſt*, for then, as *Mat.* v. we have mention of *two judicatures*, one by κρίσις the *judgement*, the other by συνέδριον the *Sanhedrim* or *Councel* (the great ſtanding *judicature* at *Jeruſalem*) ſo we have here κρίσιν and βουλὴν *judgement* and *councel*, moſt probably in the ſame ſenſe, and ſo the word עֵדָה once more rendred βουλὴ *Counſel*, *Numb.* xvi. 2. and frequently συναγωγὴ *aſſembly*, doth certainly ſignifie that *judicature* among the *Jews*; and ſo the *Chaldee* סיעת here uſed, was before taken for a *conſeſſus* (as was ſaid *v.1. note* [a]) and the *Syriack* and *Arabick*, and *Æthiopick*, all agree to it, the firſt rendring it ܟܢܘܫܐ *aſſembly*, the two other *Councel*. And then this is the clear meaning of it, that that *laſt doom* (or יוֹם *day*, as the *Chaldee* here render *judgement*; from whence we have ἡμέρα *day*, in the *New Teſtament* ſignifying *judgement*) is tranſacted by a *Court* of eminently juſt *perſons*, *God* the *juſt* and *righteous Judge*, ii *Tim.*iv.8. aſſiſted with a *Councel* of *Saints* and *holy Angels*, all of them *juſt* and *crown'd* as ſuch: And therefore there is no *appearing* for *wicked* men before that *tribunal*, they ſhall certainly be *condemned* by them. But the *parallel* betwixt *fruit* and *chaffe* may not improbably incline to the *former* ſenſe, that the ungodly ſhall not be able to *abide* the *winnowing* of the *divine judgement* (the *winde* of *Gods* vengeance *v.4.*) nor conſequently *remain* in the *company* of the *righteous*, who in ſtead of receiving *damage* by the fury of the *winde*, are only *purged* and *fixt* by it.

יוֹם

ἡμέρα

The Second Pſalme.

Paraphraſe.

THe ſecond of this firſt partition is a moſt divine mixture of hiſtory, and prophecy, certainly compoſed by *David*, and referring viſibly to his perſon, and both typically and propherically to Chriſt, and ſo underſtood expreſly by the writers of the New Teſtament. The firſt immediate occaſion and matter of it, ſeems to be the eſtating, and ſetling of *David* peaceably and triumphantly in his Kingdome, both of *Judah*, ii *Sam.*ii.4. and after ſome ſhort oppoſition, of *Iſrael* alſo, c.v.4. and ſoon after that, his taking of Zion from the Jebuſites, c.v.7. and poſſeſſing and enlarging it, v.9. (and bringing the Ark to it, c.vi.) after which *Hiram* King of Tyre preſents him, c. v.11. and *Toi* King of Hamath ſends his Embaſſadour to ſalute him, and bleſſe him c. viii. 10. Mean while other heathen Princes aſſault him, the *Philiſtims*, c.v.17,22. c.viii.1. and ſo likewiſe the Moabites, c.viii.2. the King of Zobah, v.3. the Syrians of Damaſcus, v.5. the Ammonites, and Amalekites, v.12. and ſo again; c.x. All which were wonderfully ſubdued by David, and the ſeveral victories recorded in thoſe Chapters. But beſide this firſt immediate, there is a ſecond more remote, but withall as literall (by the confeſſion of the Jews themſelves) and more eminent matter of it, A prophetick repreſentation of the Meſſias, viz, of Chriſts inauguration to his Regall, and Sacerdotall Offices,

offices, aſſaulted indeed, and violently oppoſed, and even crucified by the Jewiſh, and Romane Magiſtrates, *Act.* iv 25. but then victoriouſly raiſed from death by the power of his Father, *Act.* xiii. 33. and ſo exalted to his great offices, *Heb.* 1. 5. and v. 5. and *Rev.* 11. 27. and xix. 15. in the ſucceſſful exerciſes whereof all our ſalvation conſiſts.

a. It is to little purpoſe that the Philiſtims, and ſo many other neighbouring heathen nations round about, and unquiet ſpirits at home, raiſe warre againſt *David*, now ſeated in his throne by God; All their deſignes, and enterpriſes againſt him are blaſted by the Almighty, and prove ſucceſſeleſs, and ruinous to them. And ſo in like manner, all the oppoſition that Satan, and his inſtruments, Jews and Romans, *Act.* iv. 25. make againſt Chriſt, the ſon of *David*, anointed by his Father to a ſpiritual kingdome, a *Melchizedekian*, Royal Prieſthood, ſhall never prevail to hinder that great purpoſe of God, of bringing by this means all penitent believers to ſalvation.

1. *Why doe the* ‖ *heathen* [a] † *rage, and the people imagine a vain thing.*

‖ *Nations* גוים,
† *Conſpire aſſemble, tumultuate,*

b. The Princes and Governours of the Nations round about Judea, the Kings of the Philiſtims, and Moabites, and Damaſcenes, and many more roſe up againſt *David*, the Syrians joyned with *Hadadezer* King of *Zobah*. 2 *Sam.* viii. 5. and in ſo doing oppoſed the Lords anointed, one ſet up and ſupported by God in a ſpecial manner, and ſo in effect rebelled againſt God himſelf. In like manner did *Herod*, and *Pilate*, and the Jewiſh Sanhedrim make a ſolemn oppoſition, and conſpiracy againſt the Meſſias, Gods holy childe Jeſus, by him anointed *Act.* iv 27. and therein were fighters againſt God, *Act.* v. 39.

c. 2. *The Kings of the earth* [b] ‖ *ſet themſelves, and the rulers* [c] † *take counſel together againſt the Lord and againſt his anointed*, ſaying,

‖ *riſe up*
† *aſſemble*

d. Both of theſe alike reſolving that they would not by any means be ſubject, the Philiſtims &c. to *David*, the Jews &c. to Chriſt, and the divine laws and rites of Religion, by which either of their Kingdomes were to be governed.

3. *Let us break their bonds aſunder, and caſt away their* [d] ‖ *cords from us.*

‖ *or yokes*

But God that ruleth all things, and is much more powerfull than they, will defeat all their enterpriſes, and magnifie his divine providence, as in the ſecuring of *David*, and giving him victories over them all, ſo in erecting and inlarging of Chriſts Kingdome, and making the utmoſt of the malice of men and devils, as means of conſecrating him to that office of royall Prieſthood, to which God had deſigned him.

4. *He that* ‖ *ſitteth in the heavens ſhall laugh, the Lord ſhall have them in deriſion.*

‖ *dwelleth* יושב

All their enterpriſes, againſt this Government of Gods erecting, ſhall not attain any part of their deſire, but only provoke God to great ſeverities and terrible vengeances againſt them, remarkable ſlaughters in *Davids* time, upon his enemies, and under Chriſt's kingdome (the ſtate of Chriſtianity) upon the Jews and Romans.

5. *Then ſhall he ſpeak unto them in his wrath, and* ‖ *vex them in his ſore diſpleaſure.*

‖ *diſturbe, affright* יבהלמו

Meanwhile 'tis an eminent act of Gods power and mercy to *David*, that ſoon after his anointing in Hebron 2 *Sam.* v. 3. he overcame the Idolatrous Jebuſites, v. 6. and took the ſtrong hold of Zion, and made it the ſeat of his Kingdome, and placed the Ark of the Covenant there, and thereupon called it the Mountain of the Lord, the hill of holineſs, and there ſetled the Kingdome, long ſince forepromiſed by *Jacob* to the Tribe of Judah, but never fixed in that Tribe till now. And the like (but exceedingly more eminent) act of power and mercy it was in him, to ſeat Chriſt in his ſpiritual throne, in the hearts of all faithful Chriſtians, poſſeſt before his coming by heathen ſins, and truſting to falſe Idol Gods, parallel to the lame and the blind, 2 *Sam.* v. 16. (*i. e.* not improbably the Jebuſites images, Teraphims, or the like, which could neither goe nor ſee, and yet were confided in by them, that they would defend their city.)

6. *Yet have I* ‖ *ſet my King upon my holy hill of Sion.*

‖ *or anointed* נסכתי

e. Now was that Covenant ſolemnly ſealed, and ratified to *David*, which he is therefore to publiſh unto all, ſo as it ſhall be in force againſt all perſons that ſhall tranſgreſs it, that at this time God hath taken the kingdome from the houſe of *Saul* (*Iſhboſheth* being now ſlain 2 *Sam.* iv. 6.) and ſettled it upon *David*, who was anointed over Iſrael alſo, 2 *Sam.* v. 3.

f. 7. *I will* ‖ *declare the* [e] *decree, The Lord hath ſaid unto me, Thou art my* [f] *ſonne, this day have I* [f] *begotten thee.*

‖ *promulgate, or tell of a decree, or Covenant,*

given

given him the Rule over his own people, ſett him up, as his own ſon, an image of his ſupremacy, having at length delivered him from the power of all his enemies, and ſet him victoriouſly on his throne in Sion, which is a kinde of birth-day to him, the day of his inauguration, the birth-day of his power, though not his perſon, of his kingdome, though not of the King, and this much more conſiderable than the other. And in the parallel, the Evangelical Covenant is now ſealed to Chriſt, and in him to all faithful Chriſtians, a Covenant to be publiſh't to all the world, and the foundation of it laid in the death or rather the reſurrection of Chriſt, the eternal ſon of God, who having taken our mortal fleſh, and therein offered up a full ſacrifice, and ſatisfaction for the ſins of the world, the third day after, was brought forth (as by a new birth) out of the wombe of the grave, (See *Act.* xiii 33.) now never to die again, and thereby hath aſcertain'd unto us, (as many as ſpiritually partake of theſe, that die unto ſin, and live again to righteouſneſſe,) a bleſſed immortal life.

‖ *nations* † *ends or borders of the land.*

8. *Aske of me, and I ſhall give thee the* ‖ *heathen for thine inheritance, and the* g † *outmoſt parts of the earth for thy poſſeſſion.*

To this is conſequent, as a free, and ſpecial mercy of Gods, the inlarging of this his Kingdome, not only to the inhabitants of Judea, but to many other heathen nations, the Philiſtims, Moabites, Ammonites, Idumeans, and Syrians &c. who were all ſubdued by *David*, through the power of God, 2 *Sam.* v. and viii. and x. and ſubjected to him. And ſo upon the Reſurrection and Aſcenſion of Chriſt, by the wonderfull bleſſing of God upon the preaching of the Apoſtles, not only the Jews (many thouſands of them *Rev.* vii.) but the heathens over all the world, were brought in, to the faith of Chriſt. g.

‖ or *rule*, or *feed*

9. *Thou ſhalt* h ‖ *break them with a rod of iron, thou ſhalt daſh them in pieces like a Potters veſſel.*

All theſe neighbouring enemies that riſe up againſt him, ſhall he ſubdue, and ſlay great multitudes of them: And ſo ſhall Chriſt deal with his enemies, Jews and Heathens, ſubdue ſome, and deſtroy the impregnable, and obdurate. h.

‖ *And now beware*, or *take care to underſtand* † *reformed*

10. i ‖ *Be wiſe now therefore, O ye Kings, be* i ‖ *inſtructed ye Judges of the Earth.*

This therefore may be fit matter of admonition to all neighbour Princes, as they tender their own welfare, that they endeavour to profit by others ſufferings, and not fall fooliſhly into the ſame danger; that timely they make their peace, and enter into league with *David*, and undertake the ſervice of the true God, which he profeſſes. And in like manner when Chriſt is raiſed from the dead by his divine power, and ſo inſtated in his office of royall Prieſthood, it will neerly concern all theſe, that have hitherto ſtood out againſt him, the Governors and people of Judea, and all others over all the world, that have lived in oppoſition to God, to repent, and reform at the preaching of the Apoſtles. i. i.

11. *Serve the Lord with* k *fear, and rejoyce with trembling.*

Set your ſelves diligently and ſollicitouſly to the ſervice and obedience of God, the God of *David*, and be extremely careful, that ye diſpleaſe him not; And eſpecially, when the faith of Chriſt comes to be preacht, and thoſe doctrines of purity, and charity &c. which he brought into the world, men muſt be careful to ſubmit themſeves to it, and obey it moſt circumſpectly, and then they will finde all matter of joy and pleaſure, and even of exultancy in ſo doing, Chriſts yoke is not only an eaſie, but withall a moſt gracious yoke, the moſt happy way to a cheerful, joyous courſe of living here, and raigning eternally, therefore the ſerving him moſt diligently, and rejoycing in that ſervice, are very reconcileable, cannot one be ſeparated from the other. k.

‖ *ſuddenly kindled*, כִּמְעַט See Pſalm lxxxi. 14. ‖ *fly, or betake themſelves to*

12. l *Kiſſe the ſonne leſt he be angry and ye* m *periſh from the way, when his wrath is* ‖ *kindled, but a little; Bleſſed are all they that* n ‖ *put their truſt in him.*

In reſpect of *David* the anointed King, and ſo ſon of God (v. 7.) It is the neceſſary courſe for all the neighbouring Princes, to do, as *Hiram* King of *Tyre*, and *Toi* King of *Hamath* have done, the former ſending him ſumptuous preſents by his Embaſſadors, 2 *Sam.* v. 11. the latter ſending his own ſon *Joram* to ſalute him, and treat of entring a league and confederation with him, c. viii. 10. If they neglect their opportunity, and either aſſociate with his enemies, or ſtand by unconcern'd, they will ſuddenly provoke him, and pay dearly for it, be ſadly deſtroyed. Whoſoever ſhall by any oppoſition or neglect offend him, will experimentally finde what a care God Almighty hath of him, and how ſeverely he will deal with all thoſe, that being thus admoniſhed, do not ſpeedily make applications and addreſſes to him. And ſo will it as nearly concern all the Jewiſh, and heathen people, to whom Chriſt is revealed, to adore, and addreſs to him (as unto the eternal God, coequal with his Father, who alone can protect thoſe, that apply themſelves to him) to lay down all their inſtruments of hoſtility (their former ſins) and diligently endeavour to pacifie him, and to that end ſincerely enter into a confederation, l. m. n.

on, and covenant with him, If they ſhall ſtand out, and not acknowledge his divine power, now he is riſen from the dead, but continue to provoke him ſtill, they will certainly have their portion with his enemies, be deſtroyed with the Jews, or after the like manner, that the Jews were, when the Romans came in, and wrought a horrid deſolation among them, and only the believing Chriſtian Jews, by obeying Chriſts directions, were delivered out of it.

Annotations on Pſal. 11.

a. רָגַשׁ

V. 1. *Rage*] The notion of רָגַשׁ in the *Syriack* and *Chaldee* is to *convene* or *aſſemble* to *counſel*, ſo *Dan.* vi. 7. the *Preſidents* and *Princes* תַּרְגְּשׁוּ we read *conſulted*, *conſilium inierunt*, ſaith the *vulgar Latine*, συνεβουλεύσαντο, the *Greek*, and ſo the *Arabick* alſo, and *Syriack*, they *decreed*, all agreeing that it ſignifies there an *aſſembling* and *agreeing* together in *Counſel*, and ſo the *context* there inforces, the deſigne of it being the making a *Decree* the *reſult* of a *Conſultation*. And thus it will beſt belong to the *Prophetical* ſenſe, and referre diſtinctly to the *aſſembling* of the *Sanhedrim* of the *Jews*, and *Pilate*, to the *condemning* and *crucifying* of *Chriſt*. The word alſo belongs to any *aſſembling* together, ſuch as to the *houſe* of *God*, Pſal. lv. 14. *we walked unto the houſe of God* בְּרָגֶשׁ *in company*, the lxxii. read ἐν ὁμονοίᾳ *in concord*, and ſo the *Syriack in concord*; the *Æthiopick*, and *Arabick*, *with one* or *the ſame heart*, but eſpecially to a *tumultuous aſſembly*, and therefore the *interlinear* ſo renders it even in that place of *Daniel*, *tumultuariè convenerunt*, as here *tumultuatæ ſunt*, and Pſal. lv. 14. *cum ſtrepitu*, *with a noiſe*, and the *Targum* to the ſame purpoſe there בְּסַרְהוֹבְיָא *cum feſtinantiâ*. Yet more particularly it belongs to ſuch a *tumultuous convening*, as is in *war*, a *going* up to aſſault an *enemy*. So *Jos.* vii. 3. of *making the people goe up againſt Ai to deſtroy it*, the *Targum* reads לָא תַּרְגֵּשׁ *ne cogas omnem populum*, *make not all the people goe up* to that ſervice, where the lxxii. μὴ ἀναγάγῃς, *lead not up*, as a *Commander* his *Souldiers*, unleſs perhaps it ſhould rather be μὴ ἀναγκάζῃς, *force them not to goe up*. Once more the word is uſed *Pſal.* lxiv. 2. *hide me* מֵרִגְשַׁת *from the gathering together of the wicked*, συσσοφῆς, ſay the lxxii. a *ſeditious uproare* of the *people*. The *militarie* notion of it is that which more fitly pertains to *David*, in reſpect of the *warlike aſſaults* of the *Philiſtims*, and eſpecially of the *conjunction* of ſeveral of them, the *Syrians* of *Damaſcus* with the *King* of *Zobah* 2 *Sam.* viii. 5. But the *looſer* notion of it, for a *conſpiration* and complotting of wicked men is moſt agreeable to the *myſtical* and *prophetical* notion, that which is fulfilled in the *Jews* and *Romans* conjunction againſt *Chriſt*, thoſe being the גּוֹיִם *nations* (ſo the word literally muſt be rendred, ſee *note* on *Mat.* xxiv. 2. & xxviii. b.) and in the ſame ſenſe לְאֻמִּים *populi*, in the later part of this verſe (as *nations* and *people* are all one) which *conſpired* to put him to *death*. גוים

b. יָצַב

V. 2. *Set themſelves*] יָצַב indeed ſignifies to *ſtand*, but in the conjugation *hithpael*, which here is uſed, it ſignifies to *make himſelf to ſtand*, and that is certainly to *riſe up*. Thus the *Targum* underſtood it, which *render it* קָיְמִין, from קוּם which certainly ſignifies to *riſe up*, and ſo the *Septuagints* παρέστησαν and the *vulgars aſtiterunt*, which our old Tranſlation imitates, reading [*ſtand up*] ſo the *Syriack ſurrexerunt*, *aroſe*, and the *Arabick inſurrexerunt*, *made an inſurrection*, doe all accord in the rendring of it, and ſo

it

it refers moſt fitly in the Hiſtorical ſenſe to the warlike aſſaults of the Philiſtims &c. ordinarily expreſt in the Sacred ſtyle, by *riſing up againſt*; and ſo, in the Prophetical alſo, to the *rebellions* of the *enemies* of *Chriſt*, *inſurrections* againſt his *ſpiritual Kingdome*.

c. יָסַד

V.2. *Take counſell*] יָסַד in *Kal* ſignifies *fundavit*, *poſuit*, *diſpoſuit*, to *found*, to *ſet*, to *diſpoſe*; and then in *Niphal* the *paſſive*, wherein here it is uſed, it regularly ſignifies *poni* or *diſponi*, and ſometimes (when the *context* requires) to be founded or created. Here it ſeems to be taken in the firſt and ſimpleſt ſenſe, and being joyned with יַחַד *ſimul*, it is no more then to be met or aſſembled together. Thus it is twice interpreted by the LXXii, συνήχθησαν they *aſſembled* here, and συναχθῆναι *Pſal.*xxxi.13. and as it there notes an *hoſtile aſſembling* to take away his life, ſo it is here alſo: Accordingly a *Jewiſh-Arabick* tranſlation, in the poſſeſſion of learned M. *Pocock*, renders it, *All of them aſſembled themſelves in companies*, confirming it from בְּהַוסְדָם יְחַד עָלַי *Pſa.*xxxi.13. *and my ſoul enter not*, בְּסוֹדָם *into their aſſembly*, *Gen.* xlix.6. And ſo it evidently imports in the firſt and hiſtoricall ſence, their *aſſaulting* and *invading David* with their *heathen armies*, but in the prophetical, their *aſſembling* in the *Sanhedrim* to put Chriſt to death. This the *Targum* deſigned in rendring it, יִתְחַבְּרוּן בַּחֲרָא which the *vulgar* tranſlates exactly, *convenerunt in unum*, *they met together*, or *joyned*; either as Souldiers do in an army, or as Senators in a *Councel*: in the former way againſt *David*, in the latter againſt *Chriſt*.

d. עֲבֹתֵימוֹ

V.3. *Cords*] The עֲבֹתִים ordinarily rendred *cords*, doth in all reaſon adde ſomewhat to the *bands*, in the beginning of the verſe; and then it is probable that the LXXII are in the right, which here, as *Job* xxxix. 10. have rendred it ζυγὸν *yoke*. Thus the *Syriack* and *Arabick*, and *Æthiopick*, and *vulgar*, all agree, reading it

ܥܘܠܗ̈ܝ *jugum eorum*, *their yoke*,

and thus the ſence is perſpicuous. *Bands* are uſeful to *tye* on *yokes*, and accordingly we finde in the Septuagint ζυγὸς ἱμάντος, *Iſa.*v.18. *the band of a yoke of an heifer*, that which *tyes* it faſt upon the neck that it cannot be caſt off, till firſt the *band* be broken. Thus therefore it here lies, firſt *breaking the bands*, and then *caſting away* the עֲבוֹת *yoke*. And this is moſt agreeable to the Context, which treats of *renouncing ſubjection*, which is in all idioms vulgarly expreſſed by a *yoke* bound on the neck of any; whereas the bands and cords are more agreeable to a ſtate of captivity and impriſonment, which is not appliable to this place: for the *Philiſtims*, &c. were not priſoners to *David*, when they were ſuppoſed thus to ſpeak, but ſuch as feared the riſing power of *David*, that they ſhould be made ſubjects of his Kingdom, or rather that diſclaim'd that *yoke* of God, refuſed obedience to thoſe Commandments, by which that holy people was governed, would not endure the Jewiſh Laws, which as the ἱμάντες *bands* or *thongs* bound this *yoke* upon their necks. Accordingly the fore-mentioned Jewiſh *Arabick* tranſlation thus renders the place, *Let us break* (or cut) *off from* us the bands of theſe two (the Lord and his anointed) *and caſt their reins from us*, i.e. (ſaith he) their injunctions and prohibitions. And proportionable to theſe were the Jews and Heathens in the Prophetick ſence, which would not endure Chriſts χρηστὸς ζυγὸς, the *yoke* of purity and ſincere obedi-

ence (no ſlaviſh bands or chains, but) an eaſie, nay, gracious *yoke*, which alone he now impoſed on them, but would not be endured by thoſe hypocrites. As for the origination of the word from עִבֵּת in *Piel*, *complicavit*, *conſtrinxit*, it very fitly belongs to ſuch a *yoke*, as Oxen or labouring cattell are uſed to: it is made by wreathing and complicating, and it conſtrains and bindes together thoſe cattle that are thus yoked. Another interpretation this third verſe is capable of, ſo as to appertain to *David*, and to be his ſpeech, and not the ſaying of the Heathen, to this ſence; Though theſe nations conſult and plot againſt us to keep us under, and ſcorn, and rage at our late good ſucceſſes, yet now we will utterly *break* their *yoke* in pieces, take the מֶתֶג הָאַמָּה ii *Sam.* viii.1. the *bridle* or *government* of the Metropolis (for which we have in the parallel place 1 *Chron.* xviii.1. *Gath and her daughters*) *out of the hands of the Philiſtims, and ſubdue them.* But the former is the more received ſence, and therefore I have adhered to it in the *Paraphraſe.*

c. חֹק

V. 7. *Decree*] The *Hebrew* חֹק from חָקַק *inſculpſit*, *ſcripſit*, *decrevit*, *ſtatuit*, *mandavit*, ſignifying proportionably many things, a *writing*, and ſo particularly a *pact* or *covenant*, ſubſcribed by the parties *hands*, a *decree*, a *precept*, a *rite*, &c. the LXXII here render it πρόσταγμα an *order*, an *agreement*, a *precept*, or *ordinance*, or *decree*; and ſo moſt of the *ancient Interpreters* accord, the *Targum* קְיָמָא דַיְיָ *Gods oath*, or *decree*, or *ſtatute*, or his *pact*, and *covenant*. All theſe notions are of affinity, and may here moſt fitly be put together. In the *hiſtorical* ſenſe, it was firſt a *decree* in heaven immutable; then a *pact* or *covenant* with *David* and his *ſeed*, *Pſal.* lxxxix 3. *I have made a covenant with my choſen*; that confirm'd by *oath*, in the ſame verſe, *I have ſworn unto David my ſervant*, and *I have ſworn by my holineſs that I will* (thus *ſupport*, and) *not fail David*, but ſettle the *kingdome* on him, and his *poſterity*, till *Shiloh* or the *Meſſias* come; and withall a *command* of *obedience* promulgate to his *Subjects*, and of making *peace* with him, to thoſe that were *round about him*, ver.12. In the *myſticall* ſenſe it principally denotes the *covenant* made with and in *Chriſt*: which *Covenant* alſo was under *Gods oath*, an *immutable decree*, the *oath which he ſware to Abraham*, *Luk.* 1.73. and a *Law* alſo, 1. in reſpect of *Chriſt*, requiring ſomewhat of him, he was to *ſuffer*, and ſo to *enter into his glory*, to be *made perfect*, or *conſecrated* to his *Royall Prieſthood* by *ſufferings*; and 2. in reſpect of us, ὁ νόμος πίστεως, *the law of faith*, exacting from us an *uniform obedience* to him in the *exerciſe* of all his *offices*: and accordingly ſaith *Clemens Stro.* 2. p.168.l.12. ὁ Πέτρος ἐν κηρύγματι νόμον καὶ λόγον τὸν Κύριον προσεῖπεν, *S. Peter in his preaching ſtiled our Lord Chriſt the law and word of God*; the *Law* as well as the *Word of God*; one that revealed *Gods whole Evangelicall* will unto us, as ὁ νομοθέτης, a *Law-giver*, as there it follows, and *came not to deſtroy*, but πληρῶσαι *to fill up* and *complete* the ſeverall *Laws*, which had formerly been given to the world. Here only it may be obſerved, that the adjunct אֵל here joyned with it אֵל חֹק ſeems to be miſtaken by *Interpreters*: the LXXII ſeem to have read it אֵל *God* or *Lord*, and ſo render it τὸ πρόσταγμα Κυρίου, *the Ordinance of the Lord*, and ſo the *Targum* דַיְיָ *of the Lord*, and ſo the *Arabick* and *Æthiopick*; the *vulgar*, *Præceptum ejus*, the *Syriack*

אֵל

riack חֻקִּי my decree, i. e. the *Lords*, v. 4. *the precept of the Lord*: But if it were thus in the *Hebrew*, the אֵת must have been put after חֹק, whereas here it is before it. Others ſeem to take אֵת for a *particle* æquivalent with אֶרֶת ſo the *interlinear*, *ipſum Decretum*: but it is more reaſonable to take it as vulgarly it is, for a *prepoſition* ſignifying *de*, and then it will be beſt rendred, *I will tell of a decree* or *covenant*.

f. בְּנִי V. 7. *Sonne*] That *David*, as a *King* exalted by *Gods* peculiar command, ſhould be ſtiled *Gods Sonne*, or that the time of his *inauguration* or inſtating in that power, taking *poſſeſſion* of his *throne*, and ſubduing his *enemies* on every ſide, ſhould be expreſt by the *day* of *Gods begetting*, hath nothing ſtrange in it: It is affirmed in the name of *God*, *Pſal.* lxxxix. 26. *He ſhall cry unto me, Thou art my Father*, and v. 27. *Alſo I will make him my firſt-born higher then the Kings of the earth*; where each *King* of the *earth* is lookt on as a *Sonne* of *God*, but he, as being *higher* then they, his *firſt-born*. We know an *adopted Sonne* is ſtiled a *Sonne*, and *Salathiel*, *Mat.* i. 12. is ſaid to be *begotten* by *Jechoniah*, becauſe he *ſucceeded* him in the *Kingdome*, though he were not indeed his *Sonne*. And ſo may *David* be *Gods Sonne*, being immediatly *exalted* by him, and indeed all other *Kings*, who are ſaid to *reign* by him. And that the time of his *Coronation* ſhould be lookt on as his *birth-day*, and accordingly kept *feſtival*, as the *birth-day* was, that is *familiar* in all *Countreys*. The feaſt of commemorating the *building* of *Rome*, we know, was called *Palilia*, and this title was by *decree* given to the *day* of *Caius* the *Emperour* his advancement to the *Empire*. * *Decretum ut dies quo cepiſſet imperium Palilia vocaretur*, 'Twas decreed that the *day on which he began his Reign ſhould be ſo called*, and accordingly *celebrated*. And the *Emperour* generally had two *natales*, or birth-dayes kept, *Natalis Imperatoris*, and *Imperii*, the *birth-day* of the *Emperour*, and of the *Empire*: the firſt to commemorate his *coming* into the *world*, the ſecond his advancement to the *Imperial dignity*. So *Spartianus* in *Adriano* tels us of the *Natalis adoptionis*, the day of his *adoption* (i.e. his civil birth) on V. Ides of *Auguſt*, and then *Natalem Imperii*, the *birth-day* of his *Empire* on the III. And *Tacitus* of *Veſpaſian*, Hiſt. l. ii. *Primus Principatus dies in poſterum celebratus, the firſt day of his Empire was celebrated afterwards*. But then in the *myſtical* ſenſe ſome difficulty there is, what *Sonſhip* or *begetting* of *Chriſt* is here meant. The *Schoolmen*, from ſome of the *Ancients*, underſtand it of the *eternal generation* of the *Son* of *God*, and interpret the [*hodiè to day*] of an *hodiè æternitatis* a *day of eternity*. But the *Apoſtle* S. *Paul*, *Act.* xiii. 33. applies it diſtinctly to his *reſurrection*. *He hath raiſed up Jeſus again, as it is alſo written in the ſecond Pſalm, Thou art my Sonne, this day have I begotten thee*; and ſo *Heb.* v. 5. it is brought as an evidence of Chriſts being *conſecrated* by his *Father* to his *Melchizedekian High-Prieſthood*, which we know was at his *Reſurrection*: *Chriſt glorified not himſelf to be made an high-Prieſt, but he that ſaid unto him, Thou art my Sonne, this day have I begotten thee, who in the dayes of his fleſh* v. 7. *being made perfect became the authour of eternal ſalvation*, —— *called of God an high-Prieſt*, v. 9, 10. So *Heb.* 1. 5. where this *Text* is again recited, the *Context* refers it to the *exaltation* of him in his *humane* nature, when *having purged*

יְלִדְתִּיךָ

* Sueton. in Calig. c. 16

our ſins, he ſate down on the right hand of the Majeſty on high, being made ſo much better than the Angels, v. 3. 4. And to this belongs that of S. *Hierom ad Paulin. David, Simonides noſter, Pindarus, & Alcæus, Chriſtum lyrâ perſonat, & decachordo Pſalterio ab inferis ſuſcitat reſurgentem: David our divine Poet ſounds out Chriſt upon his Harp, and with his Pſaltery of ten ſtrings awakes him riſing from the dead.* Only it muſt be remembred, that as it was an act of his divine power, by which he was *raiſed*, and ſo his *reſurrection* was an evidence demonſtrative that he was the *promiſed Meſſias*, of whom the learned *Jews* themſelves reſolved, that he was to be the *Sonne* of *God*, and that in an *eminent* manner (ſo the *High-Prieſt*, *Mat.* xxvi. 63. *Tell us whether thou art the Chriſt the Sonne of God*, and *Joh.* i. 20. *Rabbi, thou art the Sonne of God, the King of Iſrael*) ſo this begetting him from the grave to a life immortall, did comprehend and preſuppoſe the truth of that other fundamental article of our *Creed*, that he was that *eternal word* or *Sonne of God*, which thus roſe. Thus the Apoſtle ſets it, *Rom.* i. 4. ſpeaking of Jeſus Chriſt our Lord, made of the ſeed of *David according to the fleſh*, and adding, that he was *declared to be the Sonne of God with power, according to the Spirit of holineſſe, by the reſurrection from the dead.* Now that this his reſurrection, and exaltation conſequent to it, is here fitly expreſt by Gods begetting him, will eaſily be believed upon theſe two accounts: 1. That in reſpect of his humane nature it was a ſecond (as that from the mothers womb a firſt) entrance on humane life, the *grave* was but a ſecond womb, from which now he came forth; and it is not unuſuall to call the reſurrection of one of us παλιγγενεσία a new or ſecond birth: 2. that *Princes* or *Rulers* are in Scripture ſtyle called *Gods*, and *children* or *ſons* of *God*, *I ſaid you are Gods, and you are all children of the moſt high*; and then inſtating Chriſt in his Regal office is the begetting him, and ſo the ſaying, *Thou art my ſon*, i. e. by ſaying, conſtituting him ſo, the ſecond ſort of *Natalis* or *birth-day*, the *birth-day* of his *Kingdome*, yea and *Melchizedekian Prieſthood* too (to that the Apoſtle applies it, *Heb.* v. 4. 5.) for to both theſe he was ſolemnly inſtalled at his Reſurrection. The *Chaldee* of all the Interpreters ſeem alone not to have underſtood this myſterie, who render it, *Thou art beloved by me as a ſonne by a Father, thou art pure to me, as if this day I had created thee.*

V. 8. *Utmoſt parts*] That אַפְסֵי from אָפַס *finitus, terminatus, conſumptus eſt*, ſignifies the *utmoſt skirts*, the *extreme parts* of that which is ſpoken of, there can be no queſtion. All that is here to be noted, is, the *dubious* notation of אֶרֶץ earth, that is joyned with it. For if that be interpreted of the *Univerſe* or *whole world*, then there can here be no place for the *hiſtorical* ſenſe, reſpecting *David*, for it is certain he was never conſtituted by *God* the *Univerſal Monarch* of the *whole world*. Yet on the other ſide, if it be not taken in this *latitude*, it will fall ſhort of deſcribing *Chriſts kingdome*, which was to be *propagated*, and ſet up in all *nations*, thoſe that were moſt remote from *Judea*. For the reconciling of which difficulty, it appears neceſſary to aſſign to אֶרֶץ *land* or *earth*, here, the *double* notion of which the word is capable. Sometimes it ſignifies that *land* of *Judea* peculiarly (ſee *note* on *Matth.* xxiv 6.) and then the *bounds* or *extreme parts* of that

g. אַפְסֵי

אֶרֶץ

land]

land] are the *Nations* that *border* on it, or are near ſituate about it, the *Philiſtims*, *Moabites*, *Idumeans*, *Syrians*, &c. for all theſe were literally conquered and *ſubjected* by *David*. So *Pſal.* lxxii. ſpeaking of *Solomon*, the *Kings* (i. e. *King Davids*) *ſon* v. 1. and of the extent of his *Kingdome*, it is ſaid v. 8. that *he ſhall have dominion from ſea to ſea, and from the river unto the ends of the earth:* which though the lxxii. render ὀικουμένης the *world*, yet certeinly belongs not to *all* the *world*, in the *larger* acception, but in this *narrower*, common both to γῆ *earth*, and οἰκουμένη *world*, (ſee *note* on *Mat.* xxiv. 8.) the *bounds* of the *Jewiſh Kingdome*, and ſo is well paraphraſed by the *Chaldee*, *from one corner of the great ſea to another corner of it, from Euphrates to the ends or bounds of the land.* And ſo *Pſalm* lxi. 2. when *David* ſaith, *from the ends of the earth I will cry unto thee*, 'tis ſure *from beyond Jordan* (and not in any *remote* corner of the *world*) whither he was then *fled* for fear of *Abſalom*, 2 *Sam.* xvii. 22. where though the *Hebrew* word for [*ends*] be not the ſame that here, yet it is exactly æquivalent to it קְצֵה *finis*, or *extremum*, and rendred by lxxii. ἀπὸ πεφάτων τῆς γῆς *from the extreme parts of the land*, in the ſame ſtyle as here it is. But then if we look forward to the *myſtical Prophetical* ſignification, we muſt be forced to forſake this *reſtrain'd* ſenſe, and take it in the *full* latitude, ſo as to note all the *remoteſt nations* of the world, as well as thoſe that *border* on *Judea*, for to all them was this *ſpiritual Kingdome* of *Chriſt* extended. And it is well becoming the *wiſdome* of the *Prophetick pen-man*, and the comprehenſive *richneſs* of the *ſacred* ſtyle, to compriſe *both* theſe in the ſame *phraſe*, as it is thus diverſely interpretable.

קְצֵה

V. 9. *Breake*] The *Septuagint* and (except the *Chaldee Paraphraſe*) all the *antient interpreters* read not here [*break*] but *rule* or *feed*, ποιμανεῖς αὐτοὺς *paſces* or *reges eos*. By this 'tis evident, that they read the *Hebrew* with *other* points, than we now do; תִּרְעֵם *ſhall feed them*, from רָעָה *pavit*, and not, as now the *Hebrew* copies have it, תְּרֹעֵם *ſhall break them*, from רָעַע *fregit*. And S. *John* reteins the *Septuagints* reading, and ſo gives it authority *Rev.* 11. 27. What is the full importance of that phraſe, to *feed with a ſceptre* or *rod of iron*, is at large explained on that *Chap. note* o. and in the *Addit. Annot.* viz. to exerciſe *Regal*, rather than *Paſtoral power*, to bring them to *contrition*, if it may be, if not, to *deſtroy* them utterly. h.

רָעָה

V. 10. *Be wiſe*] The full importance of the two *verbs* in this *tenth* verſe will be thus beſt underſtood. The former of them from שָׂכַל *intellexit, prudenter ſe geſſit*, doth in *Hiphil*, in which here it is, literally note the *cauſing prudence* or *underſtanding* to any; where any *other* is mentioned, it is the *teaching* that other, but here, where there is no ſuch mention, it muſt be *reciprocal* upon *themſelves*, and be thus literally rendred, *cauſe your ſelves to underſtand*, and (that being to be done by *ſtudie* in matters of *ſpeculation*, by *caution* in matters of *prudence* or *practice*) *ſtudy*, or *take care to underſtand*, *endeavour* to *benefit* by others *ſufferings*, or the *dangers* you ſee before you, if you do not *take heed* or *beware*. And thus it fitly belongs to the *Princes* in *Davids* time, who by the *unſeaſonable* and *coſtly* oppoſition of ſo many againſt *Davids Kingdome*, might now in all reaſon be adviſed to beware of the like attempts: and much more when Chriſt is riſen from the dead, ought all i.

שָׂכַל

others (who obſerve the *practiſes* of the *Jews* in *crucifying* him, and the *fearful* judgements that attended them) to *beware* by their *example*, leſt by *holding* ſtill out againſt the *faith*, they bring on themſelves the *like* deſtruction. As for the ſecond verbe הִוָּסְרוּ from יָסַר *erudivit, caſtigavit, correxit*, 'tis here in *Niphal*, literally *erudimini, caſtigamini, corrigimini*, be ye *inſtructed, chaſtiſed, corrected*; and this being underſtood of a *real*, not only *verbal paſſion*, and applyed to *correction* of *manners*, and not *external* bodily *diſcipline*, it is fully rendred by [*be ye reformed.*] Thus *Lev.* xxvi. 23. *And if by theſe things* (the *judgments* foregoing) לֹא תִוָּסְרוּ we render it, *ye will not be reformed*, where the LXXII. retein μὴ παιδευθῆτε as here, a word by which *reformation is fitly expreſt* (1 *Tim.* 1. 20.) the *Samaritane*, *not hear me*, or, *not obey me*; And the latter part of the verſe [*but will walk contrary to me*] aſſures us of the ſenſe, that being *not chaſtned* there, ſignifies the *real paſſive*, their being not wrought on by *chaſtenings*, not taken off from their *hoſtilities* to *God*, not reformed, not *amended* by them. And as thus 'tis applyable to the *heathen borderers* of *Judea* in *Davids* time, who were now admoniſhed to forſake their *hoſtile* wayes, and to convert to *God*, and make *leagues* of peace with *David*, ſo ſignally *exalted* by *God*; ſo doth it moſt expreſly denote the *Apoſtles* preaching *repentance* after the *reſurrection* of *Chriſt*, and that in a *paſſive* forme, as here, σώζεσθε *Act.* 11. v. 40. *Be ye ſaved* or *delivered*, where by that *converſion*, *repentance*, or *reformation* is diſtinctly meant. See *note* on *Luke* xiii. 6.

k. V. 11. *With fear*] The onely difficulty in this *eleventh* verſe ariſes from the *trajection* or σύγχυσις here obſervable (which yet in *Scripture*, eſpecially in the *poetical* parts of it, is not *extraordinary*) the *ſeparating* of theſe two *phraſes* [*with fear*] and [*with trembling*] one joyned with *ſerving*, the other with *rejoycing* in *God*, and the latter *conjunction* not very commodious, *joy* and *terrour* or *trembling* being not ordinarily found together. This difficulty is not removed by the *deſcant* of ſome, which alluding here to *Muſical Inſtruments*, *Lutes* or *Harps* &c. obſerve that the *Muſick* ariſes from the *tremulous* motion of the *ſtrings*; for beſides many other failings in the *parallel*, the *trembling* here is annext to the *rejoycing*, and not ſett as the *cauſe*, from whence it *proceeds*, and in the ἀναπόδοσις, our *trembling* is neither the *cauſe*, nor the *concomitant* of our *rejoycing*. The *Chaldee* therefore reads it וְעַלּוֹ *and pray*; the *Syriack* ܘܣܥܘ *apprehend, lay hold on him*, (either of which is much more reconcileable with the *trembling*, than *rejoycing* is) *Abu Walid Ebn Jannahi*, the *Hebrew Grammarian*, known among them by the title of the *ſecond Grammarian*, (a *Manuſcript* in the poſſeſſion of learned Mr. *Pococke*) ſaith, that the word גיל ſignifies indifferently any *commotion* whether through *joy* or *grief*, and makes uſe of *this* place for the proof of his obſervation, as if it ſhould be rendred [*be moved with trembling*] and ſo the *Jewiſh Arabick* tranſlation renders it, [and *fear him with trembling*] and confirms his verſion by comparing the *Hebrew* גיל with the *Arabick* טרב *tarb*, i. e. *commotion* (by which alſo *Abu Walid* renders it) which they uſe in caſe of *fear*, as well as *rejoycing*, and ſo he would have the word rendred *Hoſ.* x. 5. *The Prieſts thereof* עָלוּ יְגִילוּ *ſhall be grieved &c.* and ſo *R. Tanchum* alſo

alſo on that place. If this may have place, then indeed the difficulty is quite removed, for then the verſe will run thus, *Serve the Lord with fear, and fear him with trembling:* But becauſe this notion of the word גיל is not ſufficiently proved from this *one* place (of which the *queſtion* is) and that of *Hoſea*, where all the *antient* interpreters render it *rejoycing*, and wherein if it ſhould ſignifie *grief*, yet that is no evidence, that it ſignifies *fear* here; it will therefore be more reaſonable to adhere to the *uſual* notion of גיל for *rejoyceing*, and a little to alter the order of the *conſtruction* and *connect* in *ſenſe* (though they be *ſeparated* in *words*) theſe *two* phraſes, *with fear*, and, with *trembling*, and ſo in like manner the two verbs, *ſerve* and *rejoyce*. Examples of this are frequent in this book. See *Pſalm* lxxix. 2. where as the *dead bodies* of *thy ſervants*, and the *fleſh of thy ſaints*, are but an ἐνδιαδυοῖν, *one* thing expreſt in *two* phraſes, ſo *the fouls of the heaven, and beaſts of the earth, being divided in the words*, muſt yet be *connected* in the *ſenſe*, thus, *they have given the dead bodies and fleſh of thy ſervants and Saints to be meat to the fouls of the heaven, and the beaſts of the earth.* So again in that *Pſalm* ver. 4. and very frequently elſewhere, which the attentive reader will obſerve. Now for *fear and trembling*, the conjunction of them and the like words is frequent in the *new Teſtament*, thereby to note a compound of *humility*, and *diligence*, and *ſollicitude*, and *caution*, and *fear* of diſpleaſing, and that as the moſt proper qualifications of our *obedience* either to *God* or *man*. Thus, *Work out your ſalvation with fear and trembling*, Phil. ii. 12. *Servants obey your Maſters with fear and trembling*, Eph. vi. 5. So of the *Corinthians obedience* to *Paul* 2 Cor. vii. 14. *Titus* tells that *Apoſtle* v. 15. how *with fear and trembling they received him* (S. *Pauls* meſſenger to them) So S. *Chryſoſtome Serm.* 31. *de Natal.* ſaith of the Angels, that they aſſiſt our ſervices μετὰ φόβου καὶ τρόμου *with fear and trembling*, and that the *Seraphim* κεκράζουσι τρόμῳ *cry with fear, Holy, holy, holy.*— And ſo *Heb.* xii. 28. *Let us ſerve God* εὐαρέστως *with reverence and godly fear*, and that a fear of diſpleaſing and incurring great hazard thereby, *For our God is a conſuming fire.* See note on *Phil.* ii. c. This then is in all reaſon the firſt account that is to be given of theſe words, that the *fear* and *trembling* are here to be *joyn'd* in ſenſe, and all *carefulneſs*, and *unwillingneſs* to *diſpleaſe* (the beſt *qualification* of *obedience*) reſolved to be the importance of them. And then in like manner the [*Serve the Lord*, and *rejoyce in him*] will be an ἐνδιαδυοῖν (in which figure the holy Scripture abounds) and be in ſenſe beſt rendred, *ſerve him cheerfully* or *joyfully*, and that very reconcileable with the other phraſe; our *diligence* & *fear* of *diſpleaſing* will be very happily *joyned* with our *ſerving* him *chearfully*, there being nothing more *pleaſant* than to ſerve him *diligently*, whom we truly *reverence*, and are moſt unwilling to *diſpleaſe*, and no poſſibility of being *pleaſed* with our own *ſervice*, if it be not performed with all *zeal* and *diligence*. Thus have ſome underſtood *Heb.* xii. 28. λατρεύειν εὐαρέστως τῷ θεῷ μετὰ αἰδοῦς καὶ εὐλαβείας, *to ſerve God well pleaſedly* or *joyfully with reverence and godly fear*: in which ſenſe it would be an exact parallel with this verſe, would but the εὐαρέστως bear the paſſive ſignification, for then the λατρεύειν εὐαρέστως would be all one with our *ſerving* and *rejoycing*, or our *joyful ſerving*, as the *reverence* and *godly fear* with

בִּיראָה בִּרְעָדָה

λατρεύειν εὐαρέστως.

fear

fear and *trembling*. But I ſuppoſe
Εὐαρίσως ἐυαρέσως there muſt be taken in the *active* ſenſe, ὡς ἐσὶν ἐυαρεσὸν τῷ Χριςῷ, ſaith S. *Baſil*, *So as is well pleaſing to Chriſt*, and ſo is not *applicable* to this place.

1. נַשְּׁקוּ בַר *kiſſe the ſonne*

V. 12. *Kiſſe the ſonne*] נַשְּׁקוּ בַר *kiſſe the ſonne* doth evidently belong in the *firſt* ſenſe to the *neighbouring Kings*, ſending *preſents* and *meſſages* of *peace* to *David*, in token of *reverence* and *high* reſpect unto him, (in like manner as ſome of them did, *Hiram* of *Tyre*, and *Toi* of *Hamath*) *kiſſing* the *hand* or *feet*, being a token of that, as alſo of *ſubjection* and *obedience*, *oſculum homagii*, a *kiſſe of homage*, ſo *Samuel kiſſed Saul*, 1 *Sam.* x. i. when he anointed him King; and that is the reaſon of the phraſe *Gen.* xli. 40. *according to thy mouth* or *word* יִשַּׁק כָּל עַמִּי *all my people ſhall kiſſe*, ὑπακόσεται *ſhall obey*, ſay the lxxii. (and ſo the *Arabick* and *the vulgar*) ܢܫܬܘܩ ܒܡܠ, receive *law* or *judgement*, ſaith the Syriack. And ſo as literally it appertains to Chriſt, the ſon of *David*, here prædicted, and typified by him, and that in a higher ſenſe, than that of which *David* was capable. For נָשַׁק to *kiſs* is uſed alſo for *adoration*, ſo 1 *King.* xix. 18. we finde together the bowing of the knee to *Baal*, and the *mouths kiſſing* him; And ſo it fitly belongs to the *Meſſias*, in reſpect of his divine nature, to which that is truly due, which was Idolatrouſly paid to *Baal*. The Chaldee here read קַבְּלוּ אִלְּפָנָא receive inſtruction, and the lxxii. δεδέξασθε παιδείας, apprehend diſcipline, and the vulgar Latine and the Æthiopick follow them, and the Arabick with a little change, adhere to diſcipline, and none of the antient Interpreters, but the *Syriack*, keep to the *Hebrew*, *Kiſs the ſonne*. This hath made learned men reſolve that they read the *Hebrew* otherwiſe than now we have it, for נָשְׁקוּ *kiſſe*, נָשְׂגוּ *apprehend*, by the changing שׂ into ש and ק into ע; and that having done ſo, they took בַּר (the *Chaldee* and *Syriack* for *ſonne*) for בַּר purity or pure doctrine. But this, I confeſs, ſeems not to me ſo probable, *viz.* that they ſhould thus *mis-read* the one, and *miſrender* the other (eſpecially when the *Chaldee* בַּר is elſewhere ſo evidently and confeſtly uſed for *ſon*, *Ezr.* v. 1. and again v. 2. and *Prov.* xxxi. 2. and בַּר *purity* is ſomewhat remote from παιδεία *diſcipline*) when a farre more obvious reaſon may be rendred of it, *viz.* that they did not ſo much render, as paraphraſe the *Hebrew*, and ſo ſet [*receiving inſtruction* or *diſcipline*] as that comprehends both *Obedience* and *Faith*, (the firſt of the neighbouring Princes to *David*, and both of all ſincere Chriſtians to Chriſt) as the moſt intelligible way of *circumlocution* to interpret *kiſſing the ſon*.

נָשַׁק

V. 12. *Periſh from the way*] The phraſe תֹּאבְדוּ דֶּרֶךְ may here deſerve to be conſidered. The affinity with דֶּרֶךְ תֹּאבֵד *the way of the wicked ſhall periſh*, *Pſal.* 1. 6. may ſuggeſt this *figurative* but *literal* rendring of it, *Ye ſhall periſh the way*, i. e. *your way ſhall periſh*, all you have ſhall be utterly *deſtroyed*. Such a kinde of conſtruction we have *Iſa.* 1. 30. *Ye ſhall be as an oak* נֹבֶלֶת עָלֶה *falling the leaf*, i. e. *whoſe leaf falleth*. The *Chaldee* exactly follow the *Hebrew*, and read וְתֶהוֹבְדוּן אוֹרְחָא which the Latine renders, *& amittatis viam*, *and ye loſe the way*; ſo אָבַד is primarily uſed of *loſing* any thing, and ſo ſaith *Caſtellio*, *& perdatis res veſtras*, *and ye loſe all you have*. And thus, being ſpoken of *enemies* aſſaulting *David*, the phraſe may be uſed, for being *routed*, *diſſipated*, *ſcattered*, which is the *deſtruction*, and bring-

m. תֹּאבְדוּ דֶּרֶךְ

bringing to nought of an Army; as *Act.* v. 36. διελύθησαν, καὶ ἐγένοντο εἰς οὐδέν, *being diſſolved and brought to nothing* are put together, & v. 37, ἀπώλετο & διεσκορπίσθησαν, the Generals being deſtroyed, and his Army being ſcattered. But the Syriack interpoſe the preposition מִן *from*, and ſo read it, as we doe, *periſh from the way*, herein according with the LXXII. ἀπολεῖσθε ἐξ ὁδοῦ *be deſtroyed from* or *out of the way*, or as אָבַד ſignifies *tolli*, being *taken out of the way* i. e. *periſhing*; and ſure 'tis nothing extraordinary for the *prepoſition*, in *Hebrew poeſie*, to be underſtood, when 'tis omitted, and therefore this our vulgar rendering may be adhered to, and preferred before the former, though the ſenſe be the ſame in all the waies of rendering. Of this phraſe *Abu Walid* in his Dictionary, and *R. Tanchum* on *Joſh.* 1. take up an interpretation, different from others, by rendering דֶּרֶךְ (in the notion of the *Chaldee* verbe דָּרַךְ *calcavit*) *calcatio, conculcatio, treading on, or treading under feet*, to this ſenſe, *leſt you periſh by treading* on, or *being trodden under his feet*. The כִּמְעַט that follows, is by the LXXII. rendred ἐν τάχει, *quickly, ſuddenly*, and ſo is uſed in other places, particularly כִּמְעַט *Pſal.* LXXXI. 14. *I ſhould* כִּמְעַט *ſoon have deſtroyed their enemies.*——

כִּמְעַט

n. חוסי

V. 12. *Put their truſt*] חוסי from חָסָה literally ſignifies *betaking, applying* ones ſelf to any, as to a *refuge*, or place of *ſtrength* and *ſafety*, ſeeking *protection* from any, and accordingly *truſting, confiding*, or *hoping* in any. The former doth here moſt fitly agree to the Hiſtorical ſenſe, as it reſpects *David*, the *ſon* which is to be *kiſſed*, in the beginning of the verſe; for that is it to which the neighbouring Princes are adviſed, *viz.* to apply themſelves to him by preſents, to deſire protection from him, and enter league with him. And ſo alſo it belongs commodiouſly to Chriſt, to whom they muſt betake themſelves as to a refuge, when the deſolation breaks in upon the Jews: The Chriſtians that do ſo, are the only perſons that eſcape, by flying out of Jeruſalem to the Mountains, as Chriſt forewarned them; And ſo in the ſacking, and taking of Heathen Rome, by *Alaricus* and his *Gothiſh* army, they only eſcaped, which fled to the *Baſilicæ*, i. e. to Chriſt, that was worſhipt there. Yet may it in this myſtical ſenſe be taken in the greateſt latitude, Chriſt being the only fit and proper object of our truſt and hope, though *David* was not. One thing more deſerves here to be taken notice of, the ſtyle, or manner of expreſſion, *If his wrath be kindled* כִּמְעַט *ſuddenly*, *Bleſſed are all they*, i. e. in *prophetick dialect*, ye ſhall certainly be *deſtroyed*. So *Rev.* xiv. 13. *Bleſſed are the dead—for they reſt from their labours*—] is but a way to expreſs the diſmal judgments, that were then falling upon the earth, as it followes v. 14. 15. So *Mat.* xxiii. 39. *Ye ſhall not ſee me henceforth till ye ſhall ſay, Bleſſed is he that cometh in the name of the Lord*, i. e. till I come in a direfull manner, to take vengeance of you. And many other paſſages of Prophetick Scripture there are in the like or the ſame dialect.

אַשְׁרֵי כֻל

The

The Third Pſalme.

Paraphraſe.

a. This third Pſalm was compoſed by David in remembrance of that ſad time wherein his own Sonne, having by ſubtilty withdrawn the hearts of Iſrael from him, ii Sam. xv. 6. and broken out into open rebellion, v. 12. he was fain to fly from Ieruſalem, v. 14. toward the wilderneſſe, v. 23. and went up by the aſcent of Mount Olivet weeping, and his head covered (a ſign of mourning) and bare-foot, v. 30. then probably pouring out his ſoul to God in ſuch a manner of ſadneſſe, and yet truſt and dependence on him, as was afterwards metrically decyphered in this Pſalme, and appointed to be ſung ſolemnly, to perpetuate the memory of this his forlorn condition, not to ſet out his wars or victories (as * other Kings are wont to have their triumphs deſcribed, and ſongs of victory compoſed) but his fears and flight only. And this is alſo in ſome degree typical of our Saviours ſadneſſe and agony, and prayer in the garden, Joh. xviii. 1. which is all one with Gethſemane, Mat. xxvi. 36. Mar. xiv. 32. and that on Mount Olivet, Luk. xxii. 39, 41. the very ſame mount, to which David went up, when he poured out the ſubſtance of this prayer.

A [a] *Pſalm of David* † *when he fled from Abſalom his Sonne.*

† *in his flying from the face of Abſalom.* בְּבָרְחוֹ מִפְּנֵי

* Ἐπινίκιος μὲν ἐνδρειάσας οἱ βασιλεῖς ἀναλιθέαται νικηφόρους σήλας, ἄλλοι ἐν βίβλοις καὶ γράμμασιν ἔδει δὲ φόβου καὶ μὴ πολεμήσαντος εἰκόνας ἔγραψεν. Chryſ. Tom. 1. p. 522. 5. 10.

O Lord that haſt placed me quietly in the throne, and ſubdued all my forreign aſſailants, Pſal. ii. 8. now my perfidious Son hath ſtolen away the peoples hearts from me, and being up in arms, ii Sam. xv. his forces daily encreaſe, and grow very numerous,

1. *Lord, how are they encreaſed that* [a] *trouble me? many are they that riſe up againſt me.*

a *infeſt*, or *diſtreſs me*, צָרַי

b. His numbers are ſo great, and mine ſo ſmall, that they that behold my condition give me for loſt, thinking that God himſelf either is not able, or willing to reſtore me to my Kingdom again.

2. *Many there be that ſay of my ſoul, There is no help for him in God,* [b] *Selah.*

But thou art an Omnipotent God, & haſt engaged thy ſelf for my ſupport, abundantly able to guard me from all dangers, to reſcue and exalt me in this my ſeeming forlorn condition, and to reſtore me in thy good time to my throne again: and this thou haſt by thy promiſe aſſured me that thou wilt do. In thee therefore is my truſt, and my chearfull, ſteady, unſhaken confidence.

3. *But thou O Lord art a ſhield for me, my glory, and the lifter up of mine head.*

Whenſoever I have yet been in any diſtreſſe, my addreſſes have been conſtant unto the Lord, and my prayers fervently ſent up to him. And out of heaven, in an eminent manner, hath he relieved me, interpoſing his gracious hand, and peculiar preſence, ſuch as is myſtically exhibited in the Ark, which is placed in Zion, Gods mount, ſo called, or his holy place, Pſal. 2. 6.

4. *I cried unto the Lord with my voice, and he heard me out of his holy hill.*

* Whether I ſlept or waked, I had no reaſon to doubt or fear, for his ſacred aid and protection was ever over me, effectuall to my ſafety. (Of a myſticall ſence here applied to Chriſts reſurrection, See *Auguſt. de Civitate Dei*, lib. xvii. cap. 18.)

* *Whether I ſleep or ſlumber, or awake, the Lord ſuſtaineth me in all theſe*, ſaith the *Jewiſh-Arabick Tranſlator.*

The many experiments of this Heavenly guard are ground of all courage and aſſurance to me, that how great ſoever the number already is, or ever ſhall advance to, how induſtrious and diligent ſoever they are in their purſuits, how cloſe ſoever they may beſiege and encompaſſe me, thou wilt yet ſecure and deliver me out of their hands.

5. *I laid me down, and ſlept, I awaked, for the Lord ſuſtained me.*

6. *I will not be afraid of ten thouſands of people that have* † *ſet themſelves againſt me round about.*

† *laid ſiege, incampt,* שָׁתוּ

c. O let thy power interpoſe and check and overrule their power, let thy fatherly mercy and fi-

7. *Ariſe, O Lord, ſave me, O my God, for thou haſt ſmitten all mine enemies upon the* [c] * *cheek-bone, thou haſt broken the teeth of the ungodly.*

* *cheek.*

delity

delity, ſo often experimented by me, in the perſecutions of *Saul*, and aſſaults of the Philiſtims, &c. work this farther deliverance for me: For thus thou haſt hitherto dealt with all my aſſailants, thou haſt returned them with loſſe and ſhame, their ſtrongeſt forces, and keeneſt deſigns have been conſtantly diſcomfited by thee.

* *From the Lord is ſalvation* לַיהוָה הַיְשׁוּעָה *and* עַל עַמְּךָ בִרְכָתֶךָ סֶלָה *from the face of the Lord*, Chald.

8. * *Salvation belongeth unto the Lord, thy bleſſing is upon thy people.* All deliverance proceeds and cometh out from thee O Lord; thou art the authour of every good thing to thoſe that cleave faſt to thee in faithfull perſevering obedience and dependance on thee.

Annotations on Pſal. III.

A Pſalm] The word מִזְמוֹר here uſed of this and many other *Pſalms*, cometh from זָמַר that ſignifieth *cutting off*, and metaphorically *ſinging*, either with the voice, or inſtruments, or both. *Pſalmi dicuntur qui cantantur ad Pſalterium quo uſus David*, 1 *Chro.* xv. ſaith S. *Auguſtine*: *By this name are called thoſe that are ſung to the Pſaltery, which* David *uſed*, 1 *Chr.* xv. Of the rendring it Ψαλμὸς *Pſalme*, and its difference from ὕμνοι and ᾠδαὶ *hymns* and *ſongs*, ſee *Annotat.* on *Eph.* v. 3. But it ſeems not here to be taken in any narrow ſtrict notion, but to be a word of a very comprehenſive latitude, neither appropriated to any part of compoſition or *ſpecies* of *Muſick*. For indeed זְמָרָא in *Syriack* and *Arabick* is generally uſed for *Muſick* (and ſo alſo for *feaſting* and *dancing* at which muſick was uſed) and the αὐλητὰι *minſtrels*, *Mat.* ix. 23. are by the Syriack ſtiled ܙܡܪ̈ܐ and ſo זְמָר is a muſicall inſtrument, and all the ſorts of them, (and not only the Pſaltery) which are carefully reckoned up, *Dan.* iii. 5. are there contained under that ſtile, וְיֵנוֹ זְמָרָא *inſtruments of muſick*. And ſo the *Talmudiſts*, though they diſtinguiſh exactly betwixt *inſtrumentall* and *vocall* Muſick, yet make זְמָרָא the genericall name to both of them, זְמָרָא דְפוּמָא *vocal* or *oral* Muſick, and זְמָרָא דְמָנָא *inſtrumental* muſick. Proportionably the Arabick and Syriack inſcribe all the Pſalmes through the Book by this ſtile. And the Chaldee render it by שְׁבָח a general comprehenſive word, uſed for *ſinging*, *lauding*, *praiſing*, without any relation to either the compoſition or Muſick. Now in this Book of Pſalmes there is this variety: ſometimes מִזְמוֹר is uſed alone, as here, and in many other places; ſometimes שִׁיר *ſong* or *canticle* is added to it, as *Pſal.* xxx. i. and in *ſeven* others; ſometimes it hath שִׁיר *ſong* going before it, as *Pſ.* xlviii. 1. and in four more. And of theſe ſeveral complications S. *Hilary* in his Prologue on the Pſalms hath thus expreſt his ſenſe, *Pſalmus eſt cum teſſante voce pulſus tantum organi.*—1. *A Pſalm is, when the voice ceaſing, the ſound only of the Inſtrument is heard.* 2. *A Canticle is, when the quire of Singers uſing their liberty, and not obſerving the Inſtrument, ſing with loud voices.* 3. *A Canticle of Pſalm, when the Inſtrument going before, the voice of the Quire follows to the ſame tune.* And 4. *A Pſalm of Canticle, when the quire of voices going foremoſt, the Inſtruments follow and obſerve them. And anſwerable to theſe four kindes of muſick, are*, ſaith he, *the Titles of the Pſalmes.* And this interpretation is mentioned by S.* *Auguſtine* on *Pſal.* lxvii. with an [*acutioribus & ocioſioribus relinquimus, We leave it to thoſe that are more acute and have more leiſure*, and * *neſcio*

a. *Tit.* מִזְמוֹר

Tom. viii. p. 21.

p. 336.

* *Tom.* viii. *Col.* 693. D

* Col. 694 * *nescio utrum possit ista differentia demonstrari, I know not whether this difference can be demonstrated*] It is therefore more probable, that as מזמור was resolved to be taken in the wider and more comprehen-
שיר sive sense, so may שיר also; and without this niceness of criticall or curious observation, all these four words and phrases, *Psalme*, and *Canticle*, *Psalme of Canticle*, and *Canticle of Psalme*, be used promiscuously for the very same thing, according to the account frequent with *Kimchi*, that the same thing is exprest in two words, by the figure (very ordinary in Hebrew *idiome*) called ἐνδιαδυοῖν. Accordingly the *Chaldee* sometimes reade it שִׁירְתָּא וְתֻשְׁבְּחְתָּא *Psal.* xlviii. 1. *a Song and Praise*, and תֻּשְׁבְּחְתָּא וְשִׁירְתָּא *Psal.* lxxvii. 1. *a Praise and Song*, i. e. a Psalme of benediction and praise to God; and so the LXXII also, sometimes ᾠδὴ ψαλμοῦ *a Song of Psalme*, sometimes ψαλμὸς ᾠδῆς *a Psalme of Song*, and sometimes ᾠδῆς ψαλμὸς *a Songs Psalme*: All sure to signifie the same thing. And this as it is the easiest, so all things considered, seems the most probable account of this matter. To this is added לְדָוִד with ל the signe of the dative case, and that accordingly rendred by the LXXII τῷ Δαβὶδ *to David*, and understood by some in S. *Augustine de Civ.* l. xvii. c. xiv. as a note that it was made by some other, and presented to him. But this is well refuted by that Father from *Psal.* cx. 1. where the Title is as here, לְדָוִד, and yet the Psalme is by Christ himself affirmed to be *Davids* Psalme or Prophecy, *Mat.* xxii. 43. The truth is, the phrase in the Dative Case is well capable of another sence, *viz.* that it was *inspired to David*. But there is no need of that expedient neither, it being very ordinary in Hebrew to use the Dative for the Genitive case, and so of the ancient Interpreters the Syriack and Arabick understood it, and probably the Latine also, rendring it *Psalmus David*, a Psalme not *to*, but *of David*.

V. 2. *Selah*] Concerning the b.
סֶלָה word סֶלָה the variety is so great among the Learned, that it may well be left uncertain what is to be resolved of it. The *Radix* סֶלָה and which is all one סָלַל signifies *stravit, conculcavit*; and from thence
מְסִלָּה regularly comes to denote a way or path, and is mostly rendred ὁδὸς, δίοδος, τρίβος, *a way, a turning, a path*, sometimes ἀνάβασις, an *ascent*, ii *Chron.* ix. 11. From hence *Conradus Kircherus* hath not improbably rendred סֶלָה (which we retain in the same sound and letters *Selah* untranslated) *stratam*; adding that it is set by *Poets, ut pes in ea eat & progrediatur longius, that the foot in the metre and musick may proceed farther*, and so the modulation of the song be completed, which without it would be somewhat abrupt and imperfect. This I suppose also the meaning of those that resolve it meerly subservient to the musick or melody, and to have no influence on the sence, but to remain, as to that, perfectly *unsignificant*. From hence therefore it is consequent, that in Translations where the metre and musick is lost, this expletive, which only referres to those, should be omitted also, and not inserted in the rendring; which accordingly we see observed by most of the ancient Interpreters. In this first place where it is used, all but the LXXII omit it, and they render it διάψαλμα, which, say *Pharorinus* and *Suidas*, is no more but μέλους διαλλαγὴ a note of some change in the song, not the beginning of some other tune or musick, as

some

ſome miſtake them, for when it concludes a Pſalme (as it doth this) and when it is ſo oft repeated (as it is thrice in this ſhort Pſalme, being yet not once mentioned in many other the longeſt) there is no place for this, but either ſome diviſion, a little to lengthen out the tune, agreeable to *Kirchers* opinion of it, or an *elevation* of the *voice* (according to the notion of ἀνάβασις *aſcent*) as it is commonly underſtood from סָלַל in the notion of *exaltavit*. For διάψαλμα regularly ſignifies no more then a Muſicall note, and every ſuch note we know is in propriety of ſpeech ἐναλλαγὴ μέλους a change of the modulation, as *Wiſed.*xix.18. it is ſaid ἐν ψαλτηρίῳ φθόγγοι τῷ ῥυθμῷ τὸ ὄνομα διαλλάσσουσιν, in a Pſaltery the notes of the Muſick or tune change the name, i.e. they vary every foot, and every ſuch variation hath a ſeveral name, *hypate*, and *Nete*, &c. And this was all, I conceive, that either the LXXII meant by διάψαλμα, or thoſe Gloſſaries in their *Periphraſis* of it: The other ancient Interpreters either, as I ſaid, omit it wholly (as the vulgar (with the Arabick) and from thence our old Edition of the Pſalmes, underſtanding it aright to be no more then a note of the Muſick, and therefore never taking any the leaſt notice of it in their verſions) or elſe render it by another expletive, as the Chaldee by לְעָלְמִין *for ever*, and ſo ſometimes the Syriack, which is another evidence that it is a word without any ſignification, ſave onely to fill up the metre or muſick. In one place *Pſal.*ix.27. it hath הִגָּיוֹן prefixt (at the end of a period) *higaion Selah*, which the LXXII render ᾠδὴ διαψάλματος, and the Chaldee יְרַנְנוּן צַדִּיקַיָּא לְעָלְמִין *the juſt ſhall rejoyce for ever*; What the full importance of it is, will be ſoon diſcerned by remembring that הֶגֶר and הִגָּיוֹן and the like, from הָגָה *meditatus eſt, muſſitavit, garrivit*, ſignifies not only *meditation* (from whence the interlinear hath *meditatio Selah*) but alſo a ſong or melody, either a mournfull one, an *Elegy* (for ſuch were ſung) *Ezech.*ii.10. rendred by the vulgar *carmen*, from the LXXII μέλος, by the Chaldee הֲגֻנָּא ſorrow or ſadneſſe, or elſe a joyfull one, *Pſal.*xcii.3. where the Lxxii read it ᾠδὴ ſong, the Chaldee רְנָנָה *loud noiſe*, from רָנַן *vociferatus eſt*, and ſo 'tis rendred by the LXXII *Pſa.*v.1. κραυγὴ *cry*. And ſo that alſo being joyned with *Selah*, denotes no more but the loudneſſe of the voice or muſick, which was required to the chanting of that note. For though the Chaldee thought fit to deſcant in their Paraphraſe, and allow it this intimation, that the judgements of God ſo remarkable on the wicked, were to be lookt on, and acknowledged by all good men, with great thankfulneſs and admiration, both of his power and *providence*; Yet the Vulgar, and Syriack, and Arabick wholly omit it, and tha Septuagints ᾠδὴ being all one with κραυγὴ *cry* or *loud voice*, belongs onely to the Note in the Song, and the loudneſſe of it.

V.7. *Cheek-bone*] לְחִי and לֶחִי here (as ordinarily in Arabick) ſignifies ſimply *maxilla the cheek* (the Verb in Arabick denotes *checking, blaming, rebuking, Lahab allaho, God hath put him to ſhame*, and *Lahi lalo confuſion be to him*) and then *ſtriking* of that is an expreſſion of the greateſt reproach: So 1 King.xxii.24. when *Zedekiah* ſmote *Micaiah* on the cheek, ſaying, (by way of ſcorn) *Which way went the ſpirit of the Lord from me to ſpeak unto thee?* So *Job*

c. לֶחִי

xvi.10. *They have gaped on me with their mouth* (i.e. made *mowes* at me by way of deriſion) *they have ſmitten me on the cheek reproachfully.* And *Lam.*iii.30. *He giveth his cheek to him that ſmiteth him, he is filled with reproach.* And ſo *Mat.* v. as an expreſſion of that *patience* of *contumelies* that Chriſt now requireth of us, *Whoſoever ſhall ſmite thee on thy right cheek, turn to him the other alſo.* And ſo it is here but a proverbiall phraſe to ſignifie *putting to flight*, for that is the moſt ſhamefull and reproachfull to an army, to aſſault and not prevail, to be put to flight and diſcomfited. The Septuagint here reade ἐπάταξας πάντας τὺς ἐχθραίνοντάς μοὶ ματαίως, and from thence the Vulgar have *adverſantes mihi ſine cauſâ, thou haſt ſmitten all that are my adverſaries without a cauſe*, and 'tis generally conceived, that either they miſtook the Hebrew word, took לְחִי for an abbreviature of לְחִנָּם *in vain*, or elſe that their copies are corrupted, ματαίως for μάθνας i.e. *maxillas*, ſaith *Schindler* and others after him. But firſt the *abbreviature* or *apocope* hath no example. 2. There is no ſuch word as μάθνας. Μαθύιας indeed there is, both in *Heſychius* and *Phavorinus* μαθύιαι, γνάθοι it ſignifies *cheeks*, ut that a word ſeldome to be et with in Authours, never in all the Books of Scripture, the Septuagint generally uſing σιαγόνας for it. 3. It is certain the *Vulgar Latine* reade ματαίως not μαθύιας or elſe could have had no tentation to render it *ſine cauſâ*; And ſo did the *Arabick* and *Æthiopick* too, which render it (both of them) *in vain*, though the *Chaldee* and *Syriack* following the Hebrew render it *cheeks*. On theſe conſiderations It may ſeem more reaſonable to pay the Lxxii and thoſe other tranſlations that due reſpect, as to think that they did not really *miſreade* or miſtake the Hebrew, but rather (as it is ordinary with all Interpreters) endeavoured to expreſs the meaning of the proverbial phraſe by more intelligible circumlocution, and this all but the *Latine* (which it ſeems did here follow, but did not well underſtand the Septuagint) have done happily enough. For what is ἐχθραίνειν ματαίως or which is all one, *adverſari* or *inimicari fruſtra?* Why, literally to oppoſe or ſet upon in vain, i.e. uneffectually, to gain nothing by all their oppoſition, i. e. to be conſtantly repel'd and put to flight, turned back with ſhame in all their hoſtile Enterpriſes: And that is all that can be pretended to be meant by the phraſe in the Original [*thou haſt ſmitten all mine enemies on the cheek*] *thou haſt put them to ſhame or to flight reproachfully.* And the ſame is the importance of the latter part of the verſe, *thou haſt broken their teeth*, the weapons by which Lions tear their prey, *Pſal.* lviii. 6. and the breaking of which in that place is explained *ver.* 7. by their falling away like waters *that run continually*; In their keeneſt and moſt terrible onſets they are diſſipated and put to flight; and that both the Hebrew and Greek denotes alſo, שִׁבַּרְתָּ συντρίψεις breaking them into ſhivers or ſmalleſt pieces, which applied to an army is the utter diſcomfiting of them.

The Fourth Pſalme.

Paraphraſe.

**Maſter of the ſtringed Inſtruments.*

TO the a * *Chief Muſician on Neginoth, a Pſalme of David.*

a The fourth Pſalm was compoſed by David, poſſiby on the ſame occaſion (or a like) as the third, and by him commended to the Præcentor or maſter of his Muſick, to be ſung to the ſtringed Inſtruments, the Pſaltery and Harp, &c.

1. b *Hear me when I call, O God of my Righteouſneſſe, thou haſt enlarged me when I was in diſtreſſe, have mercy upon me and hear my prayer.*

b O merciſull God, the only authour of all that is any way good in me, and the continuall defender and ſupporter of my innocence, againſt all that have riſen up againſt me, I beſeech thee at this time to lend a favourable ear unto my Petitions: Thou haſt conſtantly given me relief in all my ſtraits, extricated me out of all my difficulties, be thou pleaſed now to make good thy wonted mercies towatd me, and grant me deliverance at this time alſo.

2. *O ye ſons of men, how long will ye turn my* n *glory into ſhame? how long will ye love vanity, and ſeek after leaſing?*

c O you that calumniate me and my government, and by defamations endeavour to ſtir up the people againſt me (ſo did *Abſalom* ii Sam. xv.3.) will ye never give over ſo great a wickedneſſe? will ye ſtill go on in lying and falſe ſpeaking?

3. *But know that the Lord hath ſet apart him that is* d *godly for himſelf, the Lord will hear when I call unto him.*

d 3. This you are to know, that God hath ſeparated me of his great mercy, and ſet me upon the throne to be his Vicegerent upon earth, and conſequently to be employed in his ſpeciall ſervices, and by ſo doing hath engaged himſelf to preſerve me in it Pſa. 89.21. which is my ground of moſt confident aſſurance that he will hearken to my prayers, and deliver me out of your hands.

**Be angry.*

4. e * *Stand in awe and ſin not, commune with your own heart upon your bed, and* f *be ſtill.*

e If you are diſpleaſed at my being King, f ye are now to remember that being ſet on the throne by God, this diſpleaſure of yours cannot be ſeparated from rebellion againſt God himſelf; Let this be matter of ſerious ſad examination, and diſcuſſion of conſcience to you, and ſo work compunction in you, perſwade you to quit your hoſtile deſignes, and yield ſubjection where it is due.

5. *Offer the* g *Sacrifices of righteouſneſſe, and put your truſt in the Lord.*

g And then upon your change you may moſt ſeaſonably render ſolemn thanks to God for your time of repentance and eſcape out of ſo deſperate an enterpriſe, bleſſe and praiſe him, and adhere to him conſtantly for the future.

6. *There be many that ſay, Who will ſhew us any good? Lord* h *lift thou up the light of thy countenance upon us.*

h Some are apt to be diſcouraged and deſpair in this diſtreſſe, the appearance of the enemy is ſo formidable, and our preparations for reſiſtance ſo ſmall; But I have a ſure fortreſſe that cannot fail, the favour of God eſpouſing my cauſe, and ſupporting me, and this is all that remains for us to take care of, by continuall ardent prayer to invoke his help, and chearfully to depend on it.

7. *Thou haſt put gladneſſe in my heart, more than in the time that their corn and their wine encreaſed.*

This ſecurity of thy favour alone, is matter of greater exaltation to me, then to worldlings is, or can be the moſt plentifull harveſt, wherein yet they are wont to rejoyce ſo profuſely (and on confidence thereof to be ſo ſecure for the time to come, Luk. xii.19.) that the greateſt joy is proverbially ſtiled, the joy in harveſt.

I therefore as well as they will have my rejoycing alſo, as they in confidence of their full barns, ſo I in my reliance on the ſole providence of Heaven; In which confidence I can ſleep ſecurely, repoſe my ſelf in him, to whom alone all my ſafety is due, and whoſe only guard is, without all ſollicitude or preparations of mine, abundantly ſufficient for me.

8. *I will* * *both lay me down in peace, and ſleep, for thou Lord only makeſt me dwell in ſafety.*

* together, alſo יַחְדָּו

Annotations on Pſal. IV.

Chief Muſician] The Hebrew נָצַח ſignifies to *urge* or preſſe to the performing any work or task, and properly belongs to the ἐργοδιώκτης the overſeer and follower of workmen of any kinde. So ii *Chron.*ii.2. where *Solomons workmen* are numbred, there are alſo MMM מְנַצְּחִים עֲלֵיהֶם which the lxxii there rightly render ἐπισάτας αὐτῶν, *Præfects* over them, and *v.*18. ἐργοδιώκτας *taskmaſters*, and c.xxxiv.12. ἐπίσκοποι *overſeers*, (though *v.*13. and *Ezr.* iii.8, 9. the Copies have ἐπὶ τῶν ποιούντων *over the workmen* only) and where the ſame thing is ſet down again, i *Kin.*v.16. they are called הַנִּצָּבִים אֲשֶׁר עַל הַמְּלָאכֶת, and in the lxxii καθεσταμένοι ἐπὶ τῶν ἔργων, *ſet over his works*. The word is uſed more particularly of *Muſicians*. To this purpoſe ſee i *Chro.* xv.21. where after the appointing of *Singers* with inſtruments, &c. *v.*16.19,20. *Mattathiah*, &c. are appointed לְנַצֵּחַ, we render it, *to excell*, but in the margin, *to overſee*, i.e. to take care of, and order the Muſick (as *Neh.* 12.42. *Jezrahiah* is the *Overſeer* הַפָּקִיד *of the ſingers.*) And from hence is the word לַמְנַצֵּחַ here, *to the Maſter*, or *Ruler*, or *Præfect*. Of whom, or over what he was præfected, is here alſo expreſt בִּנְגִינוֹת *over the muſical* Inſtruments. Thus נגן ſignifies, and thus we have נְגִינִים *Pſa.*lxvii.25. the *minſtrels* or *players* on Inſtruments differenced from the Singers foregoing. And then the whole phraſe לַמְנַצֵּחַ בִּנְגִינוֹת put together, here ſignifies perſpicuouſly [*To the Præfect of the muſicall Inſtruments*] ſuch there were, more then one, among *Davids* Officers, that waited on the *Ark*, i *Chron.*xv.21. And to one of theſe this *Pſalm* was committed by *David*, to be ſung and plaid to in divine ſervice. The ſame we finde again, *Hab.* iii.19. לַמְנַצֵּחַ בִּנְגִינוֹתָי *To the Præfect* or *Maſter of my ſtringed Inſtruments.* From this ſenſe of this word נָצַח *urſit, coegit, inſtitit*, there is a ſecondary uſe of it for *finire* to *end*, and from thence we have לָנֶצַח *Pſal.* ciii.9. rightly rendred εἰς τέλος *unto the end*, and again, *vincere* and *triumphare* to *overcome* and *triumph*. And from thoſe two notions the lxxii have taken their riſe of rendring it here, εἰς τὸ τέλος *to the end*, and νικῆσαι *to overcome* in the Concluſion of *Habakkuk* (in like manner as *Aquila* hath νικοποιῷ here) and i *Chron.*xv.21. ἐνισχύσαι *to prevail*, but have loſt the ſence in all theſe places, and only hit it ii *Chro.*ii.2. and 18. and xxxiv.12. where, as hath been ſaid, they render it ἐπισάτας *overſeers* or *præfects*, ſet over the workmen, and ἐργοδιώκτας *taskmaſters*, and ἐπισκόπους *overſeers*.

V.1. *Hear me*] The Hebrew עַנֵּנִי is certainly the Imperative, and ſo is uſed *Pſal.* xxvii.7, and therefore muſt be rendred [*hear*, or *anſwer me*] and thus the Chaldee underſtood it, and paraphraſe it, *In time of my prayer*, קַבֵּל מְנִי *receive*

ceive from me, by which alſo they render שָׁמַע *hear* or *hearken*, in the later end of the verſe. But the LXXII. and from thence the other Antient Interpreters, ſeem to have read עָנָנִי in the Preter tenſe, and ſo render εἰσήκουσέ μου *he hath heard me*, and accordingly the Greek Fathers, S. *Chryſoſtome* eſpecially, have obſerved Gods ſpeed in hearing the prayers of pious men, even before they have made an end of them, πρὸ τοῦ τέλους τῆς εὐχῆς τὴν αἴτησιν λαβεῖν, for it is not, ſaith he, *When*, or *After I had prayed he heard me*, but ἐν τῷ ἐπικαλεῖσθαί με, *when I prayed in the preſent, he hath heard me already in the time paſt*, ἔτι λαλοῦντός σου ἐρῶ, ἰδοὺ πάρειμι, *whilſt thou ſpeakeſt* or *ſayeſt, I will ſay, Behold here am I*, as he cites it from *Iſai.* LVIII. 9. concluding that it is not our multitude of words that is wont to perſwade with God, ἀλλὰ καθαρὰ ψυχὴ καὶ ἔργων ἀγαθῶν ἐπίδειξις, *but a pure ſoul, and the ſhewing forth of good works.* A Doctrine of moſt comfortable truth, but not founded in the Hebrew reading here.

c. V. 2. *My glory*] the Hebrew עַד מָה כְּבוֹדִי לִכְלִמָּה *how long my glory into ignominie*] is *elliptical*, but eaſily ſupplied, and made intelligible, thus, *How long will you reproach my glory*, by [*glory*] meaning his *regal power* and *majeſty* which God had beſtowed on him. This the LXXII. render ſomewhat otherwiſe, ἕως πότε βαρυκάρδιοι, ἵνα τί ἀγαπᾶτε *How long are ye heavy hearted, why do ye love vanity?* By this phraſe βαρυκάρδιοι poſſibly explicating (as in a *periphraſis*) the great hardneſſe of heart in *Abſalom* and the like, who would defame ſo worthy a perſon, as *David*, approved and anointed by God, and would not be overcome or melted with his goodneſs; or perhaps reading the Hebrew ſomewhat otherwiſe that now we do, עַד מָה כְּבוֹדִי לָכְ לִמָּה תְּאֲהֵבוּן to which their rendering will be literall, and the variation not very great, reading לִכְלִמָּה in *two* words and converting כ into ב; which way ſoever it is, 'tis evident the vulgar Latine follow them *uſque quò graves corde ut quid*—and the *Arabick* and *Æthiopick* to the ſame purpoſe.

d. V. 3. *Godly*] The acception of חָסִיד in this, and ſome other places, deſerves here to be obſerved. It ſignifies ordinarily a pious, or charitable, and beneficent perſon. But when it is ſpoken of Man, referring to God, it notes one that hath received favour or mercy from him, and is all one with κεχαριτωμένος, *one that hath found favour with God.* || So *Pſal.* XVI. 10. *Thou ſhalt not ſuffer* חָסִידְךָ *him, that is ſo favoured by thee, to ſee corruption.* So *Pſ.* XXX. 4. *Sing unto the Lord* חֲסִידָיו *ye that have felt his mercy and bounty.* And ſo here *David*, ſeeing fit, in his plea againſt his enemies, who blaſted him as a *man of blood*, and a *guilty* perſon, to inſiſt on *Godselection*, and advancement of him to the Kingdome, (noted by תִּפְלָה hath ſeparated to a function, the *Chaldee* reads פְּרַשׁ, in the ſame ſence, as ἀφορίζειν in the New Teſt. denotes ſetting apart to the Apoſtolical function *Act.* XIII. 2.) and ſo referring to theſe words of Gods teſtimony, 1 *Sam.* XIII. 14. *The Lord hath ſought him a man after his own heart, and hath commanded him to be Captain over his people*, he chooſes to uſe that more modeſt form of חָסִיד an *Eleemoſynary*, or *beadsman*, that God hath advanced and choſen to this great dignity. This is in a like ſtyle ſet down *Pſalm* LXXVIII. 70. *He choſe David alſo his ſervant, and took him from the ſheepfold, From following the ewes great*

See Schindl. pemagl. p. 618. C.

לִכְלִמָּה

כְּבוֹדִי

חָסִיד

תִּפְלָה

with yong he took him, that he might feed Jacob his people, &c. and *Pſalm* LXXXIX. 20. *I have found David my ſervant, with my holy oyle have I annointed him.* Of this ſee more *Pſal.* LXXXVI. note a.

e. רְגָזוּ V. 4. *Stand in awe*] What רְגָזוּ ſignifies here might be ſomewhat uncertain, had not the Apoſtle *Eph.* iv. given us the meaning of it, רָגַז denoting commotion either of the body or minde, doth in the latter acception import two things eſpecially, *fear* and *anger*, thoſe two *principal commotions* of the minde. In that of *anger* we have it, *Gen.* XLV. 24. where we render it *falling out* or *quarelling*, and II *Kin.* xix. 27, 28. in both which we render it *rage*. So *Prov.* xxix. 9. And ſo *Gen.* XLI. 10. the Hebrew קָצַף (affirmed of *Pharaoh*, viz. that) *he was wrath*, is by the Chaldee rendered רְגַז. And this is much the more frequent acception of it in the Old Teſtament. And thus the Septuagint underſtood it here (and with them the vulgar Latine, Syriack, Arabick, and Æthiopick) rendering it ὀργίζεσθε, and from thence in the ſame words the Apoſtle makes uſe of the place *Eph.* iv. 26. Ὀργίζεσθε καὶ μὴ ἁμαρτάνετε, *Be angry and ſin not*, i. e. *when ye are angry take care that ye do not ſin*, which that it is no allowance of ὀργὴ *anger* there, but only a ſuppoſing it preſent, and a forewarning of the dangerous effects of it, See note on *Eph.* iv. 9. and that is more evident by comparing it with this Text, where their diſpleaſure againſt Gods Anointed, *David*, the firſt riſe of their Rebellion, was certainly a great ſin in them.

f. דֹּמּוּ V. 4. *Be ſtill*] The Hebrew דֹּמּוּ from דָּמַם *ſiluit*, *conquievit*, *ceſſavit*, ſignifies in relation to *actions* as well as *words*, and ſo denotes a *ceſſation* from what they were before *doing*, which to thoſe that were before about any *ill*, is *repentance*, to thoſe which were up in *armes*, *ſubmiſſion*, or *quiet ſubjection*. And thus 'tis rendered here by the Septuagint καταυύγητε, (and to that the vulgar agree) *compunction* or *contrition*, as that is taken for *amendment*, the effect of *godly ſorrow*, and ſo the Arabick more explicitly, *Let it repent* you, and the Chaldee, that paraphraſes that part of the verſe at large [*Say your prayer with your mouth, and your petition with your heart, and pray upon your bed, and remember the day of death*] inſtead of דֹּמּוּ reads כְּבֹשׁוּ יִצְרְכוֹן *ſubdue*, *quiet*, *tame your deſires* or *concupiſcences*, and then connects with that the ſubſtance of all the following *verſe* thus, *Subdue your concupiſcences, and then it ſhall be reputed to you for a ſacrifice of righteouſneſs*— Agreeably whereto ‖ S. *Chryſoſtome*, δικαιοσύνην προσφέρετε τοῦτο μέγιστον θεῷ δῶρον, αὐλὴ θυσία δεκτὴ— ὃ τὰ πρόβατα θύειν— ἀλλὰ τὰ δίκαια πράττειν— ὅπου περ ἦς, θύειν αὐλὴν δυνήσῃ, αὐτὸς καὶ ἱερεὺς καὶ θυσιαστήριον, καὶ μάχαιρα καὶ ἱερεῖον γινόμενος, *Offer righteouſneſs, this is the greateſt gift, this the acceptable ſacrifice to God, not to ſlay ſheep— but to do what is juſt; whereſoever thou art, thou mayeſt offer this, thy ſelfe being the Prieſt, the altar, the knife, and the ſacrifice.* ‖ Tom. 1. p. 532. l. 30.

g. וּבִטְחוּ צֶדֶק V. 5. *Sacrifices of righteouſneſs*] וּבִטְחוּ צֶדֶק *ſacrifices of righteouſneſs* here do moſt probably ſignifie the *peace offering*, or *oblation of thanksgiving* for *deliverance*. We have the phraſe again *Pſal.* LI. 19. where it is contradiſtinguiſht to כָּלִיל the *holocauſt*. And there is reaſon for this appellation, becauſe the *ſin* was firſt to be *atoned* by the *ſin-offering*, and thereby the perſon reſtored to ſome ſtate of *righteouſneſs*, ere he attempted

the

the *other*. And withall, it was lawful for a *Gentile worshipper*, a *proselyte of the gates* to *present* a *sin-offering*, but the *peace-offering*, זֶבַח תּוֹדָה the *sacrifice of praise*, none but the גֵּר צֶדֶק *proselyte of righteousness* might be allowed to bring. And so it is fitly recommended here, as a *consequent* of *reformation*.

h. נָסָה

V. 6. *Lift up*] The Hebrew נָסָה *lift up*, is here rendred ἐσημειώθη by the Septuagint, and so by the Latine, *signatum est*, referring to a *banner*, or *standard*, or *insigne*, in Greek σημεῖον, in Hebrew נֵס which is wont to be *exalted* or *lifted up*, from נָסַס *evexit, exaltavit*. Indeed נָסָה the word here used is not so usual in the Hebrew tongue: but instead of it נָשָׂא with ש and א, and so the Chaldee here hath it; And therefore the LXXII. had some ground for their *change*, and no doubt meant to signifie by it, the great *security* which is injoyed by *Gods* favour (meant by the *light* i. e. *chearfulness*, *pleasantness* of his *countenance* towards us, as they that *favour* others, *look pleasantly* on them) *viz.* the same that from an *insigne* or *banner*, the strongest *military preparations*, and thus it lies very consonant to what went before. *Davids* visible strength, and military preparations were so small, comparatively with those of his enemies, that they that look't on, were ready to despair of victory. But as *Elisha* in the mount to his unbelieving intimidated servant, shewed him a vision of horses and chariots round about them, and so more on their, than on the enemies side, so *David* here to those fearful objectors opposes the favour of God, as a banner or insigne, that hath a whole army belonging to it, i. e. all security attending it.

The Fifth Psalme.

Paraphrase.

To the ‖ *chief Musitian upon* [a] *Nehiloth, A Psalm of* David. This Fifth Psalm was indited by *David* on consideration of his many enemies, especially his undermining son *Absalom*, who by flattering the people, and slandering him, sought to get the Crown from him. And by him it was committed to the Master of his Musick to be sung by the whole Quire in parts, one voice following another. a.

1. *Give eare to my words, O Lord,* ‖ *consider my* [b] *meditation.* O mercifull Lord, vouchsafe to hearken to my prayer, to weigh the groanings of my soul, and relieve my wants. b.

2. *Hearken to the voice of my* ‖ *cry, my King and my God, for unto thee will I pray.* Thou art my King to defend, my God to vindicate the power, which thou hast communicated to me. To thee therefore it belongs to grant my requests, and all that remains for me, is to addresse them constantly and importunately to thee.

3. *My voice shalt thou hear in the morning, O Lord, in the morning will I* ‖ *direct my prayer unto thee, and will look up.* The first fruits and prime care of the day shall be to addres and present my heart, and prayer before thee with my eyes fixt on heaven, after the mode of an earnest petitioner, that waits, and never means to move, till his requests are granted. And thou O Lord answerably wilt be pleased, I doubt not to make the same speed to receive that addresse of mine, to hearken to, and grant my prayer.

Of

‖ *Præfect for successive voices.*
‖ *understand my sighing, or cry.*
‖ *Supplication* שַׁוְעִי Heb. בְּעוֹתַי Chald. δεήσεως. LXXII. *Orationis. Lat.*
‖ *dispose or prepare, wait or stand ready for, or before thee,* אֶעֱרֹךְ לְךָ Heb. אַסְדַּר קְדָמָךְ Chal. παρασκευάσομαί σοι. LXXII. *astabo tibi Lat.*

Of this I have full confidence, when I consider how impoſſible 'tis for thee to favour rebellion or any ſort of wickedneſs, ſuch as mine enemies now practice againſt me, (‖ that is the part of falſe and Idol Gods, i. e. of Devils) or to abett, or indeed endure, or not oppoſe them that deſigne ſo great a wickedneſs. A ſtranger if he undertake not ſome degree of proſelytiſme, if he renounce not his Idolatry, is not permitted to abide, or ſojourn, or even to be a ſlave among thy people. How much leſs then ſhall any wicked man be endured in thy preſence?

c. 4. *For thou art not a God that hath pleaſure in wickedneſs, neither ſhall* ‖ *evill* [c] *dwell with thee.*

The mad folly and preſumption of theſe vainglorious vaunters of their own worth and excellencies, thou doſt abhor even to behold, art ſo farre from allowing or favouring the boaſts, or enterpriſes of ſuch, that thou doſt hate them perfectly, and ſo doſt thou all others (whatſoever their language is) whoſe actions of uniforme obedience do not approve them to thee.

5. *The* ‖ *fooliſh ſhall not ſtand* † *in thy ſight, thou hateſt all workers of iniquity.*

Thy juſtice and patronage of the innocent, ingage thee to deſtroy the falſe and treacherous, which under fair pretenſes maketh the fouleſt evils; He whoſe double property it is to be made up of † mercy and fidelity, utterly deteſts that falſeneſſe and treachery, which is deſigned to the oppreſſing and ſhedding the blood of the guiltleſs.

6. *Thou ſhalt deſtroy them that ſpeak leaſing, the Lord ſhall abhor the* ‖ *bloody and deceitful man.*

This therefore muſt ingage me by way of juſt returne to thy free and undeſerved mercies, and the great and continual ſucceſſion of them, in all my times of need, to make my frequent viſits to that place where thou art pleaſed to præſentiate thy ſelf, I mean the Tabernacle with the Arke of the Teſtimonie in it. And therein as in the Court and Palace of thy Sacred Majeſty, to proſtrate my ſoul before thee, with all poſſible humility, care and reverence.

7. *But as for me, I will come into thy houſe in the multitude of thy mercy, in thy fear will I worſhip* ‖ *toward thy holy Temple.*

And it ſhall be a ſpeciall part of my requeſt unto thee, O Lord, that by the conduct of thy grace I may be directed and aſſiſted in keeping ſtrictly cloſe to all thy commands; that thoſe that hate me moſt, and obſerve me moſt diligently, on purpoſe to get ſome advantage againſt me, may finde nothing to quarrel or accuſe in me. To which end, Lord, do thou give me a clear ſight of my duty, and incline my heart to walke exactly, and ſo acceptably before thee.

d. 8. *Lead me O Lord in thy righteouſneſs becauſe of my enemies, make thy* [d] *way ſtrait before my face.*

This I am moſt neerly concerned in, having ſo malitious treacherous eyes upon me, enemies that will not ſpare to forge falſities againſt me, that in their hearts meditate nothing but miſchief, and when they open their mouths, 'tis as when a grave is digged or a pit laid open, or as when ‖ the ſtate of the dead is ſaid to gape, only to ſwallow up and devour the moſt innocent, their tongues when they are ſofteſt, and moſt flattering, are full of all kinde of deceit.

9. *For there is no* ‖ *faithfulneſs in their mouth, their inward part is very wickedneſs, their throat is an open ſepulchre, they* † *flatter with their tongue.*

This I am confident, thou wilt not ſuffer to goe unpuniſhed, even in this life; Their own malitious projects ſhall betray and ruine themſelves, inſtead of proſpering againſt me, the more their deſignes of miſchief are, the more multiplyed are their rebellions againſt God, and thereby will he be certainly provoked to eject and eradicate them.

10. ‖ *Deſtroy thou them, O God, let them fall by their own counſels, caſt them out in the multitude of their tranſgreſſions, for they have rebelled againſt thee.*

On the other ſide, all ſuch as rely on God, that do their duty with faithfulneſſe, and reſort to his ſafeguard for their protection, ſhall never want cauſe of joy and exultation, his providence ſhall ſignally watch over them, and his preſence ſecure them; And as love is a delightful affection, and never ſuffers them, that are poſſeſt with it, to be ſad, in the

11. *But let all thoſe that put their truſt in thee rejoyce, let them ever ſhout for joy* ‖ *becauſe thou defendeſt them, let them alſo that love thy name be joyfull in thee.*

‖ *the wicked ſojourn.*
‖ ἐπλαῦσε τὰ εἴδωλα ἀνίπτεσαι, ὅτι τύπτοις ἔχαιρον. Chr. Tom. 1. p. 542. l. 11.
‖ *the mad, or proud* הוֹלְלִים
† *before thy eyes* לְנֶגֶד עֵינֶיךָ
‖ *man of bloods and deceit* אִישׁ דָּמִים וּמִרְמָה
† εὐσεβεῖν καὶ ἀληθεύειν Pythag.
‖ *in the Palace of thy holines* אֶל הֵיכַל קָדְשְׁךָ
‖ *truth, rectitude* נְכוֹנָה Heb. ἀληθεία lxxii. veritas vulg. lat.
† *ly* הֵיךְ ‖ שְׁאוֹל *as ſcheol, Chald. Paraph.*
‖ *Hold them guilty* הַאֲשִׁימֵם *condemn, Chaldee & Syr. judge them,* lxxii. *vulg. Arab. Æth.*
‖ *and thou ſhalt protect, overſhadow, or dwell among them* וְתָסֵךְ Heb. יִתְּטֹל *overſhadow Chald.* κατασκιώσεις *dwell* lxxii. *habitabis Lat. and ſo Syr. Arab. Æth.*

the preſence, and mutual Returns of the beloved, ſo in a moſt eminent manner, the lovers of God, whoſe hearts are fixt on him, and their greateſt pleaſures placed in injoying the conſtant pledges of his love, ſhall never want matter of the moſt exuberant joy; ſo good a God will never fail to give them whatſoever they deſire.

‖ *croun him* תַּעְטְרֶנּוּ from עָטַר *coronavit*, תַּכְלְלֶנּוּ *Chald. from* כְּלִיל *corona* ἐστεφάνωσας Lxxii. *and ſo Lat. Arab Æth.*

12. *For thou Lord wilt bleſs the righteous, with favour wilt thou † compaſs him as with a ſhield.* For thy promiſes, O God, have obliged thee to proſper the righteous, to reward, and crown his fidelity to thee with thy ſpecial kindneſs toward him, and then how can he want any other ſhield or protection, that hath the guard of thy favour, under which to ſecure himſelf?

Annotations on Pſal. V.

a. הַנְּחִילוֹת

Tit. Nehiloth] The word הַנְּחִילוֹת being an ἅπαξ λεγόμενον, but this one time found in the whole Bible, we can but divine at the ſignification of it, having no certain guide to rely on for it. *Lexicographers* ſay 'tis an eminent Muſical Inſtrument, and the word being of affinity both with נַחַל a *torrent*, or *running river* and with נַחֲלָה a *bee*, it is by ſome deemed to have the name from the one or other, as imitating the murmurs of either of them: Some have derived it from חָלַל *perforavit*, and then it muſt ſignifie a *hollow wind-inſtrument*, Thus indeed חָלִיל ſignifies a *pipe*, or *flute*, or *timbrel*, and the verb חָלַל to *play* on a *pipe* &c. but נָחִיל is no where uſed in this ſenſe. The regular way of deriving it and that which is allowed by *Lexicographers*, is from נָחַל *hæres fuit*, *hæreditate aut ſucceſſione accepit*, and is oft rendered by the Lxxii. μεριζω, διαμεριζω, καταμεριζω, *dividing* or *diſtributing* into parts, but moſt frequently κληρονομέω, *ſucceeding* to by *inheritance*. And in this notion it may poſſibly ſignifie a *ſong* or *hymn* divided to be ſung in parts, as in Quires it is ordinary, one ſort of voices ſucceeding where the other ends, and ſo dividing it betwixt them, taking it up one from the other, the Tenor from the Trebble and the like. That in this notion the Lxxii. underſtood it, is probable by their rendring it ὑπὲρ τῆς κληρονομούσης *for the inheritor*, i. e. for that kinde of Muſick that inherits, or takes up ſucceſſively, one part of the quire from the other, and ſo the Latine, and Arabick, and Æthiopick, all which muſt be conceived to have rendred the phraſe intelligibly, and yet 'twill be hard to aſſign any other ſenſe of their rendring, [*pro eâ quæ hæreditatem conſequitur*, and *de hæreditate*] ſave this. And then the Chaldee's לְ שַׁבָּחָה עַל חַנָּנִין *to be ſung on*, or *by the Quires*, agrees very well with it alſo, one part of the Quire ſinging one verſe, the other another, and ſo ſucceeding and taking up one from the other, and dividing it betwixt them, which is the obvious notation of נָחַל. And ſo this notion ſeems to agree to the ſenſe of all the Antient Tranſlators. But 'tis yet moſt probable, which *Kimchi* hath reſolved on *Pſal.* iii. that *Nechiloth* was the name of a tune; and then 'tis as probable, that this tune took its name from *Heritage*, or ſomewhat of that kinde, in the ſong that was firſt ſet to that tune, and ſo all the Antient rendrings will be ſalved by that means.

b. הַנִּיעִי

V. 1. *Meditation*] הַנִּיעִי from הָנָה *gemuit*, *ſonuit*, regularly ſignifies *ſighing* or *cry*, not a *loud ſonorous* voice, but ſuch as *complaints* are made in; ſo *Iſa.* xxxviii. 14.

אֶהְגֶּה

אֶהְגֶּה *I mourned*, the Chaldee reads נְהֵמִית *I ſighed, as a dove*, and ſo the Lxxii. here render it κραυγὴ *cry*, and ſo the Latine and Æthiopick, and Arabick; And though it ſignifie alſo Metaphorically the ſpeech not of the mouth, but of the heart, (ὃ τὸν τονὸν τῆς φωνῆς, ἀλλὰ τῆς διανοίας τὴν διάθεσιν, ſaith ‖ *Chryſoſtome*, *not the lifting up of the voice, but the diſpoſition of the minde*, as when God ſaid to *Moſes*, *why cryeſt thou unto me?* when he ſaid nothing) and ſo is moſt frequently rendred μελέτω *to meditate*; yet when it is ſo rendred, it is oft in the ſence of ſpeaking, as *Pſal.* xxxv. 28. γλῶσσά μου μελετήσει, *my tongue ſhall meditate*, we rightly render it, *ſpeak of righteouſneſs*, and ſo *Pſal.* xxxvii. 30. *the mouth of the righteous* μελετήσει *ſhall meditate*, certainly that is, *ſhall ſpeak wiſdome*. So *Pſal.* Lxxi. 24. *Prov.* viii. 7. *Iſa.* xxxviii. 14. lix. 3. 13. and elſewhere 'tis φωνέω *to ſpeak*, *Pſal.* cxv. 7. and even βοάω to *cry* or *roare* as a *Lyon* doth, *Iſa.* xxxi. 4. and elſewhere μέλος and ᾠδὴ *ſong* or *melody*, both of them ſounds uttered and not kept in the minde. And to this agrees the Chaldee alſo, rendring it רְגִינִי either in the notion of deſire, or of *fremitus* of making a noiſe, both which רְגַן ſignifies in the Chaldee.

‖ *Tom.* 1. p. 541. l. 17.

c. יָגַרְתָּ

V. 4. *Dwell* יָגַרְתָּ from גור *peregrinatus eſt*, is beſt rendred *ſojourn*, or make a *ſhort abode*. From hence is גֵּר & נָיוּר a *gueſt*, or *ſtranger* which the Greek have transform'd into γειώρ & γηωρᾶς, and it belongs to a Proſelyte, one of any Heathen nation, that lived among the Jews. Of theſe ſome renounced Idolatry, and undertook the ſeven precepts of the ſons of *Adam* and *Noah*, and theſe were גֵּרֵי שַׁעַר *ſtrangers*, or *proſelytes of the gate*, and ſuch might live amongſt them, others undertook their whole law and were Proſelytes of righteouſneſs. And to theſe Rules of not admitting any ſtrangers, but on one of theſe conditions, the *Pſalmiſt* ſeems here to refer. The wicked man רָע is all one in effect with an Heathen Idolater; and therefore as ſuch an one muſt not dwell, or ſojourn among the Jews, (the Captive Slave, if after a years abode he renounce not his Idolatry, was to be ſlain,) ſo לֹא יָגוּר רָע *the wicked man ſhall not ſojourn with thee*, ſhall be ſo farre from being favoured by thee, that he ſhall not be allowed the leaſt abode in thy preſence.

רָע

d. לְפָנַי דַּרְכֶּךָ

V. 5. *Thy way* The Hebrew לְפָנַי דַּרְכֶּךָ muſt literally be rendered [*thy way before thy face*] yet the Lxxii. have ἐνώπιον σου τὴν ὁδόν μου *my way before thy face*, and thence ſome learned men are perſwaded that they read otherwiſe than we doe לְפָנֶיךָ דַּרְכִּי But 'tis more reaſonable to believe that they did thus (by way of *periphraſis*, not *literal* rendring) endeavour to expreſs the meaning of it, it being the prime aime of that prayer which petitions Gods clear revelation of his will, or *making his way ſtraight before us*, that we might thereby be directed & aſſiſted to walk exactly, and ſo approve our wayes to God. This latter indeed comprehending the former, Gods directing and aſſiſting, preſuppoſing his illuminating grace, the revelation of his will: and therefore it is duly here uſed by the Lxxii. the more fully to expreſs it, and the end of it. And herein the Arabick and Æthiopick and vulgar Latine, as they are wont, follow the Septuagint, and therefore our Paraphraſe hath taken notice of both. In the former part of this verſe the Chaldee ſeems to have much miſtaken, reading שׁוֹרְרַי *my enemies* (which comes from שָׁרַר *obſervavit*,

שׁוֹרְרַי

ſervavit, becauſe enemies are ſpyes and obſerve critically what they may finde fault with) in a very diſtant ſenſe, תּוֹשִׁבְחֹתַי *my praiſe*, as if it came from שׁוּר and denoted a canticle or hymn of praiſe, but herein as the context doth reſiſt, ſo doth not any one of the antient verſions favour them.

The Sixth Pſalm.

Paraphraſe.

‖ *Prefect of the ſtringed inſtruments See* Pſalm iv. 1. † *on the eighth.* * *to ſupplicate for his ſin, Arab.* עַד כְּנֹרָא דִּתְמַנְיָא † נִיצָח Chald. ‖ *ſet a trembling* נִבְהֲלוּ *overtroubled, ſo the Syr.* ἐταράχθη, LXXII. *and ſo Lat. Æth.* עַד † אֵימָתַי יוֹרֶה לָךְ Chald. *how long wilt thou defer to give me ſome refreſhing?* † *confeſs or praiſe thee* יוֹרֶה לָךְ

TO the ‖ chief Muſitian on *Neginoth* † upon *Sheminеth*, A Pſalm of *David*.

The ſixth Pſalm was penn'd by David on ſome occaſion of ſpecial humiliation, for the * confeſſion of his ſins, and averting Gods wrath: This he directed the Maſter of his Muſick to be ſung † upon the Harp of eight ſtrings (ſuch as is mentioned 1 *Chron.* xv. 21.) and fitted it for it.

1. *O Lord rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure.*

O God of mercy which art ſlow to wrath, and long-ſuffering to ſinners, and delighteſt far more in their reformation than their miſery, I beſeech thee not to deal with me, as moſt juſtly thou mighteſt, in wrath and fury, but in mercy to withdraw thy heavy hand of puniſhment, which I have ſo juſtly provoked, and now lie under.

2. *Have mercy upon me O Lord, for I am weak, O Lord heal me for* [a] *my bones are* ‖ *vexed.*

O Lord I have by my ſoul ſins wounded my ſoul, brought it down into a moſt languiſhing terrible condition, provoked thee to withdraw thy grace, and give me up to the effects of thy diſpleaſure, This is a ſad diſeaſe, and of the worſt condition, even of the ſoul, wherewith thou art pleaſed alſo that my body, or outward condition ſhould bear conſent. And in all this 'tis I that have thus diſeaſed my ſelf, diſturbed and miſerably waſted the health of my ſoul, which conſiſts in an exact conformity of my deſires and actions to thy will. And now there is no remedy left but one, that of thy pardon and gratious forgiveneſs, pouring thy wine and oile and healing balſame into my gaping wounds, and this moſt ſeaſonable mercy I beſeech thee to beſtow upon me.

3. *My ſoul is alſo ſore vexed, but thou O Lord, how long?*

The diſquiet and torment hereof doth pierce my ſoul, there are the ſharpeſt arrows of thy diſpleaſure fixt, and afflict me exceedingly, Lord that it might be at length thy ſeaſon to aſſwage thy wrath, to ſpeak peace to me, to afford me ſome † refreſhing which I cannot hope from any other hand.

4. *Return O Lord, deliver my ſoul, O ſave me for thy mercies ſake.*

Lord be thou pacified and reconciled to me, and by that means reſcue me out of this ſad condition, wherein I am involved, under the weight of my ſin and thy diſpleaſure. And though there be in me no means to propitiate, but only to avert and provoke thee, yet let thine own mercy, and free bounty of grace have the glory of it; Reflect on that, and from thence worke this deliverance for me.

5. *For in death there is no remembrance of thee, in the grave who will* ‖ *give thee thanks?*

For ſhouldeſt thou now proceed to take away my life, as it were a moſt direful condition for me to die before I have propitiated thee, ſo I may well demand, what increaſe of glory or honour will it bring unto thee? will it not be infinitely more glorious for thee to ſpare me, till by true contrition I may regain thy favour; and then I may live to praiſe, and magnifie thy mercy, and thy grace, thy mercy in pardoning ſo great a ſinner, and then confeſs thee by vital actions of all holy obedience for the future and ſo demonſtrate the power of thy grace, which hath wrought this change in me; Neither of which will be done by deſtroying me, but only thy juſt judgments manifeſted in thy vengeance on ſinners.

6. I

The ſadneſs of my preſent condition under the weight of

6. *I am weary with my groaning. All the night make I my bed to ſwim, I water my couch with my tears.*

thy diſpleaſure, and the grievous effects thereof, is ſuch, as extorts thoſe grones from me, which (inſtead of eaſing) do only increaſe my torment. The night which is the appointed ſeaſon of reſt, is to me the time of greateſt diſquiet, my agonies extort whole rivers of tears from me, and the conſideration of my horrible ſins, the cauſes of them, gives me not one minute of intermiſſion.

The tears which the thought of thy continual diſpleaſure

7. *Mine eye is* ‖ *conſumed becauſe of* † *grief, it waxeth old becauſe of all mine* ‖ *enemies.*

and puniſhments inceſſantly draws from me, have corroded, and even exhauſted the animal ſpirits, that maintain my ſight, make mine eyes very dim, above what is proportionable to my age, and ſtill there remains a ſucceſſion of new ſorrows, to minde me of my ſucceſsive ſins; one enemy after another ſtill riſeth up againſt me.

Whilſt I thus bemoan my ſelf before ſo gratious a God, I

8. *Depart from me all ye workers of iniquity, for the Lord hath heard the voice of my weeping.*

cannot but with confidence look up, and expect his ſpeedy return unto my prayers, and conſequently aſſure my ſelf, that all the deſignes of my rebellious enemies ſhall be utterly fruſtrated by him.

He that hath promiſed not to deſpiſe a broken heart, to

9. *The Lord hath heard the voice of my ſupplication, the Lord* ‖ *will receive my prayer.*

comfort the mourner, he whoſe title it is to be the hearer of prayers, the vindicator of the innocent, will certainly make good theſe promiſes to me at this time, in pardoning my ſins, and averting theſe puniſhments from me.

And therefore I am moſt confident that all my oppoſers

10 ‖ *Let* [b] *all mine enemies be aſhamed, and* ‖ *ſore vexed, let them return and be aſhamed ſuddenly.*

ſhall be diſcomfited, and ſent back ſucceſsleſs in their preſent deſigne, and how confident ſoever now they appear, they ſhall very ſuddenly be routed and put to confuſion and utterly diſappointed in their enterprize.

‖ *fretted, motheaten* עָשְׁשָׁה *from* עָשַׁשׁ *corroſus eſt à tineâ.*

† *indignation.* כַּעַס *Heb.* רוּנְזוֹ *Chal. of which ſee note on Pſal.* iv. d. Θυμὸς *anger,* Lxxii. *and ſo Syr. Lat. Arab. Æth.*

‖ *diſtreſſers oppreſſers* עוֹרְרִי

‖ *hath received, ſo all the antient Tranſlations render the future* יִקַּח

‖ *All my enemies ſhall be put to ſhame, & terrified greatly, (See v. 2.) they ſhall be turned back and put to ſhame—*

Annotations on Pſalm VI.

a. עַצְמִי

V. 2. *My bones*] The chief difficulty in this verſe will be removed by conſidering the meaning of עַצְמִי which we render *my bones*, & ſo indeed it often ſignifies from עָצַם *robuſtus* or *fortis fuit*, but not only ſo, but in a greater latitude, the members of the body, and then the body it ſelfe, nay the ſubſtance or being, and not only the body, as *Job* 11. 5. עַצְמוֹ *his bone* or *body* is by the Chaldee rendred לְגַרְמֵיהּ *himſelf*, in oppoſition to his goods and family, which had been toucht ſharply, ch. 1. And ſo among the Rabbines עַצְמָם is oft uſed for *ipſimet*, themſelves (ſee Note on *Rom.* vi. a.) It being an ordinary figure among the Hebrews, to expreſs a thing by the names of the parts of it. Thus *Pſal.* xxxv. 10. *All my bones ſhall ſay, Lord who is like unto thee*, where certainly the bones which ſay, and praiſe God, are to ſignifie the Pſalmiſt himſelf his tongue, and heart, and every part of him. And ſo here being in conjunction with [*I am weak*] and *my ſoul is ſore vexed* v. 3. it is but a Poetical expreſſion, my bones, i. e. every part of my body. Now the word נִבְהֲלוּ which we render *vexed*, from בָּהַל in *Niphal*, ſignifies any ſudden commotion, or diſturbance, or trembling, and ſo being joyned with *weak* אֻמְלַל *languiſhing* from אָמַל to be ſick or faint (and ſo weak in the notion of ἀσθένειν in the New Teſtament, See Note on *Rom.* viii. m. and *Gal.* iv. a.) it muſt ſignifie a ſore affliction, perhaps literally a diſeaſe, a terrible ſhaking

נִבְהֲלוּ

אֻמְלַל

king fit, as of a Paralytick, and this being founded in, and ſo including alſo his ſin, the malady of the ſoul, which is likewiſe called ἀσθένεια weakneſſe (ſee 1 *Cor.* viii. note 6.) the whole verſe is the doleful deſcription of him that hath committed any waſting ſin, and being caſt down under Gods puniſhments for it, is paſſionately ſuing out Gods pardon, the only means poſſible to recover or heal him again.

b. יבשו V. 10. *Let all my enemies*] All the Antient Interpreters underſtand this laſt verſe of the diſcomfiture and confuſion of *Davids* enemies: יְבֹהֲתוּן ſaith the Chaldee *they ſhall be confounded*] both in the beginning and end of the verſe; and the Syriack inſtead of the latter hath ܢܐܒܕܘ *periſh*] & the LXXII. their [ἀισχυνθείησαν *let them be made aſhamed*] is to the ſame purpoſe: and whereas ſome Copies have for יָשֻׁבוּ ἐπιστρέψαν, which might incline to the rendring it of their converſion, or repentance (whereto the Latine *convertantur* may ſeem to ſound) yet *Aſulanus*'s Impreſſion and others have ἀποστραφείησαν *let them be repulſed*, and others more largely ἀποστραφείησαν εἰς τὰ ὀπίσω, *let them be turned backward*, and ſo the Arabick reads it, which muſt needs belong to their flight. That they put it in that mood of wiſhing, is ordinary with them, when yet the Hebrew is in the Indicative future ſence, יבשו *they ſhall be put to ſhame*, and ſo forward. And this ſurely beſt connects with the former verſe, *The Lord hath heard; the Lord will receive my prayer*; and then as an effect of that, *All mine enemies ſhall be confounded*, &c. יָשֻׁבוּ

The Seventh Pſalm.

Paraphraſe.

‖ *A Pſalm or Song.* ‖[a] *Higgaion* of *David* which he ſang unto the Lord concerning the words of [b] *Cuſh* the Benjamite. a. b. The Seventh is ſtyled by a peculiar title, not elſewhere uſed in this Book, which yet ſignifies no more than a Song or Pſalm of *David*, a pleaſant delightful ditty, being indeed a cheerful commemoration of Gods continued kindneſs to, and care of him, and a magnifying his name for it, together with a confident affirmation or prediction, that his enemies ſhall but bring ruine on themſelves, by deſigning to miſchief him: and this he ſang unto the Lord on occaſion of ſome malitious words, delivered by ſome ſervant of *Saul*, ſtirring him up againſt *David* 1 *Sam.* xxvi. 19. (The Chaldee Paraphraſt miſunderſtands it as an interpretation of his ſong made on the death of *Saul*, to vindicate his no ill meaning in it. v. 3.)

1. *O Lord my God, in thee do I put my truſt, ſave me from all them that perſecute me, and deliver me.* Thy many continued deliverances and wonderfull protections, which aſſure me of thy ſpecial kindneſſe toward me, make me to come to thee with affiance and confidence, and to appeal only to thy peculiar favour, and thy allmighty power, ſo frequently intereſſed for me, and upon this account to importune and depend on thee for my preſent reſcue from all my perſecuters and oppoſers.

2. *Leſt he tear my ſoul like a Lion, renting it in pieces, while there is none to deliver me.* Shouldſt thou withdraw thy aid one hour, I were utterly deſtitute; and then as the Lion in the wilderneſſe prevails over the beaſt he next meets, ſeiſes on him for his prey, kills and devours him infallibly, there being none in that place to reſcue him out of his pawes, the ſame fate muſt I expect from *Saul* my rageſull implacable enemy.

I am accuſed to *Saul* as one that ſeeks his ruine, 1 *Sam.* xxiv. 9. reproached by *Nabal* that I have revolted from him. 1 *Sam.* xxv. 10. and that ſhews me that by many I am lookt on as an injurious perſon. But O Lord, thou knoweſt my integrity, that I am in no wiſe guilty of theſe things, I have not done the leaſt injury to him; I may juſtly repeat what I ſaid to him, 1 *Sam.* xxvi. 18. What have I done, or what evil is in my hand?

3. *O Lord my God, if I have done this, if there be iniquity in my hand,*

c. I have never provoked him by beginning to do him injury, nor when I have been very ill uſed, returned any evil to the injurious: he is my enemy without any the leaſt cauſe or provocation of mine; and being ſo, I yet never acted any revenge upon him, but on the contrary in a ſignal manner ſpared him twice, when he fell into my hands, 1 *Sam.* xxiv. 4. 7. and c. xxvi. 9. 23. If this be not in both parts exactly true,

4. *If I have* c *rewarded evil to him* || *that was at peace with me: yea, I have delivered him that without cauſe is my enemy.*

|| *that did it to me, or have deſpoiled—*

I ſhall be content to undergoe any puniſhment, even that he that now purſues me ſo malitiouſly, obtein his deſire upon me, overtake, and uſe me in the moſt reproachful manner, and pour out my heart blood upon the earth.

5. *Let the enemy perſecute my ſoul and take it, yea, let him tread down my life upon the earth, and* || *lay mine honour in the duſt.*

|| *cauſe my honour to dwell* יִשְׁכֹּן

But thou knoweſt my guiltleſneſſe O Lord, To thee therefore I appeal for my relief: be thou graciouſly pleaſed to vindicate my cauſe, to expreſſe thy juſt diſpleaſure againſt my malitious adverſaries and calumniators, and ſpeedily exerciſe the ſame juſtice, in taking my part againſt thoſe that injure me, which thou ſeverely commandeſt the Judges on the earth to diſpenſe to the oppreſſed.

6. *Ariſe O Lord in thine anger, liſt up thyſelf* || *becauſe of the rage of my enemies, and* † *awake for me to the judgment that thou haſt commanded.*

|| *in*, or *over*, See Note c.

† *raiſe up for me the judgment* וְעוּרָה אֵלַי *the Chaldee read* סַהֲדוּ לִי *ſpeed or haſten for me.*

This ſhall be a means to make all men admire thy works, to addreſs and repair and flock unto thee, acknowledge thee in thy attributes, and enter into and undertake thy ſervice; and let this be thy motive at this time to ſhew forth thy power and majeſty, to execute juſtice for me, and to that end to aſcend || thy tribunal, where thou ſitteſt to overſee, and to judge the actions of men.

7. *So ſhall the congregation of the people compaſſe thee about,* || *for their ſakes therefore return thou on high.*

|| *for that* עֲלֶיהָ

|| בֵּית שְׁבִינָתֶךָ *the houſe of thy Majeſty. Chald.*

Thou art the righteous Judge of all, do thou maintain the juſtice of my cauſe, and vindicate my perfect innocence in this matter.

8. *The Lord ſhall judge the people: Judge me, O Lord, according to my righteouſneſſe, and according to mine innocency that is in me.*

d. God will now ſoon bring to nought the malitious deſignements of wicked men, their ſins will ſuddenly provoke and call down his judgments on them. In like manner he will ſhew forth his juſtice in upholding and ſupporting the innocent, ſuch as he ſees upon triall to be ſincerely ſuch: for as all righteouſneſſe belongs to him, the doing of all eminently righteous things, bringing his fierce judgments on the obdurate, and upholding and vindicating all patient perſevering righteous perſons, when they are cauſeleſly accuſed or perſecuted; ſo 'tis his property alſo to diſcern the ſecreteſt thoughts and inclinations, and accordingly to paſſe the moſt unerring judgments upon both ſorts of them.

9. † *O Let the wickedneſſe of the wicked* d *come to an end, but eſtabliſh the juſt, for the righteous Lord trieth the heart and reins.*

† *Wickedneſs ſhall now conſume or deſtroy the wicked, & thou ſhalt eſtabliſh*

To thee it peculiarly belongs to deliver and vindicate thoſe whom thou diſcerneſt to be ſincere or inwardly upright, and accordingly my truſt is fixt wholly on thee, and my reſort is only unto thee, beſeeching thee to ſhew forth thy power and fidelity for the preſerving and ſecuring me.

10. || *My defence is of God, which ſaveth the upright in heart.*

|| *my ſhield is on* מָגִנִּי עַל

11. *God*

† *is a righteous judge, ſo* שֹׁפֵט צַדִּיק *is rendred by all the antient interpreters.*

11. *God* † *judgeth the righteous, and God is angry with the wicked every day.*

God is a moſt righteous Judge, 'tis impoſsible he ſhould favour the practices of unjuſt men by whom his purity is continually affronted and provoked, ‖ though through his long ſuffering, deſigned for their reduction, he do for a while ſpare, and not preſently conſume them. ‖ See note c.

12. *If he turne not, he will whet his ſword, he hath bent his bow and made it ready.*

Till the wicked return and repent, God ſeldome ceaſeth to warne, and threaten, to prepare and ſharpen (as it were) his ſword for ſlaughter, to bend his bow, and make ready the arrow upon the ſtring, ſhewing him from time to time, what ſeverity he is to expect, if he do not at length reforme, and that tis meerly the compaſsion of this lover of ſouls to his creature, that he thus gives him time and warnings, and addes terrors alſo, if by any means he may be brought home timely to repentance. (Another ſence of this verſe ſee in note c. at the end.)

† *will make or hath made* יִפְעָל ‖ *or purſuing, or burning arrows.*

13. *He hath alſo prepared for him the inſtruments of death, he* † *ordaineth his* c *arrows* ‖ *againſt the perſecutors.*

On his farther continuance in this wicked courſe, God ſtill continues his decree to bring final vengeance on him, in caſe he will not amend by all theſe warnings; and yet is he a while longer pleaſed to ſpare, if yet he may gain and reduce them. c.

14. *Behold he travaileth with iniquity, he hath conceived miſchief, and brought forth falſhood.*

And if ſtill all Gods longanimity & mercy prove ſucceſſeleſs, if it be perverted only into a means of incouraging him in miſchievous, ungodly, treacherous deſignes, attempts and actions,

15. *He hath made a pit and digged it, and is fallen into the ditch which he made.*

The infallible conſequent is, that the miſchief and ruine which he deſignes to others, ſhall not ſeize on them, but on himſelf, and bring perpetual deſtruction upon him.

16. *His miſchief ſhall return on his own head, and his violent dealing ſhall come down on his own pate.*

All his attempts againſt other men, his oppreſsions and violences ſhall, when he leaſt looks for it, like an arrow ſhot up againſt heaven, come down moſt ſadly and piercingly upon his own head: this is all the fruit he is likely to reap of his miſchievous machinations.

† *confeſſe* אוֹדֶה

17. *I will* † *praiſe the Lord according to his righteouſneſs, and will ſing praiſe to the name of the Lord moſt high.*

This is a ſignal illuſtrious demonſtration both of the omnipotence and juſt judgments of God (mixt alſo with exceeding patience and longanimity toward ſinners) and challenges from every pious heart a gratefull acknowledgement, all lauds and praiſes moſt juſtly due to his ſupreme Majeſty.

Annotations on Pſalm VII.

a. שִׁגָּיוֹן

Tit. Shiggaion] Whence the word שִׁגָּיוֹן comes, or what literally it imports, will hardly be defined. The uſe of it here, and *Hab.* iii. 1. (the only places where 'tis read in *Scripture*) giving us no farther light, than that in all likelihood it ſignifies a *ſong* or *Canticle*. Here 'tis rendred ψαλμὸς a *Pſalm* by the LXXII; there ᾠδὴ an *ode* or *ſong*; and ſo the vulgar Latine here, *Pſalmus David*. And that ſo (moſt probably) it ſignifies, we may conclude from the *conſequent* אֲשֶׁר שָׁר *which he ſang*, the *verb* in the Hebrew, from whence is the ordinary noun שִׁיר a *ſong* or *Canticle*. And ſo the Chaldee Paraphraſe תַּרְגּוּמָא דְּאוֹדִיתָא דִּי שַׁבַּח *The Interpretation of the Ode which he ſang*, adding by way of explication מִטּוּל דִּי אֲמַר שׁוּרְתָּא *when he ſpake a ſong*— But the *origination* of the word doth not readily give it this ſenſe; for the radix שָׁגָה

or שָׁנָה both in Hebrew and Chaldee, ſignifies *ignoravit* or *erravit*; and from thence in the place of *Habakuk*, *Aquila* and *Symmachus* render it ἀγνοημάτων *ignorances*, and *Theodotion* ἑκουσιασμῶν *voluntarie* ſins; and the vulgar Latine have forſaken the LXXII. and render it *ignorantiis ignorances*; and the Chaldee making a long Paraphraſe of it, brings it about to that ſenſe of בְּשָׁלוּתָא *error* or *ignorance*. Onely the Arabick reteins Song or Canticle, and the Syriack leaves out all mention of it both here and there. The Hebrews conjecture is not improbable, that this word was the beginning of an old Hebrew Song, to the tune of which this was to be ſung, and ſo was intitled by it. But becauſe there is no ſuch word in uſe among the Hebrews for any thing elſe but a ſong, and becauſe from thence regularly comes the plural שְׁגִיונוֹת in *Habakuk*, 'tis moſt probable that as שָׁנָה ſignifies *delectatur*, is *pleaſed* or *delighted* (Thus *Prov.* v. 19. תִּשְׁגֶּה we render, *be raviſht*, the vulgar, *delectare be thou delighted*, and the Syriack, be thou fed; and ſo *Prov.* xx. 1. שֹׁגֶה *qui delectatur, whoſoever is delighted*, ſaith the vulgar, uſeth it *luxurioufly* or *voluptuouſly*, ſaith the Syriack) ſo from thence שִׁגָּיוֹן may be an old word for a *ſong*, in reſpect of the delight and pleaſure of the Muſick of it. And thus *Abu Walid* underſtands it here, from the notion of delight, or rejoycing.

b. *Tit. Cuſh*] What is meant by *Cuſh* the *Benjamite*, is made matter of queſtion: many, from S. *Hierome*, applying it to *Saul* a *Benjamite*, and (as ſome adde) the ſon of *Kiſh*, and the words delivered by him, i *Sam.* xxii. 8. (but there is great difference between כּוּשׁ *Chuſh* and קִישׁ *Kiſh*, and yet more between the ſon of *Kiſh*, & *Chuſh* himſelf;) and others to *Chuſhi* the *Archite* (but his name is written with ח and ſo very diſtant; and was *David's* friend, not enemy;) others to *Shimei* a *Benjamite*, that is known to have curſed *David*, ii *Sam.* xvi. (but that was in the buſineſſe of *Abſalom*, and the time of his rebellion, to which this Pſalm hath no propriety, but to the matter of *Saul.*) But that which is moſt probable is this, that *Cuſh* was ſome ſervant of *Saul*, which had raiſed ſome malitious ſlander on *David*, as if he ſought to take away the Kings life; and either his name *Cuſh*, or elſe ſo ſtyled here from the name of the nation, *Æthiopia*, ordinarily ſtyled כּוּשׁ, becauſe the *Æthiopians* being ſervants of all nations, the word כּוּשׁ Æthiopia taken for one of that Countrey, as Canaan for a Canaanite, might proverbially be taken for a ſervant. Thus *Amos* ix. 7. where the Hebrew reads, *Are ye not to me as the ſons of* כֻּשִׁיִּים *Æthiopians?* the context inclines to interpret it, ſervants; for to that ſenſe it follows, *Have not I brought up Iſrael out of the land of Ægypt, redeemed* them thence, and ſo *bought* them to be my *ſervants?* Now that the *ſervants* of *Saul* are fitly called Benjamites, may appear both by *Sauls* being ſo, and their reteining to him, and by the expreſs words i *Sam.* xxii. 7. *Then Saul ſaid to his ſervants, Heare now ye Benjamites*— That ſome one or more of *Sauls* ſervants, to incenſe their Maſter, ſhould calumniate *David*, is eaſily believed: And to this *David* refers i *Sam.* xxvi. 19. in his words to *Saul*, *If they be the children of men that have ſtirred thee up againſt me, curſed be they before the Lord*— And ſome eminent paſſage to this purpoſe no doubt there was, though it be not ſet down in Scripture.

כּוּשׁ

V. 4. *Re-*

c. V. 4. *Rewarded*] This verſe, by the ambiguouſneſs of ſome words in it, is variouſly interpretable. The moſt literal, which I ſuppoſe is the ſafeſt rendring of it, will thus be collected. First
גָּמַל the word גָּמַל which we render *return*, ſignifies not only to recompenſe, but ſimply to do either good or evill to any: and accordingly it is oft rendred by the Septuagint in the good ſenſe, εὐεργετεῖν, ἀγαθὸν ποιεῖν, *to do*, not only to *repay good*; Sometimes 'tis ſimply ἐνεργέω *to work*, ἐπιχειρέω *to attempt*, ἐργάζομαι *to do*; And whether it be of *good* or *evill*, the context muſt direct and reſtrain it. So likewiſe
שָׁלַם שָׁלַם, which we render [*was at peace*] beſides that vulgar ſignification for *peace*, which generally belongs to the Noun, ſignifies very frequently to *give*, and to *retribute*, and is then rendred in the good ſenſe, δίδωμι, and ἀνταποδίδωμι, to *give*, and *recompenſe*, very oft; and in the ill ſenſe τίομαι and ἀπολέω, to *puniſh* and *repay*, and the like; and ſometimes ſimply to *doe*, to *perform*, and is then πληρόω, ἀναπληρόω, τελέω, συντελέω, ποιέω, to *fulfill*, to *perform*, to *doe*. This is obſerved by the great Grammarian *Abu Walid*, out of ſeveral examples, that both גָּמַל and שָׁלַם have a double ſignification, of doing a thing firſt, as alſo by way of *retribution* or *return*, whether in good or evill; and accordingly he gives a twofold ſenſe of theſe words, [If I have returned like to him that did evil to me firſt] and [if I have done evill to him that was at peace with me.] Thus then the ſenſe of the former part of the verſe ariſeth אִם גְּמַלְתִּי שׁלְמִי רַע *If I have done evill to him that did it to me*, or, *If I have repaid*, or *returned to him that did* or *returned me evill*, i. e. If, when to my good, or at leaſt blameleſs, innocent behaviour, *Saul* repayed nothing but evil, I have upon that provocation done or repayed injury to him. This is thus farr plain, whether either or both the words be taken ſimply for doing, or reſpectively for returning, repaying of evil; for 'tis certain, when evill is returned to good, this is called repaying of evill, as much as when it is returned to evill. And thus the LXXII. underſtood and render it, εἰ ἀνταπέδωκα τοῖς ἀνταποδιδοῦσί μοι κακά; *If I have repayed evill to them that have repayed evill to me*; and ſo the vulgar, and the Æthiopick, *Si reddidi retribuentibus mihi mala, If I have returned evill to them that retributed evill to me*; both of them to the ſenſe of *repaying* in each place; whereas the Syriack hath it, *If I have repayed evill to him that did evill to me*, and ſo the Arabick, *If I have retributed to them that have done me evill*. With this coheres (and is not with any reaſon to be disjoyned) the later part of the verſe, וְאֶחֱלְצָה *and have*, or, *and if I have*—— חָלַץ here is an ambiguous word, oft ſignifying, and rendred ἐξαιρέω, ἐξάγω, ῥύω, to *take out*, or *lead out*, or *ſnatch out*, and ſo to *deliver*; but it primarily ſignifies *detrahere, ſpoliare, adimere, exuere*, to *take off*, to *deſpoile*, and ſo from thence is the noun חֲלִיצָה a *garment*, which is wont to be put off or changed: (The Jewiſh Arab. expreſſeth it by נאצלתי from נצל which ſignifies two contraries, to *put on*, and to *take off*, or *away*) In this ſenſe the Syriack expreſly uſe it, *Act.* xix. 37. where ἱεροσύλους *Church-robbers* are rendred by this word ܓܙܠ that *robb'd* or *ſpoil'd* the *Temple*, and *Col.* ii. 8. *nequis* ܢܫܒܝ ܠܟܘܢ *Let no man deſpoil you*,

וְאֶחֱלְצָה

(In this notion the Septuagint render it *Job* xxxvi. 15. θλίβειν to *oppreſs*; and thus the Chaldee underſtand it here, וּדְחַקְוֹת (from דְּחַק *preſſit, afflixit*) *and if I have afflicted them*; and ſo the Syriack alſo, *if I have oppreſſed*:) and thus the ſenſe is perſpicuous and current, without any diſturbance or confuſion, *If I have returned evill to them that dealt ill with me, or if I haue deſpoiled him that without cauſe was my enemy, Then*— And in this peculiar notion of deſpoyling an enemy, in which it is moſt frequent, it ſeems to have ſome reference to *Davids* dealing with *Saul*. In the cave he took not from him his garment, but the skirt onely; and that onely as a teſtimony of a greater kindneſs, the ſparing his life. In the camp finding him aſleep, he only took away his ſpear, and that upon the ſame ground; and having evidenced his integrity, returned it carefully again. The LXXII. have much changed this laſt part of the verſe, rendring it ἀποπέσοιμι ἄρα ἀπὸ τῶν ἐχθρῶν μου κενὸς, *Let me fall away from my enemies empty* (and from thence the vulgar and Arabick and Æthiopick have their rendrings:) and unleſs they thought the true ſenſe of the words ſufficiently expreſt in the former part of the verſe, and thereupon took liberty to give a various deſcant upon the latter, (as the LXXII are oft obſervable to doe) I profeſs not to give an account of it. Other conſiderable variations they have in this *Pſalm*: v. 6. for בְּעַבְרוֹת *in the rages* or *burnings*, from עָבַר in *Hithpael irâ exarſit*, (and ſo rendred by the Chaldee בְּרוּגְזָא though applyed to God, and not to the enemies) the LXXII. read ἐν τοῖς πέρασι *in the ends* or *bounds*, (taking it for בְּעִבְרִים which ſignifies thus, from עָבַר *tranſiit*) the extreme parts or borders, which being taken by an enemy, give him a great advantage over the inhabitants; as *Ehuds* taking the Foords of *Jordan* toward *Moab*, *Jud.* iii. 28. (מַעְבְּרוֹת *foords* from the ſame *radix*) was the ſure means of ſubduing *Moab*, and deſtroying all the inhabitants at that time. Where yet one thing may be obſerved, and learnt from them, that בְּ being in the beginning of the verſe uſed for *in*, may moſt probably ſignifie ſo here alſo, and be rendred *in*, or *over*; and ſo the Chaldee reads *over my oppreſſors*, and the Syriack, and Arabick, *over the necks of my oppreſſors*; and perhaps the LXXII. were willing to expreſs this by ἐν τοῖς πέρασι, *lift up thy ſelf in* or *over their bounds* or *borders*, as a phraſe to expreſs his ſubduing of them; chooſing purpoſely not to repeate the word *anger* or *fury*, becauſe that had been ſufficiently expreſt in the former part, as far as referred to God, to whom the Chaldee apply it alſo in the latter place, and the other antient Tranſlators doe not at all mention it. So v. 9. inſtead of אֱלֹהִים צַדִּיק *the righteous Lord*, they read ὁ θεὸς *God*, and keep the other word divided to begin the next verſe, δίκαια ἡ βοήθειά μου, *righteous is my help from God*— So v. 11. where the Hebrew hath וְאֵל זֹעֵם *and God is angry every day*, the LXXII. read אַל it ſeems in the original notion for *fortis*, *ſtrong* (and ſo doth the Chaldee alſo וּבְתַקּוֹף *in fortitudine*;) but not only ſo, but then again read it אַל *nor*, and then make up this large paraphraſe, inſtead of [*God is angry*] ὢ ἰσχυρὸς ὢ μακρόθυμος μὴ ὀργὴν ἐπάγων, *and he is ſtrong and patient, and doth not bring forth* or *let looſe anger every day*; which the Arabick follow exactly, the Syriack as far as the אַל *nor*, *is not angry every*

אֱלֹהִים צַדִּיק

וְאֵל זֹעֵם

בְּעַבְרוֹת

every day, and the vulgar to the ſame ſenſe, *nunquid iraſcitur? is he angry every day?* And conſidering the context, and the intire deſigne of this and the following verſes, this may well paſſe for a perſpicuous paraphraſe of it, and not any contradiction to the rational, though it agree not to the literal notion of it. So verſe 12.

אִם לֹא יָשׁוּב — *if he turn not*, they read in the ſecond perſon plural by way of paraphraſe, ἐὰν μὴ ἐπιστραφῆτε, *if ye turn not*; and ſo the Latine and Arabick and Æthiopick. In this place *Aben-Ezra's* gloſſe may deſerve to be remembred, who applyes אִם לֹא יָשׁוּב *if he return not* to *God*, referring to לְמָרוֹם שׁוּבָה v. 7. *return thou on high*; that as that belonged to *Gods aſcending* the *throne* of *judgment*, ſtanding up to exert his vindicative juſtice, ſo his *not returning* here, ſhould ſignifie his μακροθυμία, his *not appearing* in this manner in vengeance.

d. V. 9. *Come to an end*] How יִגְמַר נָא is to be rendred both for the *notion* and *ſenſe*, will deſerve to be conſidered. The word גָּמַר *complevit*, *finivit*, uſed ſometimes for *good*, ſometimes for *ill*, muſt here be in the latter ſenſe, and then muſt be rendred either *filled up* ſimply, or elſe *deſtroyed* or *conſumed*. In the former ſenſe the LXXII. read συντελεσθήτω, *let it be accompliſht* or *filled up*, and ſo the Syriack and Æthiopick; but the Chaldee יִשְׁתֵּיצֵי, from שְׁצָא agreeing in ſignification with נָתַץ *deſtruxit*, *let it be deſtroyed*; and ſo the Latine, *conſumetur*, *ſhall be conſumed*: and both theſe may well have place, being one conſequent to the other; when iniquity is filled up, when tis come to the full meaſure, attained its end, ſaith the Arabick, then Gods judgments come, it ſhall be deſtroyed. But the Interlinear have another underſtanding of it, *Conſumet malum impios*, *Evil ſhall conſume the wicked*; and in concent therewith, *Abu Walid* obſerves the verb גמל to be uſed tranſitively ſometimes, and inſtanceth in this place, giving it the notion of *excidere*, and *conſumere*, as well as *perficere*. And this rendring may deſerve to be preferred before either of the former. Now for the tenſe it is certainly in the future, and not in the Imperative mood; yet thoſe two are ſo promiſcuouſly taken the one for the other, that the Interpreters for the moſt part render it in the Imperative, *let it be* —— The thing from thence obſervable is, that in Sacred ſtyle, eſpecially in the Prophetick Dialect, the uſe of the Imperative mood muſt not be alwayes thought to denote a *wiſh*, or, when it is of *ill*, to be a *curſe*, but only a *prediction*. And this may be of uſe frequently in Interpreting this Book of Pſalms, wherein thoſe many paſſages which in ſound paſſe for wiſhes of ill, or curſes, are but predictions of the ills that ſhall befall wicked men. To יִגְמַר is here annexed the particle נָא *now*, either as an expletive, or to denote the approach of the deſtruction ſpoken of.

e. V. 13. *Arrows againſt the perſecutors*] The Hebrew דְּלֵקִים ſignifying two things, to *perſecute*, and to be *ſet on fire*, (ſee note on *Pſ.* x. a) the LXXII. renders לְדַלְקִים here by Καιομένοις, and the Latine by *ardentibus*, and ſo the Syriack (and the reſt) ſeems to take it, ; I ſuppoſe it ſhould be, from דָּלַח *ferbuit*, *ebullivit*. But the Chaldee reſtrain it to the other notion, of *perſecuting*, by the addition of צַדִּיקַיָּא the *righteous*, *he will make*

his

his arrows againſt the perſecutors of the righteous. And this may probably enough be reſolved on as the ſence of the place. And yet the words are capable of a yet farther rendring, thus; חִצָּיו לְדֹלְקִים יִפְעָל *Sagittas ſuas fecit in ardentes, or in perſequentes, he hath made his arrows for burning* or *perſecuting ones*, as that ſignifies, *he hath made* his arrows *burning* or *purſuing arrows.* Thus the *prepoſition* ל may either be a *pleonaſme*, as it is not unuſual; or rather may ſerve to help the conſtruction of the verb, with a double accuſative, as it doth *Exod.* xxvii. 3. לְכָל כֵּלָיו תַּעֲשֶׂה נְחשֶׁת *All the veſſels thereof thou ſhalt make braſſe.* So *Abu Walid* thinks, and renders it, *he maketh his arrows bright*; the *Jewiſh-Arabick tranſlator*, *ſwiftly purſuing*, *perſecuting arrows.* And thus *burning arrows*, as *burning darts*, may well ſignifie *ſharp*, and *terrible arrows*, which yet being but *made* or *ordained*, or (in the *preſent*) *in fieri*, *in making*, or *ordaining*, and not yet *ſhot* or *ſent* out of the *bow*, as *terrible* as they are, they ſtill denote Gods ſparing a little longer, meanwhile *preparing* for it, and giving fair treatable warnings, of what will come at laſt, if they reform not.

ל

The Eighth Pſalme.

Paraphraſe.

8. The Eighth Pſalm was compoſed by David for the magnifying of Gods wonderfull goodneſſe, as more general in the fabrick of the world, and his dignations to mankind, in making him Lord of that great work of his, ſo more particular to himſelf, in uſing him as his inſtrument, to diſcomfit Goliah of Gath, the proud boaſting Gyant, the Champion of the Philiſtims; and in the Prophetical myſtical ſenſe, his more admirable mercy to men, in exalting our humane nature above all the creatures in the world; which was eminently completed in our Saviours aſſumption of our fleſh, and aſcending to, and reigning in heaven in it. This Pſalm he committed to the Prefect of his *Muſick* to be ſung or plaid.

TO *the chief Muſitian upon* a *Gittith, A Pſalm of David.*

O thou Lord, Creator and ſole Governour of heaven and earth, which haſt pleaſed to be known to us men in a peculiar relation of care and ſpecial kindneſs, to ‖ inſtruct, and reveal the knowledge of thy will to us, How art thou to be admired, and praiſed, and magnified by men and Angels, and by all both in heaven and earth? whoſe ſuperlative greatneſs and ſupereminent Majeſty is infinitely exalted above all the moſt glorious creatures. This is moſt true of thee in thy divine inviſible nature, true alſo in thy ſtrange vouchſafements to me at this time; but above all is moſt admirable matter of obſervation and acknowledgment to us vile ſinners, if conſidered in the great myſtery of our redemption, the deſcenſion firſt, and then exaltation of our *Saviour* (to which this Pſalm is diſtinctly applied, Mat. xxi. 16. 1 Cor. xv. 27. and Heb. ii. 6, 7, 8.)

1. *O Lord our Lord, how excellent is thy name in all the earth? who haſt ſet thy glory above the heavens.*

‖ רִבּוֹנָא *Our maſter or teacher*, ſay the *Chaldee.*

It is thy bleſſed and gratious will to give ſtrength to me, a child, as it were, to ſubdue this proud giant, and in him to diſcomfit the hoſt of the Philiſtims. As in the œconomy of the world, thou were pleaſed to chooſe us men, which are poor mean impotent creatures, to be principal inſtruments of thy ſervice and glory, to acknowledge thy power, and magnifie thee in all thy glorious attributes; and to that end to ſend thine eternal Son out of thine own boſome, to reduce us, when we were fallen, and call us to this dignity of thy ſervants; which mercy thou haſt not vouchſafed to thoſe which are much higher than we, the Angels, thoſe glorious creatures, who when by pride they fell, were never reſtored by thee. And in like manner among us men, thou art pleaſed to make choice of the meaneſt and loweſt, the moſt humble-ſpirited perſons, and

2. *Out of the mouth of babes and ſucklings haſt thou ordained ſtrength, becauſe of thine enemies, that thou mightſt ſtill the enemy and the avenger.*

and oft-times very children in age, to sing Hosannahs to the son of David, (See Mat. xxi. 16. and note d.) to acknowledge and promulgate thy majesty and might; when the great, and wise, being oft also the proudest men of the world (such were the Jewish rulers and Pharisees in Christs time) are not thus chosen, or honoured by thee. And this hast thou done on most wise and glorious delignes, that they whose pride makes them resist and despise thee, and thy precepts, may be thus visibly punisht, finding themselves despised, and rejected by thee: and above all, the *Devil*, that proud and rebellious enemy of God and goodnesse, is by this means subdued, and brought down; first cast out of a great part of his kingdome in mens hearts, (none but the proud obdurate sinner being left to him) and at last utterly confounded and destroyed. 1 Cor. xv. 27.

3. b *When I consider the heavens the work of thy fingers, the Moon and the Stars which thou hast ordained*; When I look up and behold those glorious creatures, b a

the Heavens, and the innumerable hosts of Angels, which behold thy face, and attend thee there, the first fruits of thy creation, and in the outworks, the visible parts of those heavens, observe those radiant beauties, the Sun, Moon, and Stars, all much more excellent creatures than are any here below, set each of them in their sphere by thine eternal decree, on purpose to wait on, and minister to us;

|| *miserable or mortal man,* אנוש

† *Adam, or earthly man,* אדם

4. *What is* || *man that thou art mindful of him, and the son of* † *man, that thou visitest him?* It is in my thoughts a miracle of superabundant mercy to poor miserable mankind, that was at first formed out of the vilest materials, the dust of the earth, and is still of a very frail, infirm, mortal condition, that thou shouldest thus vouchsafe to advance, and dignifie, and take care of it, above thy whole creation. And for me particularly at this time, a youth of a mean parentage, and the most despicable of all my brethren, 'tis admirable thou shouldst inable me to doe so great a service for thy people. But above all, this is eminently applyable to Christ, that mean despicable son of man, scorn'd, and scourg'd, and crucified, yet not forsaken by God, or left in the grave, but exalted by a glorious resurrection. (Heb. ii. 6. 9.)

† or *a little while*: See *Annot.* on *Heb.* 4. c.

5. *For thou hast made him* † *a little lower than the Angels, and crowned him with glory and honour.* Thou hast at first created man in a lower condition, than that of the Angels; yet hast abundantly recompensed that lowlinesse of his present state: whilst he lives here, those glorious spirits minister to him, and at length he is assumed to participation of their glory. Nay, our humane nature, by being assumed by Christ, is thereby extolled above all Angels. And for me at this time, thou hast advanced me to the imployment of an Angel, by thy chastising, and subduing this vaunting champion by my hands. And in the diviner sense, Christ the son of God, being for a while humbled to our flesh, and for the space of three and thirty years submitted to a lower condition than that of Angels, is yet by this diminution exalted, by suffering in our flesh on earth, advanced to the greatest dignities in heaven, made supreme ruler and Judge of men and Angels. (Heb. ii 7.)

6. *Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:*
7. *All sheep and oxen, yea, and the beasts of the field:*
8. *The fouls of the aire and fish of the sea, and* † *whatsoever passeth through the paths of the seas.* This vile clod of earth, man, thou didst at first invest with a sovereign power over all inferiour, sublunary creatures, Gen. 1. 26. 28. all beasts, and fouls, and fishes, and plants, to be commanded, and injoyed by him. And in the like manner thou hast given me power over the chief of these, over the Lion and the Bear, 1 Sam. xvii. 36. and over this gyantly Philistim. And, in the mystery, thou hast given to Christ, a man on earth, a power over all these inferiour creatures, for them all to be absolutely subject to all his commands, to still the sea, remove mountains, &c. and so likewise the victory over all his enemies, over men, and devils, and over death it selfe; and in thy time this victory shall be so completed, that there shall be nothing left of opposition to his Kingdome, and absolute sovereignty, which shall not be wholly subdued unto him. See Heb. ii. 8. and 1 Cor. xv. 27.

† The *Chaldee read* לויתן *Leviathan that passeth*

9. *O Lord our Lord, how excellent is thy name in all the earth?* O thou omnipotent Lord, and our most gratious Master, how glorious is thy Majesty in all that thou hast and shalt doe among us? The whole world shall never cease to glorifie thee for these things.

Annotations

Annotations on Pſal. VIII.

a. *Tit. Gittith.*] The *Titles* of the *Pſalms* are known to have great *difficulty* in them, and accordingly the explications muſt be very *uncertain.* Many of them referr to the names of inſtruments, and divers of thoſe may well be unknown to us. Beſides, the names and titles of ſuch kinde of compoſures, as they are very various in all languages, ſo are they inexplicable to all thoſe that are not acquainted familiarly with the *Poetry* and *Muſick* of each *Nation.* The ſeveral ſorts of matter give ſeveral names to *Poeſyes*; as *Panegyrick*, *Elegy*, *Hymne*, and *Anthem*, &c. The particular matters do ſo in like manner; as on *Cuſh* the *Benjamite*, or *when he fled from Abſalom* &c. So again the *occaſions* or *ſeaſons* for which they were provided to be *ſung.*

Next, the *meaſure* of the verſe is conſiderable, from whence it is an *Ode*, an *Epode*, &c. So the *Moode*, either *Dorick*, or *Ionick*, &c. among the *Græcians*; a *Pavin*, or *Almain* &c. among us: So the *key*, a ſong in *Gammut*, in *D Sol Re*, and the like: And laſtly the *tune*, of which there be innumerable names taken from the firſt known *Ditty*, that was ſet to each. This ſhews us in general how difficult, or rather impoſſible it muſt be, for thoſe that are not acquainted with the *Hebrew Poetry* or *Muſick* (of which we have now ſmall *remainders*) to paſs any certain judgment on thoſe things wch wholly depend on this. Accordingly ſo it is in the particular now before us, what is the meaning of גִּתִּית here, and in ſome other places: The Chaldee on one ſide, and the LXXII. and thoſe that follow them on the other ſide, have pitcht on very diſtant rendrings of it. The Hebrew גַּתִּת and גַּת ſignifies a *winepreſs*, and from thence the LXXII. and Latine and Æthiopick have their verſion, ὑπὲρ τῶν ληνῶν *pro torcularibus*, *for the winepreſſes*; as if this Pſalm of thankſgiving were appointed to be uſed peculiarly in the vintage, as a time wherein Gods mercy to man in the fruits of the earth were to be acknowledged, and from thence, by way of aſcent of the ſoul, his other ſublimer mercies, which with the eye of faith and *prophecy David ſaw afar off*, under the times of the Goſpel. But the ſame גַּת *Gath* is alſo the name of a *City* of the *Philiſtims*, and גִּתִּי *Gittite*, a man of that *City*, and from thence the *Chaldee* deduceth the word, and renders it גִּבּוֹרָא דְּאֵיתִי מִגַּת. This is ordinarily rendred *citharа quam attulit de Gath, a Muſical inſtrument which he brought from Gath.* But of any ſuch we finde no mention elſewhere in Scripture, nor the leaſt ground of ſuſpicion among their writings, that *Gittith* ſhould be the name of an *Inſtrument.* *Kimchi*, that recites the names of them, hath another notion of this. It will therefore be the more pardonable boldneſſe to propoſe a ſlight conjecture on this paraphraſe of the Chaldee; *viz.* that the word גִּבּוֹרָא may have been by the Tranſcriber lightly varied from גִּבָּרָא a *ſtrong man*, or *gyant.* Thus we have in the *Targum* ii *Sam.* xxi. 20. גִּבָּרָא בְּגַת *a gyant of Gath.* And then why ſhould not the whole Paraphraſe of the Chaldee גִּבָּרָא דְּאֵיתִי מִגַּת be rendered, *the gyant* (i. e. *Goliah*) *which was of Gath*, or *from Gath?* However thus much we have gained

gained from their Paraphraſe, that הַגִּתִּית may ſignifie *that* or *him*, דְּאִיתִי מִגַּת *that was from Gath*; and then ſure we way thus ſafely interpret עַל הַגִּתִּית, *viz.* that this Pſalm was made on *Goliah* the *Philiſtim* of *Gath*, or *Goliah* the *Gittite*, ii *Sam.* xxi. 19. and i *Chron.* xx. 5. ſet here without name, only *he that was from Gath*] (though compoſed ſome time after *Davids* incounter with him, and victory over him) that mighty gyant that proudly and ſcornfully defied all the hoſt of Iſrael. And to this the Pſalm at leaſt in ſome part ſeems to belong, being a meditation of Gods power and wildome, in ſubduing the proud by weak deſpiſed inſtruments, children and ſucklings, as it were; and this enlarged, and farther conſidered and obſerved both in Gods dealing toward mankind in general, and toward particular men, toward young *David* at this time, and toward Chriſt in his ſtate of exinanition. Againſt this conjecture twill be obvious to object, 1. that two other Pſalms, Lxxxi. and Lxxxiv. are alſo intitled עַל הַגִּתִּית *upon Gittith*, and yet are not either of them applyable to this matter of *Goliah the Gittite*; and 2. that there alſo the *Chaldee Paraphraſe* is the ſame; and 3. that as there we read בְּנוֹרָה *cithara*, ſo 'tis ordinarily reſolved by *Lexicographers*, that *Gittith* was a *Muſical inſtrument*, and that ſo called from גַּת *a winepreſs*, becauſe it was uſed to be played on in the time of vintage, which was a feſtival time. To all this I have but one thing to ſay, *viz.* that the *learned Hebrews*, that ſet down the *Muſick* of the *antients*, doe not ſet down *Gittith* for an *inſtrument*, but much otherwiſe. Witneſs *Kimchi*, before named, on the *third Pſalm*; where having once for all, ſet down the *inſtruments of the Jewiſh Muſick*, that were uſed in *the houſe of the ſanctuary*, *Cymbals*, *Cornets*, *Trumpets* &c. he addes, *that theſe Muſical inſtruments were divided into melodies, which were known among them*, i. e. there were ſeveral *tunes* well known among the *Jews*, that were *skilfull* in that *art*, (to which they *plaid on theſe inſtruments*) and *Gittith* was one of them. Here now is evidently a great difference betwixt theſe *inſtruments* themſelves, and the ſeveral *melodies* or *tunes* that they plaid upon them; and *Gittith* is with him expreſsly the name of a *tune*, and not, as was ſuppoſed from the Chaldee, *an inſtrument brought from Gath*. Now of *tunes* it is well enough known, that they take their *names* from the *ſongs* which were *firſt* compoſed to that *tune*, ſometimes from the *matter* of the *ſong*, and ſometimes alſo from the *firſt words*, or elſe from ſome *principal words* in it. And if ſo, then why may not this *eighth Pſalm* be the *firſt* which was made to *this tune*, and from the matter of it be here inſcribed עַל הַגִּתִּית *upon the Gittite*, or *Philiſtime of Gath*; and then all *other Pſalms*, afterward *ſet* to that *tune*, called after the name of the *firſt*, and ſo the Lxxxi. and Lxxxiv. be inſcribed עַל הַגִּתִּית to ſignifie them to be *ſet* to the ſame *tune* with this, which was made on *Goliah the Gittite*? If there be ſmall probability in this, it remains that we return to that which was firſt ſaid, that the *difficulties* of this kinde are inexplicable. And this may *ſtop*, though not *ſatisfie*, our curioſities.

V. 3. *When I conſider*] כִּי in this place is *by the Chaldee* rendred בְּטַל *becauſe* or *for*, and by the Lxxii. ὅτι, *becauſe*, and ſo in the reſt of the *Antient Interpreters*, this being the moſt frequent uſe of it. Yet 'tis certain the *Hebrew* particle b כִּי

hath

hath foure ſignifications; and in one of them denotes a condition (and is beſt rendred *If*) and alſo time, and is fully rendred, *when*. So *Gen.* iv. 12. כִּי the Chaldee read אֲרֵי *if*, or, *when thou tilleſt the ground*; and ſo ii *Sam.* vii. i. *It came to paſſe* כִּי *when the King ſat in his houſe*, for which i *Chron.* xvii. 1. they read בַּאֲשֶׁר, and we render, *as*, i. e. *when he ſate*. And thus the *context* inclines it here, *When I conſider— What is man*— i. e. I have *then* by *that conſideration* all reaſon to cry out by way of *admiration*, *What is man*— And thus the *Jewiſh Arabick* tranſlation renders it, *when I ſee the heavens* &c. *I ſay, What is man*—

The Ninth Pſalm.

Paraphraſe.

a. The ninth Pſalm is a ſolemn thankſgiving for Gods deliverances, and by the title may be thought to reflect on the death of Goliah of Gath, the great Champion of the Philiſtims, vanquiſht and kill'd by David; but the Pſalm made ſome ſpace afterwards, when the Arke was placed in Sion, and the Philiſtims were utterly deſtroyed, v. 6. and yet in ſome other time of diſtreſſe, v. 13. and of abſence from Sion, v. 14. and committed to the prefect of his Muſick.

TO the chief *Muſitian upon* ‖ [a] *Muth-Labben, A Pſalm of David.*

‖ or *the death of the Champion*

O Lord of all power and mercy, which art pleaſed to interpoſe thy omnipotence for me, and thereby to inable thy feeble ſervant to paſſe through many great difficulties, I doe with all the devotion of my ſoul acknowledge and proclaim this, and all other thy great mercies.

1. *I will praiſe thee, O Lord, with my whole heart; I will ſhew forth all thy marvelous works.*

This is matter of infinite joy, and tranſporting delight unto me, without the leaſt reflection on my ſelfe, (who am meer nothing) to magnifie thy ſublime and moſt powerfull Majeſty, and attribute all my ſucceſſes unto thee.

2. *I will be glad and* † *rejoyce in thee; I will ſing praiſes to thy name, O thou moſt Higheſt.*

† *exult, leap for joy* אֶעְלְצָה *ἀγαλλιάσομαι* Lxxii. *exultabo. Lat. Syr. Arab. Æth.*

b. By thee are our enemies put to flight, and flying they meet with gall-traps in their way, and ſo are lamed, overtaken, and killed in the purſuit. (This befell the Philiſtims on the diſcomfiture of their proud Champion, 1 Sam. xvii. 51, 52.) And to thee only is it to be aſcribed; 'tis thy Majeſty that hath done the whole worke intirely for us: thou foughteſt againſt them, and thereby they were thus worſted, put to flight, and deſtroyed.

3. *When mine enemies are turned back, they ſhall* [b] † *fall and periſh* ‖ *at thy preſence.*

† *be galled, or lamed*

‖ *from thy face, or ſight* מִפָּנֶיךָ

When in the duel between that Champion and me, and ſo in many other battels with my enemies, the cauſe was committed to thy ſacred judgment, thou wert pleaſed to take my part, to defend me, and to judge on my ſide, and with perfect juſtice to plead, and decide the controverſie betwixt us, and give the victory to thy ſervant.

4. *For thou haſt* † *maintained my right and my cauſe; thou ſatteſt in the throne judging right.*

† *pleaded* עָשִׂית

See note on Pſalm cxxxii. a.

By the death of the ‖ impious profane Goliah the Philiſtims Champion, thou haſt put their whole hoſt to flight, and made this victory a foundation of utter extirpation to that nation of the * Philiſtims.

5. *Thou haſt rebuked the heathen, thou haſt deſtroyed the wicked, thou haſt put out their name for ever and ever.*

‖ נְלִית רִשְׁעָא *the wicked Goliah; Chald.*

עַמְמִי דְּפִלְשְׁתָּאֵי * *the peoples of the Philiſtims,* Chald.

6. *O thou*

6. *O thou enemy,* [c] *deſtructions are* || *come to a perpetuall end, and thou haſt* † *deſtroyed cities, the memorial is periſhed with them.* They are now finally deſtroyed, their cities raſed to the ground, and (unleſs it be in the ſtories of their ruine) no remainders of them diſcernable: and all this muſt be attributed to thee, O Lord. c

|| *conſummate to the end,* or *for ever.* † *extirpated* נִתְּשׁוֹת

7. [d] || *But the Lord ſhall indure for ever: he hath prepared his throne for judgment.* A ſignal evidence of thy power and immutability, of thy ſitting in heaven as on a throne, or tribunal of judicature. d

|| *And the Lord ſhall endure for ever, he ſhall ſit, he hath* —

8. *And he ſhall judge the world in righteouſneſſe; he ſhall miniſter judgment to the people in uprightneſſe.* From whence thou ſhalt from time to time diſpenſe and adminiſter, and diſpoſe of all things here below, with all exact juſtice and uprightneſſe.

9. *The Lord alſo will be a ſure refuge for the oppreſſed, a refuge* * *in times of trouble.* And this as to the puniſhing of the proud obdurate oppreſſor, ſo to the ſeaſonable ſupport of all that are not able to relieve themſelves; when their tribulations, and ſo their exigences, are greateſt, then have they in thee a ſure ſanctuary, to which they may opportunely reſort, and be confident to receive relief from thee.

* *for ſeaſons,* or, *opportunities, in diſtreſſe.* לְעִתּוֹת בַּצָּרָה ἐν δικαιοσύναις, ἐν θλίψει, Lxxii. *in opportunitatibus, in tribulatione,* Lat.

10. *And they that know thy name, will put their truſt in thee: for thou, Lord, haſt not forſaken them that ſeek thee.* And accordingly all that know any thing of religion, that have either learnt from others, or experimented in themſelves theſe thy faithful all-righteous diſpenſations, in the œconomy of the world, thoſe glories of thine, reſulting from the conjuncture of all thy attributes, of power, and juſtice, and wiſdome, and mercy, &c. will thereby be firmely grounded in their truſts and reliances on thee, (without applying themſelves to any of the ſinfull aids and policies of the world for ſuccour) laying this up for an anchor of hope, that God never forſooke or failed any pious man in his diſtreſs, that by prayer and faith made his humble and conſtant applications to him.

11. *Sing praiſes to the Lord, which dwelleth in Sion; declare among the people his doings.* Let us therefore all joyne in magnifying the power and mercy of God, and to that end aſſemble to the ſanctuary, where he is pleaſed to preſentiate himſelfe, giving all men knowledge of the || wonderfull acts he hath wrought for us.

|| *his miracles. Arab.*

12. *When he maketh inquiſition for blood, he remembreth them: he forgetteth not the cry of the* † *humble.* The blood of humble, pious, helpleſſe men, that is ſhed by oppreſſors, hath a cry that goes up to heaven, Gen. iv. 19. and is moſt pretious with God: he will never ſuffer it to goe unpuniſht, but will act ſevere revenges for it; purſue and finde out the guilty perſons, and poure his plagues upon them.

† *afflicted,* עֲנִיִּים

13. *Have mercy upon me, O Lord: conſider my* || *trouble which I ſuffer of them that hate me, thou that liftest me up from the gates of death.* On theſe grounds I continue to make my addreſſes to thee, O Lord, beſeeching thee to behold in mercy the low and afflicted condition of thy ſervant at this time; and as thou art wont to interpoſe thy ſeaſonable reliefs, when there is moſt need of them, to raiſe thoſe that are brought loweſt, ſo to reveale thy ſelfe to me opportunely at this preſent.

|| *affliction,* or, *oppreſſion from my enemies* עָנְיִי מִשֹּׂנְאָי

14. *That I may ſhew forth all thy praiſe in the gates of* [e] *the daughter of Sion: I will rejoyce in thy ſalvation.* That ſo I may have continual matter of thankſgiving to pay thee, when I enter into the aſſembly, in the midſt of the inhabitants of Sion, and triumphantly rejoyce, and bleſſe thee for thy deliverance afforded me. e

15. *The heathen are ſunk down in the pit that they made; in the net which they hid is their own foot taken.* The evil machinations of Godleſs men bring nothing but certain ruine on them: the miſchief that they deſigne to others, falls conſtantly on themſelves.

And this is a notorious act of Gods righteous judgment on them, that their acts and attempts of hurting others are all converted to their own ruine.

16. *The Lord is known by the judgment which he executeth: the wicked is ſnared in the work of his own hands.* || *Higgaion, Selah.*

|| *See note on* Pſ.iii,6.

And in ſumme, that all that forſake and deſpiſe God, and refuſe to enter into * his ſervice, or having entred apoſtatize from him, ſhall, whole nations together, be utterly and finally deſtroyed.

17. *The wicked ſhall be turned into hell, and all the nations that forget God.*

* דְּחִלְתָּא דְיוי *the fear or worſhip of God, Chald.*

For though God for a while permit his meek and obedient ſervants to be oppreſt, and triumpht over, and in the eye of the world to be forgotten, forſaken, and periſh; yet if they conſtantly adhere to him, and contentedly wait his leiſure, without flying for relief to any unlawful means, 'tis certain he will at laſt return to them, and reſcue them out of the oppreſſors hands.

18. *For the needy ſhall not alway be forgotten; the expectation of the † poor ſhall not periſh for ever.*

† oppreſſt עֲנִיִּים

On theſe grounds, O Lord, I have now all confidence to fly, and pray to thee, that thou wilt not permit || wicked men any longer to proſper and be victorious, but that thou wilt interpoſe thine own juſt hand of vengeance,

19. *Ariſe, O Lord, let not man prevail; let the heathen be judged in thy ſight.*

|| בַּר נַשָּׁא רְשִׁיעָא *the ſon of wickedman Chaldee.*

To chaſtiſe them ſharply and ſubdue them; that by this means they and all other preſumptuous ſinners may be humbled, and inſtructed, brought to a ſight of themſelves, and a fear of thee, and thy judgments.

20. || *Put them in* f *fear, O Lord, that the Nations may know themſelves to be but men.*

f. || or, *ſet them a* tazor.

Annotations on Pſalm IX.

a. *Tit. Muth-Labben*] The title of this Pſalm (as of the former) hath been matter of much queſtion and uncertainty, in both parts of it, עַל מוּת, and לַבֵּן For the former, many of the learned Hebrews incline to read it, as one word, עַלְמוּת. So *Abu Walid*, who ſaith that, perhaps, from that notion of the word, wherein it ſignifies *occultari*, it might be a certain way, or kinde of *ſtill, hidden*, or *low Muſick* or *Melody*. And ſo the *Jewiſh Arabick Tranſlator* interprets it, an *hidden low ſlender tune*. To this the LXXII agree, who rendring it περὶ τῶν κρυφίων, appear to have read it עַלְמוּת in *one* word, and either עַל before it, or elſe ſupplying the want of that *præpoſition* by περὶ. Then for *Labben*, the *Jewiſh-Arabick tranſlator* would have it to be from *Ben*, the name of one of the *Præfects* of *Muſick*, mentioned 1 *Chron.* xv. 18. as if the *Pſalm* were for *Ben*, or thoſe belonging to *Ben*, to *ſing*. And thus, it ſeems, *Kimchi's* father took it. To this interpretation that place in the *Chronicles* ſeems ſomewhat favourable, where, as v. 18. of thoſe of the *ſecond degree* are reckoned *Zachariah, Ben, Jaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaſiah*, &c. ſo ver. 20. *eight* of the ſame perſons are repeted again (which number muſt reaſonably be ſuppoſed to contain *all* the reſt) as *ſingers to ſound with Pſalteryes on Alamoth*, where the Hebrew עַל עֲלָמוֹת is reteined by the Lxxii. περὶ ἀλημωθ, and moſt probably ſignifies the name of a *tune* known by that title: and ſo indeed || *Kimchi* among the known *tunes* of the Hebrews names *Alamoth* for one. And ſo this is no improbable account of this *title*. Yet in a matter where there is not ground for any more then *conjecture*, it may not be amiſſe

לַבֵּן

|| *on* Pſ. 3.

to

to ſet down ſome other *deſcants*. Firſt then, it will be found no news, for the *antient* interpreters to put into *one*, thoſe words which were, and ought certainly to be *divided* in the Hebrew. An example we have in this very particular, *Pſal.* xlviii. *he ſhall be our guide* עַל מוּת *unto death*. The *Chaldee* render, as if it were one word, עַלְמוּת *youth*, *in the daies of our youth*: where yet the *Maſorites* read in two words עַל מוּת *till death*; and ſo there the LXXII. render it in ſenſe, though not in words, εἰς τὸς αἰῶνας *for ever*, (for by that they might more probably expreſs עַל מוּת *till death*, than be thought to have read עוֹלָמוּת *ſecula*, as ſome learned men conjecture.) And thus *Kimchi* reports of his father, that in his opinion *Almuth* were *two* words, yet to be read as *one*. And if they were two, [עַל מוּת *upon the death*] then all the difficulty will be, what is meant by לַבֵּן *Labben*. That ſome of the Hebrews will have read by way of *Anagramme* backward נָבָל as if it were *on the death of Nabal*: but that ſure is but *phanſy*, though I ſee it taken up by a very learned man. The LXXII. render it τοῦ υἱοῦ *of the ſon*, ſimply: And ſome account may be given of that, not from thoſe that will underſtand it of the death of Chriſt, the Son by way of eminence, but in a far different ſenſe, ſo as to underſtand it of one whoſe father was not known; in which notion the Latine conceiving אִישׁ הַבְּנִים 1 *Sam.* xvii. 4. to be *literally* [a *man*, or one *of the ſons*] have rendred it *vir ſpurius*, a *baſtard*. And though the LXXII there read in a diſtant ſtyle ἀνὴρ δυνατὸς, a *mighty* or *ſtrong man*, a *gyant*; yet I ſuppoſe this is but conſequent to the ſame notion. For it is by the Hebrews obſerved from *Gen.* vi. 2. and 4. that the *gyants*, i.e. *great* or *mighty men*, were begotten by thoſe unlawful conjunctions or promiſcuous uſe of women, and ſo generally lived without obſervation of any laws of chaſtity, or marriage, (which is the meaning of corruption and violence v. 11.) and ſo might well be thought to be meant by that phraſe [*men of the ſons*] as that ſignifies a *ſpurious* offſpring, whoſe father is not known (as generally 'tis obſervable of any *gyant* in *Scripture*, that he hath no other extraction taken notice of, but either that he is a *ſon*, or *of the ſons of the gyant*, 1 *Chron.* xx. 4. and 6. or a *brother* of ſuch a man, as of *Goliah* v, 5.) ſomewhat like this we finde ii *Sam.* xxi. 16. where *Iſhbibenob* is ſaid to be *of the ſons of the gyant*, and in the Chaldee בִּבְנֵי גִּבָּרָא *of the ſons of the ſtrong man*, without naming any *father*. And it is not improbable that the name it ſelfe *Iſhbibenob*, was a light variation from that phraſe אִישׁ בִּבְנֵי *a man of the ſons*, as a known *title* for a *gyant*. And if this be appliable to לַבֵּן *Labben* here, then it may ſignifie the *Gyant* of *Gath*, *Goliah* and give ground of conjecture either that this *Pſalm* was compoſed (though long after) in remembrance of, or reflexion on *Goliah*) his death, as the Chaldee v. 5. (and *Kimchi*, who is not of this minde for *Labben*, doth yet acknowledge the matter of the Pſalm to agree to *Goliah*) or elſe was ſet to the tune of one that had been compoſed on that ſubject, for ſo *Kimchi*, as was ſaid, among their known tunes, names *Alamoth* for one, which ſure refers to this place. Beſides this, one farther interpretation there is, of which the word may be deemed capable, and that concurring to the ſame end, to determine *Goliah* the perſon here referred to. For בֵּן in Hebrew and Chaldee ſignifies

signifies *inter* or *in medio*, *between*, or *in the middle*, and may fitly denote a *Champion*, or *Combatant*, that *ſtands forth*, and is in the *middle*, to *challenge* the enemy. So 1 *Sam.* xvii. 4. when *Goliah* comes out to challenge the *Iſraelitiſh* hoſt, it is, אִישׁ הַבֵּנַיִם *vir intermedius* ſaith the *interlinear*, *a man*, or *one in the midſt came out from the camp of the Philiſtims*; and the *Chaldee* in like manner גִּבָּרָא מִבֵּינֵי הוֹן *a ſtrong man*, or *gyant*, *or champion from among them.* And many like paſſages there are in Authors, of *combatants* ſtanding forth betwixt the camps: So he whom *Manlius Torquatus* killed in *Livie* l. vii. This ‖ *Homer* expreſſes in like ſtyle, by ἐν μέσσῳ in the midſt,

אִישׁ הַבֵּנַיִם

‖ Ιλιαδ. γ'

Αὐλὰρ ἐμ' ἐν μέσσῳ κὴ Ἀρηΐφιλον Μενέλαον.

i. e. ſaith *Euſtathius* p. 291. l. 23. μεταξὺ τῶν δύο στρατευμάτων, *betwixt the two armies*, which, ſaith he, after *Homers* time, μεταίχμιόν φασιν or μεσαίχμιον, they expreſſe by one word, which ſignifies *between the armies*, and is ſaith he, † afterward more fully deſcribed by ὀλίγη δ' ἦν ἀμφὶς ἄρουρα, *there was a little plain* or *field about them.* Agreeable to which is our ſtyle of *duellers*, *challenging* to the *field.* And in reference to this it may poſſibly be, that *Goliah* ſhould be here noted by אִישׁ לַבֵּן or ſimply לַבֵּן *the man between*, i. e. the *Champion.* And then מוֹת לַבֵּן the *death* of this (here called *Labben*) will be no more than the plainer words expreſs 1 *Sam.* xvii. 51. כִּי מֵת גִּבּוֹרָם that *their ſtrong man* or *champion was ſlain* or *dead*: which the Lxxii render τέθνηκεν ὁ δυνατὸς αὐτῶν, *their mighty man* (as v. 4. they rendred אִישׁ הַבֵּנַיִם *the man between*) and the *Syriack*, and *Arabick*, *their gyant.* Of him then this title may be underſtood; and the *Pſalm* either have been *compoſed* for ſome *anniverſary* commemoration of his *death*, or elſe ſet to the *tune* of ſome that was thus compoſed. But this is but conjecture in a matter of great uncertainty.

† *Ibid.* p. 296. l. 20.

V. 3. *Shall fall*] The notion of כָּשַׁל here is *militarie*, being ſpoken of *enemies* in *warre*, and it refers to thoſe that either *faint* in a *march*, or are *wounded* in a *battel*, or eſpecially that in *flight* meet with *gall-traps* in their *way*, and ſo are *galled* and *lamed*, rendred unable to goe *forward*, and ſo *fall*, and become liable to all the ill chances of *purſuits*, and, as here, are *overtaken*, and *periſh* in the *fall.* And thus 'tis by the *Chaldee* יִתְקְלוֹן (תְּקַל being lightly varied from this) *impingent*, *ſtumble* or light on any *gall-trap*, or other ſort of *ſcandall.* But the Lxxii. both here and in moſt other places render it ἀσθενεῖν being *weak*, and ſo the *Latine infirmabuntur*, and the *Arabick* and *Æthiopick* all to the ſame ſenſe; meaning no other then this of being *gall'ed*, and ſo made unfit for progreſs: See *Pſal.* xxvii. 2. ἠσθένησαν καὶ ἔπεσον, *they were weak*, or *wounded*, or *galled* in their march, and then they *fell*, as a conſequent of it. And thus muſt it be rendred here, not *falling*, but being *gall'd* and *lame*, *præcedent* to *falling.* And ſo in S. *Paul Rom.* xiv. 21. σκανδαλίζεται ἢ ἀσθενεῖ, *offended and made weak*, are in the ſame ſenſe for him that is *gall'd* and *diſcouraged*, or hindred in his *Chriſtian courſe.* See *note* on 1 *Cor.* viii. b.

b. כָּשַׁל

V. 6. *Deſtructions*] The *Hebrew* חָרַב *vaſtatus eſt*, hath many *nouns* derived from it: חָרְבָּה *deſolation*, *deſtruction*, and alſo a *fight*, or *war*; חֶרֶב a *ſword*; and מְחֹרָב a *ſouldier.* And accordingly the Lxxii. render חֲרָבוֹת here ῥομφαῖαι *ſwords*, and ſo the *Syriack*, and *Latine*; the

c. חָרַב

Arabick

Arabick read it *weapons*, and the *Chaldee* paraphraſe it by *armies* and *caſtles*. But the ordinary rendring is to be preferred (though the other need not be deſpiſed) and ſo the ſenſe will be, that the *Philiſtims deſtructions are completed to the uttermoſt*; (as εἰς τὸ τέλος *to the end*, by which the LXXII. render לָנֶצַח here, is duly tranſlated 1 *Theſſ.* ii. 16.) and then that which follows, *and thou haſt deſtroyed cities*,] muſt not be applyed to the *enemy*, in the *beginning* of the *verſe*, but to the *God* of *Iſrael*, who *deſtroyed* them. And thus the *Jewiſh-Arabick* tranſlator applyes it. The *enemies countrey deſolation hath fully ſeiſed on, made a full end of it*; *The people of their cities thou haſt cut off*, *till*, or *ſo that their memory is utterly periſhed*.

הֵמָּה In the end of the verſe where the *Hebrew* hath הֵמָּה *with them*, the LXXII. it ſeems read הֲמָא a *noiſe* or *tumult*, and ſo render it μετ' ἤχου *with a ſound*; and ſo the *Latine* and *Arabick* and *Æthiopick* after them: But the *Chaldee* have מִבְּרִתּוֹן *from them*; and the *Syriack* leave it out as redundant, being conteined in זִכְרָם *their memoriall*, precedent.

d. V. 7. *But the Lord*] The rendring of this verſe is beſt learnt from the *Chaldee*, who make three parts of it. 1. וַיהוָה לְעוֹלָם i. e. literally, *And the Lord for ever*, they render, *The word of the Lord for ever*, by way of *Ellipſis*, to be ſupplyed by addition of ſome verbe, *is*, or *abideth for ever*. 2. יֵשֵׁב *he ſhall ſit*, which they *paraphraſe*, *his habitation in the higheſt heavens*. 3. קוֹנֵן — *he hath prepared his throne*, or *tribunal for juſtice*. The two former of theſe the LXXII confound, and put into one, and ſo the *Syriack* and *Latine*, and *Arabick*, and *Æthiopick* after them: but the more *diſtinct* reading, which the *Chaldee* follows, is moſt *literal* and full, and with reaſon to be *preferred*.

V. 14. *Daughter of Sion*] The word *daughter*, applied to a *city* or *nation*, ſignifies the *people* or *inhabitants* of it, the *city* being as it were the *parent* from whence they ſpring; and accordingly the *Chaldee* here expreſſes it by כְּנִישְׁת צִיּוֹן *the aſſembly of Sion*, from כְּנַס and כָּנַשׁ *congregavit*. e. בַּת צִיּוֹן

V. 20. *In fear*] מוֹרָה here is by the LXXII. rendred νομοθέτης a *Law-giver*; and ſo the *Syriack* and *vulgar* and *Æthiopick* follow them, and the *Arabick* with a little change, a *doctor* or *teacher* of the *Law*, probably referring to מוֹרֶה a *doctor* or *teacher*, coming regularly from יָרָה *docuit*. The *Chaldee* render it דַּחֲלְתָּה *fear*, as if it were מוֹרָא from יָרֵא *timuit*. And ſo between theſe, the generality of interpreters is divided. If the former be accepted, the ſence will well bear it, thus; *Set them a teacher*, an *inſtructer*, *that*, as it follows, *they may know themſelves to be but men*, learn *humility* and *piety* by this means, and *Gods judgements* or puniſhments may be this *teacher*: as 1 *Tim.* i 20. *delivering to Satan* to be *buffeted*, and *afflicted* by him, is ἵνα παιδευθῶσι, *that they may be taught not to blaſpheme*. If it be the *ſecond*, then 'tis; *Put them in fear* — i. e. bring them to the *acknowledgement* and *fear* of thee, and that by thy *puniſhments* alſo. But 'tis ſure the *Hebrew* מוֹרָה according to its *punctation* here ſignifies a *Razor*; ſo *Jud.* xiii. 5. וּמוֹרָה *and a razor*, מַסַּפָּר ſay the *Chaldee*, *ſhall not come upon his head*, and 1 *Sam.* i. 11. in like manner. Now this in the *Prophetick* ſtyle is frequently uſed for the *execution of Gods vengeance*: See *Is.* vii. 20. *The Lord ſhall ſhave with a razor that is hired*, *even the King of Aſſyria*, and *Ezek.* v. 1. *take thee a barbers razor*, thereby to ſignify f. מוֹרֵת מוֹרָא

Gods judgments upon *Jeruſalem.* And this, and nothing but this, is the *importance* of the word, thus *pointed*; and then it will fitly be rendred, in *prophetick* dialect, *ſet them*, or thou wilt *ſet them a razor*, bring ſome *ſharp puniſhment* upon them, that *ſo they may know themſelves to be but men.*

The Tenth Pſalme.

Paraphraſe.

THe tenth is a Pſalm of *Davids*, joyned by the LXXII. to Pſalm ix. but in the Hebrew divided from it: and it is a complaint made to God of the riotous oppreſſions of wicked men, and an humble relyance on him for his repreſſing them.

O thou all-ſeeing Lord, thou art ſometimes pleaſed to withdraw thy ſelf a while from the aid of ſuppliants, and in times of the greateſt ſtreights (which are the fitteſt ‖ opportunities) to ſuſpend thy interpoſitions, and permit oppreſſors to proſper, and we filly creatures are often poſed thereby, diſcern not the cauſes which move thy wiſdome to it.

1. *Why ſtandeſt thou afarr off, O Lord? why hideſt thou thy ſelf in times of trouble?*

‖ ἐν ἐυκαιρίαις ἐν θλίψει, Lxxii. See *Pſal.* ix. 9.

a. That wicked men ſhould make uſe of their worldly power to injure and bear down thoſe that are not able to reſiſt, is nothing ſtrange, their pride incites them to it: But it is thy property to reſiſt the proud, and defend the needy, and to bring ruine on godleſſe men, by the ſame means by which they deſigned it to others. Be thou now pleaſed thus to reveal thy ſelfe.

2. ‖ *The wicked in his pride doth* [a] *perſecute the poor: Let them be taken in the devices which they have imagined.*

‖ or, *In the pride of the wicked the poor is ſet on fire.*

b. For 'tis to the great diſhonour of thy name, that the wicked is thus permitted to proſper in his deſignes: he boaſteth and placeth a pride in it, that without any check he can do what he pleaſe. And ſo the covetous deſigner, that for the inriching himſelfe oppreſſes and injures others, either perſwades himſelfe that God ſees not at all, or that he meddles not with the government of the world, or elſe makes God an acceſſarie, and favourable to it; every of which is indeed an horrible blaſphemy, and muſt needs provoke him exceedingly.

3. *For the wicked boaſteth of his hearts deſire,* * *and* [b] *bleſſeth the covetous, whom God abhorreth.*

* and the covetous blaſphemes and provoketh God.

c. For thus the impious Atheiſtical worldling reſolves within himſelf, that all his deſignes are ſo ſubtilly and cloſely managed, ſo politickly laid, and ſecretly wrought, that no God in heaven ſhall ever be able to diſcover them, much leſſe to fruſtrate or puniſh them.

4. ‖ *The wicked through the pride of his countenance* † *will not* [c] *ſeek after God; God is not in all his thoughts.*

‖ *The wicked in the haughtineſs of his look,* † *ſaith, God will not require* or *conſider* or *ſearch out all his devices,* or *will not ſeek; all his thoughts are, there is no God.*

d. He purſues his own wicked courſes very conſtantly and induſtriouſly: As for Gods laws, or the judgments due from him to ſinners, he never conſiders or layes them to heart: and ſo being confident of his own wit and ſtrength, and ſetting all his thoughts on the miſchieving his oppoſers, and never dreaming of any check from any, he deſpiſeth, and contemns them all.

5. * *His wayes are alwayes* [d] *grievous: thy judgments are far above out of his ſight: as for all his enemies he puffeth at them.*

* *His waies ſhall travail,* or *bring forth at every ſeaſon.*

6. He

|| *I ſhall not be moved for ever & ever (that not on miſchief, or) from doing miſchief.* † *iniquity, or, falſeneſſe.*

6. *He hath ſaid in his heart,* || *I ſhall not be moved;* c *for I ſhall never be in adverſity.* And reſolves in his own thoughts that he will never give over his oppreſſive and wicked wayes, upon any apprehenſion or fear, whether of God or man. e.

7. *His mouth is full of* f *curſing and deceit and frauds, under his tongue is miſchief and* † g *vanity.* On this account he makes no ſcruple to take and break oathes, to imprecate all curſes on himſelf, for the confirming of that which is moſt falſe; and ſo he may cheat and injure others, cares not what maledictions he calls down upon himſelf; and thus is he alwayes employed. His tongue ſerves him for no other uſe, but to oppreſſe and defraud others. f. g.

* or, *fields.* || *inſidiouſly watch.*

8. h *He ſitteth in the lurking places of the* * *villages; in the ſecret places doth he murther the innocent: his eyes* || *are* i *privily ſet againſt the poor.* And all advantages he makes uſe of to catch and kill; he is alwayes upon ſome ſecret deſign of rapine and blood; and innocent poor men that never provoked him, or were his enemies, are the ſpecial perſons at whom his treachery is directed. h. i.

π *in a cloſe or ſecret place,* בְּמִסְתָּר ω *by drawing* בְּמָשְׁכוֹ α *and teareth him in pieces.* β *he humbleth himſelf and falleth, that he may prevail over the poor.*

9. *He lyeth in wait* π *ſecretly, as a Lion in his den; he lyeth in wait to catch the poor: he doth catch the poor* ω *when he draweth him into his net.* α k. For theſe he lyes in Ambuſh, as a Lion in expectation of his prey, on purpoſe to tear & devour them; layes his toiles to inſnare them, with all the ſubtlety imaginable; drawes them into his power; and then uſeth the utmoſt || violence upon them, rends them and preys on them. k.

10. *He coucheth* β *and humbleth himſelfe, that the poor may fall by his ſtrong ones.* And as a Lion is then moſt couchant, when his aimes are moſt bloody, and deſignes that inſidious poſture to that very end; ſo doth he put on the guiſe of the greateſt meekneſſe and humility, on purpoſe, that, as a Lion again, he may make uſe of it to the greateſt advantage of ſeiſing on his prey (oppreſſing any that are weaker than he) whenſoever it comes within reach of him. || ἁρπάζει Lxxii. *rapit Lat. Arab.*

11. *He hath ſaid in his heart, God hath forgotten; he hideth his face, he will not ſee it.* All this while he perſwades himſelfe that God takes no notice of theſe oppreſſions of his, is confident never to be called to any accounts for them.

|| *the afflicted* עֲנִיִּים

12. *Ariſe, O Lord; O God, lift up thy hand, forget not the* || *humble.* But thou O Lord of all power & juſtice, and withall of grace and mercy to them that wait on thee, be pleaſed at length to ſtretch forth thy hand of defence and relief to all that are thus oppreſſed and injured.

* *provoke, See v. 3. note b.*

13. *Wherefore doth the wicked* * *contemn God? he hath ſaid in his heart, Thou wilt not require it.* This thy longanimity in forbearing of wicked men and permitting them to proſper, makes them blaſpheme thee, as one that either doth not ſee, or will never puniſh their violences. v. 3.

14. *Thou haſt ſeen it, for thou beholdeſt miſchief and ſpight, to requite it with thy hand: the poor committeth himſelf unto thee, thou art the helper of the fatherleſſe.* But they will one day finde themſelves in a ſad error, and diſcern to their coſt, that God hath ſeen all the oppreſſions of their lives, and will repay indignation and anger and wrath upon every Soul that hath gone on in this enormous Atheiſtical courſe; and on the other ſide take a ſpecial care of all helpleſſe men, that rely and truſt on him, and commit themſelves by patience and piety to his cuſtody.

* *thou ſhalt ſeek his wickedneſs, not find it.*

15. *Break thou the arme of the wicked and the evill man;* l * *ſeek out his wickedneſſe, till thou finde none.* For thou, Lord, wilt ſhew forth thy vengeance, and bring to nothing the oppreſſors power: viſit him and his deeds, till they be utterly deſtroyed. l.

16. *The*

m. Thus will God vindicate himſelfe to have the governing of the world in his hands: and though wicked men and oppreſſers proſper for a time, and this tempt men to ſome doubts, and Atheiſtical diſputes; yet the concluſion will clear the doubt (and confirm all, that conſider it, in the adoration of Gods power and juſtice) viz. the utter extirpation of wicked men out of Canaan, the embleme of heaven.

16. *The Lord is King for ever and ever; the* [m] *heathen are periſhed out of his land.*

Thou haſt, O Lord, by promiſe obliged thy ſelfe never to reject any humble ſuppliant that wants, and waits for thy help: the ardency of humble addreſſes to thee is thine own gift; and then thou canſt never reject or deſpiſe thoſe requeſts, which are thus, by thine own ſpirit and appointment, directed and brought to thee.

17. *Lord, thou haſt heard the deſire of the humble, thou wilt prepare their heart, thou wilt cauſe thine eare to heare.*

And this gives ſecurity and confidence to the moſt helpleſſe and deſolate, that thou wilt in thy good time interpoſe thy aids and thy vengeance, to relieve the oppreſt, when he is duly qualified for that mercy, and to ſubdue and confound the Atheiſtical tyrannizing oppreſſors, and ſhew them how ſmall reaſon they had, to rejoyce and boaſt of Gods not ſeeing or conſidering their actions.

18. *To judge the fatherleſſe and the oppreſſed, that the man of the earth may no more* * *oppreſſe.*

* tyrannize לְעָרֵץ

Annotations on Pſalm X.

a. יְדַלַּק

V. 2. *Perſecute*] דָּלַק ſignifies two things (as was ſaid note on *Pſal.* vii. e.) to *perſecute*, and to be *ſet on fire*: and though we render it in the former ſenſe, and ſo apply it to רָשָׁע *the wicked*, in the *active* ſenſe [*the wicked perſecutes the poor*] yet the *antient interpreters* generally render it in the *paſſive*, and apply it to עָנִי *the poor*, that *in the pride of the wicked he is ſet on fire*, i. e. brought into great *tribulation*; ἐμπυρίζεσθαι lay the lxxii. in the ſenſe that S. *Peter* uſes πύρωσις 1 *Pet.* iv. 12. for a *great perſecution* and *affliction*, that fell on *godly men*. And thus the ſenſe will very well bear it in this place, and the matter be little *varied*, which way ſoever the *rendring* be; it being all one, whether the *wicked in his pride perſecute the poor*, or the *poor be perſecuted*, and *afflicted*, and *oppreſt in*, or *through the pride of the wicked*. The *Chaldee* exactly follows the *Hebrew*, and is as *ambiguous* as that, but is *tranſlated* in the *paſſive* ſenſe.

b. V. 3. *Bleſſeth*] Some incertainty there is in rendring this latter part of the third verſe. The lxxii. beſides that they take רָשָׁע *the wicked* from the *beginning of the next verſe*, and joyn it with this [Παρώξυνε τὸν κύριον ὁ ἁμαρτωλὸς, *the wicked hath provoked the Lord*] they alſo render בֵּרַךְ paſſively, εὐλογεῖται *is bleſt*, and בְּצַע ἀδικῶν, the *injurious*; and ſo the *Syriack* and *Latine*. But the *Chaldee* varies from them, and keeps neerer the *Hebrew*. The chief *difficulty* is in the rendring of בֵּרַךְ; which though in *Kal* it ſignifies to *bleſſe*, yet in *Piel*, as here 'tis uſed, it is obſerved ſometimes to ſignifie in a *contrary ſenſe*, to *curſe*, or *blaſpheme*. So evidently *Job* 1. 5. *peradventure they have ſinned* וּבֵרְכוּ *and curſt God in their heart*; the *Targum* read וְאַרְגִּיזוּ *and provoked God*: ſo again v. 11. and c. 11. 5. and 9. *curſe God and dye*: ſo 1 *King.* xxi. 10. of *Naboth*, בֵּרַכְתָּ *thou haſt blaſphemed*, or *curſed God*, נְדַפְתָּ ſaith the *Targum*, *blaſphemed before God*: and ſo again v. 13. And thus the *Arabick* word to *bleſſe*, as Mr. *Pocock* cites

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it out of *Nehayah*, ſignifies alſo to *reproach* or *rail* at; and many other words of *contrary ſignifications* are noted by him, *Not. miſcell. ch.* 2. And ſo moſt reaſonably it muſt ſignifie here; and then the meaning will be clear בִּצַּע in the *nominative* caſe, as in the beginning of the verſe רָשָׁע had been, and no *ellipſis* to be ſupplyed, ſave only of the *copulative* [*and*] (which is much more frequent and eaſie than what is neceſſary to the common way of interpreting it) thus, בֹּרֵךְ וּבִצַּע *and the covetous* (or in the LXXii. their rendring, ἀδικῶν *the injurious*, or *oppreſſor*) *blaſphemes* נִאֵץ יְהוָה *and provoketh the Lord.*

c. יִדְרֹשׁ

V. 4. *Seek*] What יִדְרֹשׁ here ſignifies is matter of ſome queſtion. The *Syriack* renders it מִתְבָּעֵי from עָקַב to *ſearch* or *examine*; the *Latine* renders it *perpendere*, to *perpend* or *weigh*, the *Chaldee* יְתַבַּע which ſignifies to *require* (and thus it is uſed in the notion of *avenging* or *puniſhing*, *Gen.* ix. 5. and here v. 13.) the LXXII. ἐκζητήσεις, and ſo the *Latine* to *ſeek*, the *Arabick* to *ſearch*. It ſignifies alſo to *interrogate*, in order to *learning*, ſo to *aske*, as when we *conſult*, or take any thing into *ſerious care* or *conſideration*; and then if the לֹא יִדְרֹשׁ be applyed to the *wicked* (as generally the *tranſlators* apply it) the rendring muſt be, *the wicked in the haughtineſs of his looks will not conſult*, or *ſearch after*, or *conſider God.* And then the chief difficulty will be in the *latter* part of the verſe, אֵין אֱלֹהִים כָּל מְזִמּוֹתָיו i. e. literally, *No God all his thoughts*: which being *elliptical*, muſt be ſupplyed either by addition of [*is in*] *God is not in all his thoughts*; ſo the *Syriack* underſtands it, ܠܝܬ ܐܠܗܐ ܒܟܠ ܚܫܒܘܗܝ *no God in all his thoughts*, and to the ſame purpoſe the LXXII. and *Latine*, and *Arabick*, οὐκ ἔστιν ὁ Θεὸς ἐνώπιον αὐτοῦ, *God is not before him*: or elſe by the addition of [*ſees* or *knows*] *God ſees not all his thoughts* or *devices*, (And thus the *Chaldee* expounds it, but yet with a farther *addition* (neceſſary to *connect* it to the former words) וְיֵימַר בְּלִבֵּיהּ *and will ſay in his heart, all my devices are not manifeſt before the Lord*:) or yet more promptly, and with leſſe change, *There is no God, are all his thoughts*; ſo the *Jewiſh Arabick* ſeems willing to ſupply it, rendring it, *In all his thoughts he ſaith there is no God*; and this is agreeable to *Kimchi* and others. In this variety of *conjectures*, how the *ellipſis* may be beſt *ſupplied*, it may not be amiſſe to propoſe another rendring of the *whole verſe*, by *addition* but of *one word* in the *beginning*, viz. [*ſaith*] (than which no word almoſt is more *frequently* underſtood) thus, *The wicked in the elation of his countenance* (as that is an *indication* of his *heart*, and therefore the *Chaldee* reads בְּגַסּוּת רוּחֵיהּ *in the pride of his ſpirit*) *ſaith*, בַּל יִדְרֹשׁ אֵין אֱלֹהִים כָּל מְזִמּוֹתָיו *God ſhall in no wiſe* (ſo the double negative בַּל אֵין ſignifies) *require* (in the notion of *puniſhing*) or (in the other vulgar notion) *conſider all his devices.* Thus the words flow very naturally, and the *ellipſis* is much more *intelligible*, and eaſily *ſupplied*, than any other way: and to this ſenſe the *context* inclines; *Thy judgments are far out of his ſight*, v. 5. *and he hath ſaid in his heart, God hath forgotten, he hideth his face, he will never ſee it*, v. 11. and this the interpretation of his *blaſpheming God*, foregoing v. 3.

V. 5. *Grievous*] יָחִילוּ is here by the *Chaldee* rendred מַצְלְחָן *are proſpered*, as if it were from חִיל *to be ſtrong*, or *proſper*; by the LXXII. βεβηλῶνται *are polluted*, or

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or *profaned*, as from חָלַל to *violate* or *pollute*, or *profane*, and ſo the ſenſe will well enough *bear*; *His wayes are alwayes polluted*, or *defiled*, as the *Atheiſts* alwayes muſt be, who *conſiders* not, nor *dreads Gods judgments*. But the *radix* חול, from whence it regularly comes, ſignifies *properly* to be *tormented*, after the manner eſpecially of *women* in *labour*, and accordingly 'tis frequently uſed for *bringing forth*: ſo *Iſa.* liv. 1. חִלָּה and יָלְדָה are words of the *ſame* importance, as *travailing* and *bearing*; ſo *Jer.* iv. 31. כְּחוֹלָה, as *of one that travaileth*; ſo *Pſal.* xxix. 9. *the voice of the Lord*, or *thunder* יְחוֹלֵל, *makes to bring forth* (ſpeaking of the *hinds*, which are ſaid to *bring forth with difficulty*, and to do it with more *eaſe*, when being *frighted* with *thunder*, their wombs *open*;) and ſo very frequently in other places, where the LXXII. render it ὠδίνω to *be in travail*. And thus it ſeems to learned men to ſignifie in this place. See *Schindler pentaglott.* p. 539. D. who renders it *parient*, *enixè urgebunt vias ſuas*, *they ſhall painfully, induſtriouſly urge, or preſſe their own wayes* (ſo we had יַחְבֹּל אָוֶן, *travailing with iniquity Pſal.* vii. 14.) or rather in the *ſingular* of the *perſon*, *his wayes ſhall travail* or *bring forth at every ſeaſon*; [*his wayes*] in oppoſition to [*Gods wayes* or *judgements*] following, which are ſaid to be *farr above*, *not conſidered* by him. In this verſe the *punctation* may poſſibly lie thus, *Thy judgements are far above*; *over againſt*, or *before him* (מִנֶּגְדּוֹ) *are all his enemyes*, (his *eyes* and *thoughts* purſue them only) *he puffeth* (breatheth out *threatnings* and *reproaches*) *at them*. This way the *Hebrew ſuffixes* do more clearly *anſwer* one the other.

V. 6. *For I ſhall never*] The particle אֲשֶׁר *which*] doth alſo ſometimes ſignifie *quod*, in the notion of *quia*, *becauſe*; and ſo our ordinary rendring ſuppoſes here, and takes רָע *evill*, not for *ſin*, but *puniſhment*; and then אֲשֶׁר לֹא בְרָע is not amiſſe tranſlated [*for not in evill*, i. e. *for I ſhall not be in evill*, or *adverſity*.] But all the *antient interpreters* underſtand both אֲשֶׁר and רָע otherwiſe. The *Chaldee* joyn it with the *former* part of the verſe, thus, *I ſhall never be moved* לֹא בְרָע אֲשֶׁר *from doing evill*. The LXXII. and *Latine* and *Arabick* all ſeem to deſigne the ſame ſenſe, ὃ μὴ σαλευθῶ — ἄνευ κακοῦ, *I ſhall not be ſhaken* or *moved* — *without evill*; and the *Syriack* by way of *Paraphraſe*, וְנַיָּם בִּישְׁתָּא *he meditates miſchief*. All which inclines us to underſtand אֲשֶׁר in the notion of *ut*, *that*, in which 'tis frequently uſed, *Gen.* xi. 7. לֹא אֲשֶׁר (as here) *ut non*, *that they hear not*, and in many other places: and then the meaning will be *perſpicuous*, *he ſaith in his heart*, *I ſhall* or *will by no means be moved for ever and ever*, *that not* (i. e. *ſo as not to be*) *in miſchief*, or *ſo as not to be doing ſome ill*, (as בְרָע *Exod.* xxxii. 22. ſignifies being *ſet on wickedneſſe*, the ſame that ὅλος κεῖται ἐν τῷ πονηρῷ 1 *Joh.* v. 19.) which there the *Chaldee* have fully *paraphraſed*, *I ſhall never be removed from doing ill*, and the LXXII. more *briefly*, and *imperfectly*, [*without ill*] which yet is æquivalent to [*that not with ill*] and ſo to be *interpreted*, which the *Syriack* meant to expreſſe more *fully*, [*they imagine evill*] *meditate evill*, i. e. evil, and nothing elſe, have no kinde of *check* in ſo doing.

V. 7. *Curſing*] The verbe אָלָה ſignifies to *ſwear*, (and ſometimes to *forſwear*) but ſo to *ſwear*, as was uſual among the *Jews*, with *imprecation* joyned with it, (as when

when *Matth.* xxvi. 74. 'tis ſaid of *Peter* that he *curſed and ſware*, i. e. *ſware* with an *imprecation*) praying for evil againſt themſelves in caſe they *ſware falſe*. And in this ſenſe the *noun* is here taken, for that *oath* with *imprecation*; and being rendred [*curſing*] it is not *malediction*, or *execration* of *others*, but of *himſelfe*, in caſe he performed not his *oath*: and מִרְמוֹת *deceit* joyned with it (wch the LXXII. render πικρία *bitterneſs*, as if it were מָרָה which ſignifies that, and the rather becauſe δόλῳ following was ſufficient to expreſs *deceit*) denotes the *perjury*, and ſo really *imprecating* all *curſes* on themſelves, which in order to *gaining* to themſelves, and *oppreſſing* of others, they are without any regret frequently guilty of.

g. אָוֶן V. 7. *Vanity*] The Hebrew אָוֶן ſignifies not only *ſorrow*, and hard *travail*, or *labour*, from whence the LXXII. render it πόνῳ here, but alſo *violence*, *rapine*, *injury*, *iniquity*, *Job* xi. 14. *Prov.* xxx. 20. and *Pſal.* v. 5. and ſo 'tis to be rendred in this place, and the πόνῳ. *Greek* πόνῳ to be underſtood in that notion, wherein πονηρὸς *wicked* doth come from it, meaning primarily him that doth πόνον *inferre*, *injures*, *oppreſſes* any other. See *Mat.* v. 39. *Note* g.

h. חֲצֵרִים V. 8. *Villages*] חָצֵר a *court*, *open* without *walls*, ſignifies alſo a *village*, as that differs from a *walled town*, and *city*, and ſo alſo any place, without *dwelling* or *building* in it, a *field* &c. and in *Arabick green graſſe*; and ſo *Pſ.* ciii. 15. *the life of a man* is כְּחָצִיר *as the herbe* or *graſſe*. And this is more proper for the turn in this place, ſpeaking of *ambuſhes*, or laying of *wait*, for which the *villages* (in our *ordinary* uſe of the word for *little towns*) are not ſo *commodious* as the *green graſſe*, wherein one may lie and be hid, or the *fields*, which are farr from any *houſes*. The LXXII. read here עִם πλουσίων, *with the rich*, reading (as 'tis moſt probable) עֲשִׁירִים, with the change of *two* letters צ ח into others of a neer *ſound* with them, ש ע.

i. עָפַן V. 8. *Privily ſet*] צָפַן ſignifies to *hide*, or lay up in *ſecret*; but withal to *watch*, or inſidiouſly to *lay wait*. So *Prov.* I. 11. נִצְפְּנָה we render it, *let us lay wait for blood*. So *Pſal.* lvi. 7. יִצְפְּנוּ we render, *they hide themſelves*, but the ſenſe directs to this end of *hiding*, to *lay wait*. And ſo here undoubtedly it ſignifies, as both the *antecedents* and *conſequents* demonſtrate. The LXXII. render it ἀποβλέπουσιν, and ſo the *Latine* and *Syriack*, noting the *intentneſs* of his *looking*, or *watching*, as for a *ſpoil* or *prey*; the *Arabick*, ſhall *look upon*, or *obſerve*; and ſo belong to the ſame ſenſe, which the *Chaldee* more fully expreſs by יִטְשִׁין *inſidiabitur*, *lie in ambuſh*, or *ſecretly obſerve*.

k. יִדְכֶּה V. 10. *He croucheth*] This paſſage may a while deſerve to be examined, as it lies in the antient interpreters. And 1. וְדָכָה is from דָּכָה *comminuit*, *contrivit*: the *Chaldee* read יְדַכְדֵּךְ *conteret*, and the *interlinear atteret*; but both ſeem to uſe it in the *reciprocal* ſenſe. But tis poſſible it ſhould be rendered tranſitively, *and he teareth him in pieces*, and ſo *connect*, and be joyned with the end of the *former* verſe, as the expreſſion of *Lion-like cunning*, and *cruelty* there deſcribed, thus, [*he catcheth the poor by drawing him into his net, and rends him into the ſmalleſt pieces.*] Thus the LXXII. ſeem to have underſtood it, rendring it ταπεινώσει αὐτὸν, *he ſhall humble* (as from דכה *humiliavit*) *him*, i. e. the *poor*, and joyning it with ἐν παγίδι αὐτῶ, *in*

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his net, in the *former* verſe; and the *Syriack* leave it out, as being before ſufficiently expreſt by *catching him in his net*: whereas they that with the *Chaldee* ſet it at the *beginning* of this tenth verſe, do 1. omit the *copulative* ו unrendred, or turne it into a *jod*; 2. underſtand it in the *neutral* ſenſe, *he croucheth*, as from דכה, which indeed may be ſo taken, but is not received by the *Chaldee*, or *Interlinear*, (the chief fautors of that interpretation) both which take it in the notion of דכך *conterit*; 3. are fain to inſert a ו *copulative* before the *next* word, and render וישח *and humbled himſelf*.] All which are removed, and the matter laid *clear* and *current* in this *uniting*, and rendring of it, [*he doth catch the poor by drawing him into his net, and teareth him in pieces.*] And then the tenth verſe will be *perſpicuous* alſo, יִשַּׁח *he ſhall ſtoop*, (ſo יִשַּׁח from שָׁחַח *curvatus eſt*, moſt properly ſignifies,) וְנָפַל *and fall*: thus the LXXII. render it, κύψει καὶ πεσεῖται, *he ſhall ſtoop and fall*; and the *Syriack* ܢܬܡܟܟ ܘܢܦܠ *be humbled, and fall*; and the *Latine*, *inclinabit ſe & cadet, he ſhall bend himſelf and fall*; and ſo the *Arabick* and *Æthiopick*; and ſo the *ſimilitude* with the *Lion* enclines it, who lyes down, is *couchant*, or, as in the *Apologue* in *Horace*, *Ep.* l. 1. 1. *feins* himſelf *ſick*,

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——*Vulpes ægroto cauta Leoni*
Reſpondit—tua me veſtigia terrent,
Omnia te adverſum ſpectantia, nulla
retrorſum.

by that means to ſecure himſelf of his *prey*, or to fit him to *ſeize* on it. So ſaith the *Jewiſh Arabick tranſlator*: *This is a deſcription of the faſhion of a Lion; for when he means to leap, he firſt coucheth, that he may gather himſelf together, then he rouzeth himſelf, and puts out his ſtrength, till he tear his prey: therefore when he ſpeaketh thee fair, beware of him, for this is but his deceit.* Then follows בַּעֲצוּמָיו חֲלָכָאִים *to prevail*, or, that he may *prevail over the poor*. The LXXII. render it ἐν τῷ αὐτὸν καταισχυνθῆναι τῶν πενήτων *in his prevailing over the poor*, and ſo the *Latine* and *Arabick* and *Æthiopick*; and ſo עָצַם may ſignifie to be *ſtrong*, and that *comparatively*, *ſtronger* than another; ſo *Gen.* xxvi. 16. עָצַמְתָּ *thou art ſtronger than I*: the *Chaldee* expound it by תְּקַפְתָּ from תַּקִּיף which ſignifies to *overcome*, to *prevail* over another. And thus is עָצַם generally expounded by the LXXII. ἰσχύω ὑπέρ, and κατισχύω, and ὑπερισχύω, all words of *prevailing* and *overcoming*. And then the prepoſition ב ſeems beſt to be rendred by *pro*, or *propter*, or *ad* (ſo tis acknowledged to ſignifie, and ἐν in the LXXII. is frequently taken for εἰς) as the *end* for which he *coucheth* and *falls*: that as the *couchant Lion* lyes ſtill, and then *rouſeth himſelf*, when his *prey* comes into his reach, and ſo *ſeiſes* upon it; ſo he, by the like art of *humility* and *ſecrecy*, may *break forth upon the poor man*, and *devoure him*. The *Syriack* here have a way by themſelves; after [*he ſhall be humbled and fall*] wherein they follow the LXXII. they read inſtead of בַּעֲצוּמָיו חֲלָכָאִים, ܒܥܨܘܡܘ ܚܠܟܐܝܡ *diſeaſes*, *and ſorrows are in his bones*; queſtionleſſe reſpecting that of the *Lion*, expreſt by the *Apologue* in *Horace*, in feigning himſelf *ſick*, that he may by that means obtain his *prey*. And ſo this ſerves to *confirm* this interpretation, which yet without that help is *coherent*, and

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facile

facile in every part; whereas our *ordinary* rendring joyneth the *ſingular* וְנִפַּל *fall*, with the *plural* חֶלְכָּאִים *poor*; and though the *margin* reads חֶל כָּאִים in two words, and the *interlinear* render it *congregatio attritorum, the army*, or *congregation of afflicted ones*; yet neither any of the *antient interpreters* acknowledge that reading, nor can there be place for it here, this word חֶלְכָּה being uſed *twice* more in this *Pſalm* (though no where elſe) to ſignifie the *poor*, v. 8. and 14. It is more reaſonably ſuggeſted in favour of *that* interpretation, that it is an *elegance* both in *Hebrew* and *Arabick*, to uſe the *verb ſingular* with the *nominative plural*, eſpecially when the *verb* is placed *firſt*, as here it is; and therefore I acknowledge that to be no *objection* againſt the *ordinary* rendring in caſe the *former* of the notion of בְּעַצוּמָיו & וּדְקֵהּ be of no force; Of which, as of a *conjecture* only, the *Reader* may paſs his judgment; And if he ſhall prefer the *ordinary* rendring, then the main difficulty will be in the phraſe וְנִפַּל בְּעַצוּמָיו And

ו 1. the ו will not be barely either *converſivum*, or *copulative*, but as *Aben-Ezra* oft conpares it to the *Arabick* ف denoting the *conſequence* of one thing to another, ſo as to imply [*that*] or [*untill*] and ſo 'twill be rendred, *he humbleth himſelf and the poor fall*, or *that*, or *untill the poor fall*— Then for עַצוּמָיו that may be rendred *aſſaults*: So *Abu-Walid* ſaith it is here a noun ſignifying *contention*, or *aſſault*, and applyes this notion to it in other places of *Scripture*, and in the *Miſhnaioth*, and ſo doth *Kimchi* in his *Radices*; and in his *commentary* on *this Pſalme* he puts both together, *ſtrength* and *contention*, rendring it, בתוקף ריבו ומלחמותיו *by the ſtrength of his contention and warlike aſſaults*. But then thus alſo it will be as well applyable to the *other* interpretation, which underſtood וְנִפַּל of the *aſſailant*, *he falleth with his fierce aſſaults* חֶלְכָּאִים (underſtanding the *præpoſition* ב) *on the poor*; and in this ſence *Abu-walid* compares נפל with the *Arabick* وقع *to fall*, and *to fall on*, in ſence of *aſſault*.

V. 15. *Seek till thou finde none*] *To be ſought and not be found*] ſignifies *proverbially* that which is *loſt* or *deſtroyed* utterly. So *Pſal.* xxxvii. 36. *I ſought him but he could not be found*] is but another phraſe to ſignifie what went before [*he paſſed away, and loe he was not*] So *Job* xx. 8. *he ſhall flee away as a dream, and ſhall not be found*] all one with, He ſhall *periſh for ever, they ſhall ſay, where is he?* v. 7. So *Ezek.* xxvii. 21. *though thou be ſought for, yet ſhalt thou never be found again.* So *Rev.* xvi. 20. *the mountains were not found*, i. e. they were *deſtroyed*. So *Ch.* xviii. 21. *Babylon ſhall be thrown down, and ſhall be found no more at all.* So *Pſal.* lxix. 20. *I looked for comforters but I found none*] to expreſs a *heavie, diſconſolate condition.* So *Jer.* i. 20. *the ſins of Judah ſhall be ſought for, and ſhall not be found*] is a *prophetical* expreſſion to note the *taking away of ſin, viz.* by *pardon* and *remiſſion*, which is the *blotting* them out, for ſo it followes, *for I will pardon them*, &c. And here it is taken in the ſame manner, not for the *pardoning*, but *deſtroying*, and ſo beſt connects with *breaking the arme of the wicked* (*deſtroying* him and his *oppreſſions* together) *precedent*, and *the heathens periſhing out of the land*, v. 16. The *Chaldee* more fully expreſs it, *Let their impiety be ſought for, and not found*; and ſo the LXXII. and the *Latine*, and the *Arabick*, *his ſin ſhall be ſought, and he ſhall not be found becauſe of it.*

l. תִּדְרוֹשׁ בַּל תִּמָּצֵא

Other like phraſes there are, As *Pſal.* xxviii. 5. *thou ſhalt deſtroy, or pull them down, and not build them up. They ſhall fall and not be able to ſtand; Shall lye down, and not riſe,* and the like.

m. נויִם

V. 16. *Heathens*] What נויִם *nations* or *heathen*] ſignifies in this place, is manifeſt by the former *verſes*, eſpecially the fifteenth immediately foregoing, where the ſubject of the diſcourſe is *the wicked and evill man*; who as there they are to be *broken*, and *ſought and not found*, ſo here of the נויִם 'tis ſaid, that *they ſhall periſh*. 'Tis therefore to be reſolved, that the *nations* or *heathen* are here, as in many other places of the *Pſalmiſt*, *the wicked* men among the *Jews*, and not only the *Idolatrous Gentiles* ſo called. So *Pſal.* lix. 5. *Awake to viſit the nations, or heathen*, i. e. the *wicked tranſgreſſors*, in the end of the *verſe*, thoſe of the *Jewiſh nation* ſent by *Saul* to ſlay *David*. So v. 8. *thou ſhalt have all the heathen in deriſion*, ſpeaking of the ſame men. That the *Greek* ἔθνη, parallel to this, ſignifies not the *Gentile nations* onely, but ſometimes, when the *context* enforceth, peculiarly the *Jews*, ſee *Annot.* on *Matt.* xxiv. e. and proportionably ἐθνικὸς, an *heathen*] is uſed for a *deſperate* obſtinate *ſinner*, *Matt.* xviii. 17.

The Eleventh Pſalm.

Paraphraſe.

The Eleventh Pſalm is a declaration of Davids full confidence in God, in deſpight of all diſcouragements, and was by him compoſed, and committed to the præfect of his Quire.

TO the chief Muſitian, A Pſalm of *David.*

My full truſt and confidence is in God, not in any ſtrength or preparations of my own: and therefore their advice is very unreaſonable, that as in a ſtate of deſtitution and deſpair, counſel me to retire to ſome remote place of ſolitude, for fear of mine enemies forces; as when fearful birds flie to the tops of mountains, out of the foulers reach.

a. 1. *In the Lord put I my truſt: how ſay ye then to my ſoul, flee as a bird to* a || *your mountain.* || the

They are dayly diſcouraging me, with the approach, and preparations of mine enemies, and the cloſeneſs, and unavoidableneſs of their deſigns againſt me.

2. *For loe, the wicked bend their bow, they make ready the arrow upon the ſtring, that they may privily ſhoot at the upright in heart.*

Aſſuring me that within a while all my preparations and forces will be routed, and then 'tis not my righteouſneſs will give me any ſupport or ſecurity.

b. 3. || *If the* b *foundations be deſtroyed, what can the righteous doe?* || *For the ſtrong holds will be demoliſhed.*

But my full reliance and confidence in God, arms me againſt all theſe temptations to fear and deſpair

4. *The Lord is in his holy Temple, the Lords throne is in Heaven; his eyes behold, his eye-lids try the Children of men.*

Let the ſtrength, and preparations of my enemies be what they will, and my condition as low and deſtitute, in the eye of man, as is poſſible; yet I am ſure God ſits in Heaven, as in a ſanctuary, and on a throne: ſo that I have my double appeal, and reſort, to his mercy and his juſtice; the former to ſecure the righteous, the latter to ſubdue and deſtroy the wicked oppreſſour: and from theſe two I have grounds of aſſured confidence, that that all-ſeeing Majeſty, that knoweth and judgeth the actions of men, will not fail to judge on my ſide, to ſecure me, and deſtroy my proudeſt adverſaries.

the

* or, *and the wicked, and he that loveth violence hateth his own ſoul.*

5. *The Lord tryeth the righteous*; * *but the wicked and him that loveth violence* c *his ſoul hateth.*

For as it is moſt infallibly certain, that God doth overlook

c.

and ſentence all and every action of all ſorts of men, both good and bad, and approves, and juſtifies, and acquits, and withall maintains the cauſe, undertakes the patronage of the ſincerely upright perſon, and though he permit him to be under ſome temptations, and ſeeming deſtitutions for a while, yet finally delivers him, and vindicates his integrity, and ſuffers not any thing which is truely ill to befall him, but converts all into good to him; ſo on the other ſide, he abhors violence and injuſtice, and permits not that finally to proſper, ſave to the deſtruction and endleſs miſchief of the Authors of it.

d. || *a tempeſtuous wind ſhall be* רוּחַ זְלָעוֹת

6. *Upon the wicked he ſhall rain Snares,* d *fire, and brimſtone, and* || *an horrible tempeſt: this ſhall be the portion of their Cup.*

Be their forces and preparations never ſo ſtrong, God can and will defeat them all: when man cannot intrap them, or overcome them by his policy, God will do it for him, bring them into ſome trap or other, that ſhall keep them faſt enough from injoying their projected prey, from hurting the righteous; and this oft ſo unexpectedly and ſo ſtrangely, as that it ſhall be acknowledged the immediate work of God, as much, as if it came down in a ſhowre of rain, viſibly from Heaven. And ſo when men cannot by their own ſtrength reſiſt them, God will deſtroy them by his interpoſition, and and that ſo obſervable to pious conſidering ſpectators, that it ſhall be attributed to him as immediately and ſignally, as was the deſtruction of Sodome by fire and brimſtone, or of the Egyptians by means of the ſtrong eaſt-winde, Exod. XIV. 21. which drowned them c. XV. 10. and ſecured the Iſraelites. Thus ſhall God finally deal with the wicked oppreſſors, though he bear patiently with them for a while.

7. *For the righteous Lord loveth righteouſneſs; his countenance doth behold the upright.*

For as God is moſt juſt and upright in himſelf, and perfectly abhors all the injuſtices and oppreſſions of wicked men; ſo doth he think himſelf obliged to favour and protect innocence, whereſoever it is, and accordingly conſiders and regards, and with his own eye of ſpecial watchful providence defends, and ſecures all thoſe that walk uprightly.

Annotations on Pſalm XI.

a. הַדְרֶכֶם צִפּוֹר

V. 1. *Your mountain*] where the *Hebrew* now reads הַרְכֶם צִפּוֹר *to your mountain a Sparrow*, all the *antient interpreters* uniformly read, *to the mountain as a Sparrow*: לְטוּרָא הֵיךְ צִפְּרָא ſay the *Chaldee*, εἰπὶ τὸ ὄρη, ὡς στρουθίον, and ſo the reſt, and ſo the *ſenſe* exacts, and ſo it is poſſible the reading *antiently* was, without the הַר כְּצִפּוֹר *to the mountain as a Sparrow*, as *Pſal.* cii. 7. we have כְּצִפּוֹר *as a Sparrow upon the houſe top.* However, if it be, *flie Sparrow to your mountain*, the ſenſe will be the ſame, *as a Sparrow to the mountains* (*your*] being *redundant* in *ſenſe*) ſo the *Jewiſh-Arab*, *to ſome of the mountains.*

b. הַשָּׁתוֹת

V. 3. *If the foundations*] It is not certain, what תַּשָּׁחוֹת ſignifies here. The word is once more found *Iſa.* xix. 10. where we read *purpoſes*, and in the margin, *foundations*, and by ſome *learned* men 'tis rendred *nets*, by others, more agreeably to the context, *dammes* or *pool-heads.* The *Radix* שָׁת *poſuit*, denotes promiſcuouſly to *make* or *prepare*, or *raiſe*, whether a *damme*, a *work*, a *fortreſs*, and *rampart* of any kind, or a *family*, or an *army*, &c. From the *firſt* of theſe (wherein tis uſed *Iſa.* xxvi. 1. *God* ſaith יָשִׁית *he will found* or *caſt up Salvation for walls and bull-warks*) the *noun* may here ſignifie a *refuge* or place of *ſtrength*, ſuch as were ordinarily built on *hills*, which were mention'd v. 1. from the *ſecond* is Seths name, *Gen.* iv. *becauſe*, ſaith *Eve*, *God* שָׁת *hath prepared me another ſeed for Abel*; *hath given me*, ſaith

the *Chaldee*; ἐξανέστησε, *raiſed up*, ſay the LXXII. In the *third* ſenſe tis uſed *Pſal.* iii. 6. for *laying ſiege*, *incamping*, *raiſing an army*, אֲרֻכָּנִשׁ *aſſembling*, ſaith the *Chaldee*, in a *militarie* manner: ſo *Iſa.* xxii. 7. שִׁית שָׁתוּ *ſhall ſet themſelves in array.* And it is moſt probable that here in a diſcourſe of *enemies* and *hoſtility*, it ſhould be uſed either in that *firſt* or in this *third* ſenſe, either for *fortreſſes* or *ſtrong holds*, or elſe for other *forces* and *preparations militarie*. It is thought alſo *capable* of *another* notion, for *laws*, the *foundations* of *Government*, and the *defences* or *bulwarks* of every mans *right*, which, by another word מוֹסְרֵי, are ſo ſtiled, *Pſal.* LXXXII. 5. ſpeaking of *Judicature* perverted, *All the foundations of the earth are out of courſe.* But the context here ſpeaking of *David* and his *enemies*, and uſing another word, doth not ſo well allow of this. To that of *fortreſſes* the *ſtorie* agrees not, for *David* had none ſuch. To the latter of *forces* or *preparations* military the LXXII. (and the other *interpreters* following them) beſt agree, ἃ κατηρτίσω καθεῖλον, *they have deſtroyed what thou haſt prepared*; and the *Syriack* yet more fully ܕܥܒܕ ܗܘ ܕܛܝܒ *what thou haſt prepared, they have diſſipated.* The *Latine* not ſo *fully*, yet to the *ſame* ſenſe, *quæ perfecisti deſtruxerunt, they have deſtroyed what thou haſt done*, i. e. (the *preter* for the *future*) they *will* ſoon *ſcatter* and *diſſipate* all thy *preparations*; and when they have done ſo, צַדִּיק מַה פָּעָל *what hath the righteous done?* i. e. what *can* or *will* he do? His *righteouſneſs* will ſtand him in little ſtead. And thus it is fitly a part of the ſpeech of the diſtruſtful *friends* of *David*, that *diſcouraged* him, and bid him *flie to the hills*, places of *ſtrength* or *ſafety*, v. 1. (and it may be farther obſerved, that in *Scripture ſtile* we frequently read of the *foundations of the mountains*, or *hills*, *Deut.* xxxii. 22. *Pſal.* xviii. 7.) and ſo ſtill inſiſt here, telling him that the *enemie* will *deſtroy all his forces*, and then a *righteous man* or *cauſe*, without any other defence, will ſoon be *taken*, and *ruined*. And therefore this is moſt *probably* the meaning of it.

צַ דִּק
מַה פָּעָל

V. 5. *Soul hateth*] The different ſignifications of the particle ו have made this *verſe* capable of ſeveral *interpretations*. For if as a *Copulative* it be rendred [*And*] then the *firſt* part of the *verſe* runs thus, *The Lord trieth the righteous*, וְרָשָׁע *and the wicked*, i. e. *examines* the actions and thoughts of *both*: and this ſeems moſt probable, as beſt connecting with v. 4. *his eyelids trie the children of men*, i. e. *all men in the latitude*, *righteous* and *wicked*, *good* and *bad*. And then, as a conſequent of that, it fitly follows, *And he that loveth violence hateth his own ſoul*, i. e. doth inſtead of *oppreſſing others*, *miſchief himſelf*; he is ſure to have the *worſt* of it; when *God* comes to *examine* it, his unjuſt dealing will be the *greateſt* cruelty to his *own ſoul*: and for this the ו before אֹהֵב חָמָס *he that loveth violence*] may be indifferently rendred, [*and*] or [*but*] but moſt fitly [*and.*] This ſenſe the Lxxii. have imbraced ὃδε ἀγαπῶν ἀδικίαν μισεῖ τὴν ἑαυτοῦ ψυχήν, *but he that loveth iniquitie hateth his own ſoul*; and from them the *Latine*, *qui autem diligit iniquitatem, odit animam ſuam*; and ſo the *Arabick* and *Æthiopick*: and there is only this *prejudice* againſt it, that שְׂנָאָה is in the *feminine*, and ſo more fitly agrees with נַפְשׁוֹ *his ſoul* in the *nominative* caſe. On the other ſide then, if ו in the *firſt* place ſignifie [*but*] then

then it will disjoyn רָשָׁע *the wicked*, from the *former* part of the *verſe*, and make it begin the *latter* part; and then our *ordinarie* rendring of it, which is favoured by the *Chaldee*, will be moſt *commodious*, ſo as to make an *oppoſition* betwixt the *fate* of the *righteous* on one ſide, and the *wicked* and *violent* on the other; that *God trieth the one*, and then *trying* muſt ſignifie either *permitting* to be tempted and *afflicted* for a while, or elſe (as δοκιμάζειν to *trie* ſometimes ſignifies) *approving* the *former*, and *abhorreth* and *deteſteth*, and ſo will ſeverely *puniſh* the *latter*. And the only exception againſt this underſtanding of it is, that יִבְחָן *trieth*, is in the 4th. verſe uſed in another ſenſe, for a *judicial Examination* of mens *actions*, ſuch as is *common* to the *ſons of men* indefinitely, i.e. to *all* ſorts of them, *good* and *bad*, and not peculiar to the *righteous*; as in the notion either of *tempting* for a while, or of *approving*, it muſt be. In this uncertainty I thought it beſt, that the *Paraphraſe* ſhould not be *confined* to one, but *inlarged* ſo as to take in both of them.

d. V. 6. *Fire, brimſtone*] This *verſe* is beſt divided, by making the *pauſe* after פַּחִים *ſnares*, thus, *Upon the wicked he ſhall rain ſnares*; putting all that follows [*fire and brimſtone, and winde of tempeſts* or *tempeſtuous winds*] into one alſo, of all which together it is affirmed, that they are *the portion of his Cup*. And thus the Lxxii. read it, πῦρ καὶ θεῖον καὶ πνεῦμα καταιγίδων μέρις τοῦ ποτηρίου αὐτῶν, and ſo the *Syriack* and *Latine*; and thus there is no *ellipſis* to be ſupplied, but only of the *verb*, *are*, or, *ſhall be*, thus, *Fire and brimſtone and a tempeſtuous winde ſhall be the portion of their Cup*: which laſt *phraſe* [*portion of Cup*] is *proverbial* in *Scripture*. *Gods gifts* and *diſpenſations*, *good* and *bad*, are ordinarily expreſt by a *Cup poured* out, and *given* men to *drink*; thus 'tis very frequently in *Scripture*. And even the *Heathen* had the ſame expreſſion of their *Gods*; Δοιαὶ μὲν κρητῆρες——in *Homer*, *there be two Cups* of the *Gods*, one of *good things*, another of *bad*. And then מְנָת *portion* from מָנָה *numeravit*, to *tell out*, ſignifies either a *payment*, or that which is *deſtin'd* to any, as his μέρις or *portion*, in a *diviſion*.

פַּחִים

כּוֹסָם

מְנָת

The Twelfth Pſalme.

Paraphraſe.

‖ *the Eight*, ſee *Pſal.* 6.

TO the chief Muſitian upon ‖ *Sheminith*, a Pſalm of *David*.

The twelfth Pſalm is ſpent in meditation of the malice and wickedneſs of men, and the relief which is to be expected from none but God. It was compoſed by David, and committed to the Maſter of his Muſick to be ſung, or played on the harp of eight ſtrings.

* or, *fidelities* אֱמוּנִים *ai ἀληθεῖαι* Lxxii. and ſo Syr. Lat. Arab. Æthiop.

1. *Help Lord, for the Godly man ceaſeth; for* * *the faithful fail from among the children of men.*

It is a ſad ſight or meditation, to conſider how wicked the world grows, very few pious men to be met with any where; ſo few that one may rely on, or truſt, that I have reaſon to complain, that even truth or fidelity it ſelf is departed out of this earth of ours. And this may well drive one to his one ſure hold, the help and aſſiſtance of God; on which alone I rely, and in that I reſt, and beſeech him in his good time to afford it me.

Among men there is nothing but falſeneſs and diſſimulation; fair words perhaps,

2. *They ſpeak vanity* † *every one with his neighbour: with flattering lips and* || *with a double heart do they ſpeak.* but no reality in them.

† one with another רֵעֵהוּ אִישׁ אֶת

|| with a heart, and a heart, בְּלֵב וָלֵב

But God ſhall deſtroy theſe falſe deceitful perſons, and all ſuch Atheiſtical deſigners, which if they can by any policy attain their ends, never apprehend or fear any revenge from God, and make no ſcruple to profeſs ſo;

3. *The Lord ſhall cut off all flattering lips, and the tongue that ſpeaketh proud things.*

Saying, our tongues ſhall gain us whatſoever we want, ſupplie all other defects of right, &c. who can hinder us from making our utmoſt advantage of theſe, to acquire whatſoever we can by the uſe of them? why ſhould we ſtand ſo ſtrictly to conſider, whether what we ſay be true or no? So we may advantage our ſelves by it, to whom ſhould we be accountable for that?

4. *Who have ſaid, With our tongues will we prevail; our lips are* † *our own, who is Lord over us?*

† with us, אִתָּנוּ

To ſuch Atheiſtical oppreſſors and deſpiſers as theſe God will at length ſhew forth his power, and juſt vengeance: the prayers and ſighs of the injured, and the loud cry of his proud vaunting oppreſſors impieties, will excite and raiſe up the Lord of hoſts, to the reſcue of the one, and infliction of vengeance on the other. Thoſe that cry to him, and rely on him, he will certainly hear and relieve effectually; or he that ſcorns his all-ſeeing eye and juſt providence, ſhall be ſcorned and rebuked by him.

5. *For the oppreſſion of the poor, for the ſighing of the needy, now will I ariſe* * *ſaith the Lord; I will ſet him in ſafety* a || *from him that puffeth at him.*

* will the Lord ſay, יֹאמַר

a. || he will ſpeak freely to him, or puffe at him, or it ſhall ſpeak out to him.

This God hath promiſed, and then there can be no doubt of his fidelity in performing it. The ſilver that is moſt perfectly refined, is not freer from droſs, than his words from all mixture of deceit. He cannot lie, nor will he ever fail thoſe that relie and truſt on him.

6. *The words of the Lord are pure words, as ſilver tried in* * *a furnace of earth, purified ſeven times.*

* a cruſible, or fining pot עָלִיל

He will undoubtedly perform his promiſe, keep his word inviolable, and ſo, I am confident, ſupport and defend every godly perſon from this ſort of wicked Atheiſts, how often, or how confidently ſoever they ſhall riſe up againſt him.

7. *Thou ſhalt* b *keep them, O Lord, thou ſhalt* † *preſerve* || *them from this generation for ever.*

b. † preſerve him. || תִּצְּרֵנוּ

And it ſhall be matter of obſervation, and withal of aſtoniſhment to wicked men, to be witneſſes of this act of Gods juſtice; to ſee thoſe whom they moſt extreamly vilified, to be now exalted by him, and made evidences and inſtances of his Governing the world, and taking ſpecial care of thoſe that depend on him, how vile and abject ſoever they are in the eyes of men.

8. *The wicked walk on every ſide, when the* c *vileſt* * *men are exalted.*

c. * of the ſons of men.

Annotations on Pſal. XII.

a. יָפִיחַ

V. 5. *Puffeth*] Of יָפִיחַ it is *queſtioned*, whether it be the right reading, or no; for all the antient interpreters read it in the firſt perſon: παῤῥησιάσομαι ſay the Lxxii. *fiducialiter agam* ſaith the Latine, and *I will teſtifie* ſaith the *Chaldee*, and אֶפְעֹל *I will work ſalvation openly* ſay the *Syriack*. And ſo all theſe ſuppoſe it to be אָפִיחַ (not יָפִיחַ) *I will*—— as in the *antecedents*, the Lord ſaith, אָקוּם *I will riſe*, and אָשִׁית *I will ſet*; whereas our Engliſh tranſlation, that read and render it in the third perſon, do 1. ſuppoſe a very *unuſual ellipſis*, to be ſupplied with no leſs than three words [*from him that*] and 2. apply the following [לוֹ *him*] in the ſingular to [*the poor and needy*] both which are in the plural [עֲנִיִּים and אֶבְיוֹנִים] and ſo cannot

not accord with it. If we ſhall take it in the firſt perſon, then for the nature of the word, it is
פוּחַ acknowledged that פוּחַ ſignifies two things: 1. *flavit, ſufflavit*, to *blow*, and *puffe*, and ſo to *ſcorn* or *deſpiſe*; and 2. by a *metaphor*, to *ſpeak boldly, freely, confidently*, (as ſometimes alſo 'tis ſimply to *ſpeak*.) This latter notion ſome of the antient interpreters follow: παῤῥησιάζομαι ἐν αὐτῷ, ſay the Lxxii. and *fiducialiter agam in eo*, the Latine, *I will ſpeak* or *deal boldly with him*; and the *Chaldee* with ſome change, *I will teſtifie evil againſt the wicked*: the *Syriack* (as was ſaid) and *Arabick* expreſs it by addition only of [*palam openly*] to the precedent phraſe [*I will work ſalvation openly.*] In either of theſe rendrings the ſenſe will not be amiſs; either *I will ſpeak freely to him* (i. e. to the *unjuſt Atheiſtical oppreſſor*, mention'd in the former part of the *Pſalm*) or, *I will puffe at him*. If the former ſhould be it, then *ſpeaking freely* to him, muſt ſignifie *rebuking* of him, and that as an act of *Gods vindicative juſtice*, which he now promiſes to execute upon the oppreſſor, when at the ſame time he will redeem the oppreſſed: If the latter, then *puffing at him* is contemning or ſcorning his proud language foregoing. And with either of theſe accord the conſequents, *The words of the Lord are pure words*——i. e. his promiſes of *deliverance* to the *poor*, by *rebuking*, or *contemning* the *oppreſſor*, are very faithful, ſuch as he will undoubtedly perform. Thus much on ſuppoſition, that the word were אֶפִּיחַ in the firſt perſon. But if we leave this conjecture, and retain יָפִיחַ in the third perſon, and render it, *he ſhall rebuke him*, or in the firſt notion, *he ſhall puffe at him* (as 'twas *Pſal.* x. 5.) i. e. *ſcorn*, or *contemn* him, then ſtill this will return to the ſame, if it be ſo underſtood as to belong to *God*; and ſo it may, if it be in conſtruction connected with יֹאמַר יְהוָה, *the Lord will ſay*] thus, *The Lord will ſay, I will ariſe, and ſet them in ſafety; he will puffe at him, contemn*, and *ſcorn*, or *rebuke* him. But it may alſo be in the third perſon, and yet not be referred to the Lord, but perhaps to the immediate *antecedent* יְשׁוּעָה *ſalvation* or *deliverance*, thus אָשִׁית בְּיֶשַׁע *I will ſet him in ſafety*, or *give*, or *work Salvation*, יָפִיחַ לוֹ *It ſhall ſpeak*, or *ſpeak aloud to him* (ſo as *Hab.* ii. 3. יָפִיחַ לַקֵּץ *it ſhall ſpeak at the end*) i. e. ſhall give him the effect, and ſhew him the accompliſhment of my *promiſe*. This perhaps the antient interpreters ſaw, (but only thought it more perſpicuous and intelligible, to render it not literally in the third, but by way of *Paraphraſe*, in the firſt perſon) eſpecially the *Syriack*, whoſe rendring [*I will work Salvation openly*] comes perfectly home to it. And to this fitly connects v. 6. *The words of the Lord*, &c.

V. 7. *Shalt keep them*] 'Tis not b
ordinarily obſerved to what the
ם in תִּשְׁמְרֵם refers. That 'tis a תִּשְׁמְרֵם
connotation of the whether *perſons*, or *things* in the *plural*, that *God* will keep, there is no doubt; And 'tis ordinarily applyed to the *perſons*. The Chaldee renders it לְצַדִּיקָא *the juſt*; the LXXII. ἡμᾶς *us*, and ſo the Latine, and Arabick, and Æthiopick; the Syriack ܢܲܛܪܹ̈ܝܢ *them*, and ſo our Engliſh, *them*, both there, and in the next words, where yet it is תִּצְּרֶנּוּ *thou ſhalt keep him*, in the *ſingular*. But that which removes all difficulty, is to underſtand the [*them*] of the *words of the Lord*, in the *præcedent verſe*, ſo as שָׁמַר to *keep*, is to *obſerve* תִּצְּרֶנּוּ

תִּצְּרֵנוּ *ſerve* and *performe*, whether *ſtatutes*, or *promiſes*, as ordinarily 'tis uſed. And then the [*him*] following, will certainly be the *godly* or *juſt* man, to whom thoſe words or promiſes are made. And this may be reſolved on to be the meaning of the verſe, *Thou O Lord, ſhalt keep, or performe thoſe words, thou ſhalt preſerve the juſt man from*— The Jewiſh Arabick tranſlator takes a great *liberty* here, rendring תִּצְּרֵנוּ in the *latter* place, as in the *firſt* perſon *plural*, and thus expreſſes the whole verſe; *O Lord, as thou haſt promiſed to keep them, ſo keep us from a generation that is thus conditioned.*

c. V. 8. *Vileſt men*] The meaning of this *laſt* parcel of the *Pſalm* is very *obſcure*. The LXXII. render it χ̅ τὸ ὕψος σου ἐπολυώρησας τὰς υἱὰς τῶν ἀνθρώπων, *according to thy height thou haſt highly or greatly regarded the ſons of men*; and from thence the Latine *verbatim*, ſave that they have turned ἐπολυώρησας *thou haſt regarded*, into *multiplicaſti thou haſt multiplyed*. Of this rendring of the LXXII. I ſuppoſe this account may be given; 1. that the *tranſcribers* miſtake σου for ϛ, and that we are to read it χ̅ τὸ ὕψος ϛ ἐπολυώρησας, *according to the height* or *degree, wherewith thou haſt taken care for the ſons of men*, or *according to the height of the care which thou haſt taken*— 2. that the וְלוּת LXXII. for וְלוּת read דְּלִיתָ with the *change* of ד for ו and י for ו This word we finde *Pſal.* xxx. 1. where we rightly render it [*thou haſt lifted up*] but the LXXII. have ὑπέλαβές *thou haſt taken up*, or *taken care of*, in the ſenſe of πολυωρεῖν to *take ſpecial care of*. And then their meaning is plain, [*according to the height wherewith thou haſt taken care of the ſons of men.*] But then ſtill this is nothing to the reading וְלוּת, which now we have. In the next place then, the Chaldee paraphraſe renders it, *as a blood-ſucker which ſucks the blood of the ſons of men*, for כְּרֻם, reading כְּרִמָּה *as a worm*, from a *third* notion of רום for *vermibus ſcatet*, and *underſtanding* by וְלוּת either the *vileſt parts* of the *body*, to which thoſe *blood-ſuckers* are faſten'd, to *ſuck* out the *corrupteſt blood*, (as the Syriack renders it *obſcænities*) or poſſibly taking the word in that notion of ולל, wherein it ſignifies *abſorbere, deglutire*, as here *Abu-Walid* and others interpret it for *devouring* of men. Paſſing by all theſe, as remote from the meaning of the place, the plain ſenſe of it will be beſt gathered, by *obſerving* the importance of וְלוּת *vilitates*, literally, *baſeneſſes*; but that to be explained by the adjunct, *ſons of men*, ſo as to ſignifie the *vileſt perſons*; probably not thoſe which are *really* ſuch, but in the *eſteem*, and *repute* of men; ἐξουθενημένοι 1 *Cor.* vi. 4. thoſe that are *deſpiſed* and *made nothing* of among them. Such was *David*, to whom particularly *R. Salomo* applyes it, who was exalted from a very *low* and *mean* condition. And then, whether we read כְּרֻם *ſecundum*, or *juxta exaltationem*, or with a light *change* בְּרֻם *in exaltando*, the ſenſe will be clear, *The wicked walk about, or on every ſide* (as thoſe that would view a thing throughly doe uſe to doe, goe *round about*, to *view* it in every *appearance* of it) *at the exalting of the vileſt of the ſons of men*, i. e. when thoſe that are moſt vilified by them, are by God exalted, and ſet above them. Thus ſome *Greek* Copies render it, ὅταν ὑψωθῶσιν οἱ ἐυτελεῖς τῶν υἱῶν τῶν ἀνθρώπων, *when the mean or vile of the ſons of men are exalted.* So that now the onely queſtion is,

כְּרֻם

וְלוּת

what

סביב רשעים what is meant by the *wicked walking round about*: and that, I ſuppoſe, will beſt be anſwered, that by this expreſſion is ſet out their *ſeeing evidently*, & being witneſſes of it, and obſerving withall, and wondring, and perhaps grieving at it, as that which they did not fear, or look for, and now that they ſee it, finde themſelves pitifully defeated; and thus it beſt agrees with the *context*, *Thou ſhalt keep, O Lord*, &c. *from this generation for ever*, v. 7. i. e. thou ſhalt preſerve theſe good men that are thus deſpiſed, from their proudeſt enemies, that thus vilify them; and then follows, *The wicked walk on every ſide — they ſee* and *obſerve* and *wonder* at it, but cannot *help* it. But if indeed זלות ſhould ſignifie thoſe that are *really baſe* and *vile*, then the meaning muſt be, *when vile and baſe perſons are exalted*, then *wicked* and *injurious* men bear all the *ſway*, *ſwarme* every where. And this alſo hath ſome *affinity* with the *former* part of the *Pſalm* v. 1, 2, 3. but doth not ſo properly *connect* with the *immediate antecedents*.

The Thirteenth Pſalm.

Paraphraſe.

The thirteenth is a complaint, and prayer in time of great diſtreſſe, and withall a confident chearful appeal to, and relyance on Gods mercy, compiled by David, and committed to the Præfect of his Muſick.

To the chief Muſitian a Pſalm of *David*.

1. *How long wilt thou forget me, O Lord, for ever? how long wilt thou hide thy face from me?*

Bleſſed Lord, thou art pleaſed to withdraw the wonted declarations of thy favour and loving kindneſſe from me, to exerciſe me for ſome ſpace, to defer the gracious acceptance of, and anſwer to my prayers: I cannot but think it very long that thou art thus pleaſed to withhold the * bleſſing beames of thy countenance from me.

* זיו *ſplendor, Chald.*

2. *How long ſhall I take counſell in my ſoul, having ſorrow in my heart daily? How long ſhall mine enemie be exalted over me?*

I am in continuall thoughts of ſadneſſe, by black melancholick reflections on my preſent deſtitutions; not knowing what to doe, which way to turn, whileſt I diſcern thy wonted favours withdrawn from me, and a ſad effect thereof, the prevailing of mine and thine enemies againſt me. O Lord, be thou pleaſed in thy goodneſſe to ſet a ſpeedy period to this.

3. *Conſider and hear me, O Lord my God; a lighten mine eyes, leſt I ſleep || the ſleep of death;*

Thou, Lord, art my only preſerver and deliverer, my ſole almighty refuge, to whom I may ſucceſſefully reſort: be thou at length pleaſed to reſtore thy favourable countenance, to hear and anſwer my prayers, to grant me ſome refreſhing and reviving in this black ſtate of ſadneſſe, which will without thy ſupport ſoon bring me to my laſt; Lord, let me not for ever ly under it.

a, a

|| death, or, to, or, in death, תמיד

4. *Leſt mine enemie ſay, I have prevailed againſt him, and thoſe that trouble me rejoyce when I am moved.*

If thou continue thus to withhold the merciful revelation of thy ſelfe, this will be matter of triumph to them that oppoſe me, and ſo thy Ordinance in me. If they continue thus proſperous, and I thus improſperous, they will think themſelves conquerors over that cauſe which thou doſt own, and ſo that either thou art not able, or willing to ſupport thy ſervants: And this will be matter of great rejoycing and boaſting to them, if thou pleaſe not to check it ſpeedily.

5. *But*

This I know thou wilt doe, and am aſſuredly confident, that as I have conſtantly relyed on thee for ayde, ſo I ſhall have the pleaſure and comfort of being timely delivered by thee.

5. *But I have truſted in thy mercy; my heart ſhall rejoyce in thy ſalvation.*

b. I have had ſo frequent and conſtant experiences of his goodneſs and mercy toward me, that I cannot doubt of the continuance of them; and therefore I have nothing to doe, but thus to comfort and ſtay my ſelf in him, and praiſing him for what I have already received, place my chearfull affiance in him for the future.

6. *I will ſing unto the Lord, becauſe he hath* [b] † *dealt bountifully with me.*

† rendred good, or, dealt well.

Annotations on Pſalm XIII.

a. הַאִירָה

V. 3. *Lighten mine eyes*] what is the meaning of this phraſe, הַאִירָה עֵינַי *lighten mine eyes*] may perhaps be beſt judged by *Jonathans* ſpeech i. *Sam.* xiv. 27. who being very *hungry*, and ready to *faint*, *dipt his rod in an honey-comb*, and *eat* of it, and the text ſaith, *his eyes were enlightened*, i. e. he was refreſht by it. *Dimneſs* of ſight is a frequent effect of long faſting, and then eating is the proper means of repairing that decay; and ſo this effect is by *metonymie* ſet to ſignifie that refection, which cauſeth this. *See*, ſaith *Jonathan* v. 29. *how mine eyes* אורו *have been enlightened, becauſe I taſted a little of this honey*, i. e. how I have received refreſhment by eating this. There indeed the Lxxii. render εἶδον *mine eyes have ſeen*, either reading רָאוּ from רָאָה to *ſee*, or more probably, thus to expreſs the meaning more perſpicuouſly; for his *eyes ſeeing*] was an evidence of their being *inlightened*, and his being thus *refreſht* from his *hunger*: and ſo before v. 27. ἀνέβλεψαν, ſay they, *his eyes received ſight*, or *ſaw clearly*. This was literally applicable to *David* when he came to *Nob*, 1 *Sam.* 1. for then being threatned by *Saul*, and adviſed by *Jonathan* to flie, he was ſo diſtreſt by *hunger*, that he was fain to eat the *Shew-bread*. And ſo again in the time of *Abſaloms* rebellion, *David* and his forces were *hungry*, and *weary*, *and thirſty in the wilderneſs*. 2 *Sam.* xvii. 29. had not *Shobi*, and *Machir*, and *Barzillai refreſht*, and ſo *enlightened their eyes*. v. xxvii. 28. But it may alſo by an eaſie *Metaphor* be applied to the *political* ſtate. When in any time of affliction, expreſt frequently by darkneſs, and gloomineſs, the perſon is *relieved* or *refreſhed*, his eyes are ſaid to be *inlightened*, in proportion to that *refreſhment*, that *hungry fainting* perſons receive by *meat*. So *Ezra* ix. 8. the *reſtitution* after *captivity*, *giving them a little reviving in their bondage*, is ſtyled *Gods lightening their eyes*. And ſo it is in this place, in the midſt of that *ſadneſs* that now lay on *David*, parallel to a fainting fit of hunger in the *body*, or to *captivity* in a *ſtate*, which if it were not ſpeedily *relieved*, would end in death quickly: See more of this *Pſalm* xix. *note* e.

b. גָּמַל

V. 6. *Dealt bountifully*] גָּמַל ſignifies to *retribute*, whether good or ill, or ſimply to do either; and which it is, the context muſt direct. Here all interpreters agree of the good ſenſe. The *Chaldee* adde טָבְתָא *good*; the Lxxii. read εὐεργετήσαντι, and the *Latine bona tribuit*, *given me good things*, and ſo the *Arabick* and

and *Æthiopick*; the *Syriack*, ܦܨܚ ; *hath delivered me*, and ſo we finde it *Pſal.* cxvi. 7. and cxix. 17. and in many other places, and 'tis indifferently uſed either with עַל *on*, or ל *to*, after it; and ſo 'tis beſt rendred here, *hath dealt well with me.*

The fourteenth Pſalm.

Paraphraſe.

The fourteenth Pſal. is a ſad reflection on the wickedneſs and

TO the chief Muſitian, a Pſalm of *David.*

univerſal defection of his ſubjects, the men of Iſrael, in the conſpiracy and rebellion of Abſalom, 1 Sam. xv. looking only to God for deliverance from them. It was indited by David, and committed to the Prefect of his Quire.

1. *The fool hath ſaid in his heart, there is no God. They are corrupt, they have done abominable works, there is none that doth good.*

This wicked nation is now made up of ſuch, as have caſt off all fear, and care, and even acknowledgement of God: whatſoever they do with their mouthes, (which perhaps are not let looſe to that boldneſs) their actions, as far as they are interpreters of their thoughts, evidence an Atheiſtical principle of belief within them, that † God hath not the governing and judging of the doings of men; for ſuch are their dealings, ſo falſe, ſo deteſtable, and ſo univerſally ſuch, that a man cannot judge more favourably of them, than that they never expect to be accountable to God for what they do.

† לית שולטנא דאלהא בארעא *God hath not the power of the earth Chal.*

2. *The Lord looked down from Heaven upon the children of men, to ſee if there were any that did underſtand and ſeek after God.*

Should God from his throne of Majeſty and tribunal of juſt judgement ſurvey, and examine all the inhabitants of the whole nation, making inquiſition for thoſe that conſider and make conſcience of duty, and indeavour to approve themſelves to his pure eyes;

* grown ſowre, † putrid,

3. *They are all* a * *gone aſide, they are altogether become* † *filthy; there is none that doth good, no, not one.*

He would finde a moſt lamentable appearance, an univerſal deteſtable decay of all juſtice, all duty, both toward God and man, baſe rotten converſation, and no conſiderable degree of piety, or humanity, or any thing that is good in any. (This as it was obſervably true of Iſrael, that people of God, ſo eminently owned and favoured by him in Davids time, and in their behaviour toward him: ſo had it a farther † prophetick truth in it, in reſpect of the Univerſality of them at the time of Chriſts appearing in the world, and in their actions toward him, and his Apoſtles after him, to the Jews of which age St. Paul applies it, Rom. iii. 10.)

a.

† ברוח כבואה *The Pſalm was by the ſpirit of Prophecy delivered by* David. *Chald.*

* they have not called, לא קראו

4. *Have all the workers of iniquity no knowledge, who eat up my people as they eat bread,* * *and call not upon the Lord?*

'Tis ſtrange the conſpirators ſhould thus go on in their Atheiſtical folly, and never be wrought on by all the evidences of Gods power and juſtice among them, * never brought to any degree of ſenſe or remorſe, but ſtill go on in their preſumptuous (and withal aſſiduous, conſtant) courſe of injuſtice and cruelty. And the effect is yet more ſad; others that ſee them go on thus, follow them into their impieties, do not adhere (as they ought) to God, depend on his ſupport, but joyn and comply with the conſpirators.

* οὐκ ἐγνώσαντο Lxxii.

‖ they feared a fear, but

5. *There* ‖ *were they in great* b *fear, for God is in the generation of the righteous.*

When they appeared powerful, and threatned all that would not go along with them, the men of Iſrael were univerſally terrified, and joyned themſelves to the rebel forces; but this moſt cauſeleſly and impiouſly, never conſidering, that God is more to be feared than man, and that he will never fail thoſe that ſtick faſt and conſtant to him.

b.

6. *You*

But alas, they laughed at those that made conscience of their duty, thought it a ridiculous thing for any to consult, whether it were lawful or no, when there was so much visible danger in it; to adventure on hazards, and expect security from heaven, was a reproachful thing; their worldly wisdome was their only counseller, and that advised them to joyn with those, whose strength was most visible: And that made the defection so general.

6. *You have shamed the counsel of the poor, because the Lord is his refuge.*

O how happy a thing were it, that God, whose arke (the place of his speciall residence and exhibition of himself) is in mount Sion, would return us to a peaceable state of attending his service there, that he would bring all back to Jerusalem, that have been driven from thence by occasion of this rebellion of Absalom. When that desired work shall be compleated, it will be matter of universal joy to all the tribes both of Israel and Judah. See 2 Sam. xix.

7. † *O that the salvation of Israel were come out of Sion. When the Lord bringeth back the captivity of his people, Jacob shall rejoyce, and Israel shall be glad.*

† *Who shall give from Sion the salvation of Israel.*
מִי יִתֵּן מִצִּיּוֹן יְשׁוּעַת

Annotations on Psalm XIV.

a. סָר

V. 3. *Gone aside*] The word סָר is not vulgarly understood. That סוּר signifies *recessit, declinavit*, there is no doubt; And this is commonly applyed to a *way* or *path*, *declining* from the *right way*, or going in a *wrong*. But that seems not to be the notion of it here, but another, taken from *wine*, when it growes *dead*, or *soure*; thus *Hos.* iv. 18. סָר סִבְאָם *their drink is gone aside*, or *grown sowre*; and accordingly *wine* that is thus *dead*, is in Greek called οἶνος ἐξεσηκὼς, *wine that is gone out of it selfe*, and by *Cicero*, *vinum fugiens*, *wine that is fled*. And that this is the notion that belongs to this place may be judged by that which next follows; נֶאֱלָחוּ from אָלַח to be *rotten*, or *putrified*, and that properly belongs to *flesh*, which is *corrupted* and *stinks*, and so the proportion is well kept between *drink* and *meat*, the one growing dead or soure, as the other putrifies and stinks, and then is good for nothing, but is thrown away: in which respect the LXXII. have fitly interpreted the latter by ἠχρειώθησαν, *are become unprofitable, or nothing worth*. In this notion it is fitly applyed to any kinde of *defection* or *Apostacy* from any piece of known duty, as here of allegeance to their Prince set over them by God.

a. פָּחֲדוּ פָּחַד

V. 5. *In great fear*] That *fear* is oft taken for the *object* of *fear*, *dangers* or *threats* is an ordinary observation. Φόβος ἀπειλούμενος ἀπὸ τυράννου, *fear*, i. e. *danger*, *threatned by the tyrant*, in *Alex. Aphrodis*: So when *Menander* saith of a *fair-tongued woman*, that she is ὑπερβάλλων Φόβος, *an exceeding fear*, i. e. *danger*. Of this see *Annot. on Luk.* 1.9. This is most visible 1 *Pet.* iii. 14. τὸν φόβον αὐτῶν μὴ φοβηθῆτε, *fear not their fear*, i.e. whatsoever evil persecuting enemies can threaten to bring upon you. And this seems to give us the best understanding of this phrase, שָׁם פָּחֲדוּ פָּחַד *there they feared a fear*, i. e. they *apprehended* some *danger*, and by that were hurried into this defection from their lawful sovereign in the former part of the Psalm. The Psalm seems to have been indited upon the defection of Israel from *David* to *Absalom*: It was begun by the young mans depraving his Fathers government, and flattering the people with an expectation of great reformations from him; but when by these insinuations

tions he had gained the hearts of a great part of the people, and was now proclaimed King in Hebron, then many others, for fear of this his growing power, came in, and joyned with him: and that was the cauſe of the univerſality of the defection of the tribes of Iſrael; they that were not corrupted by his flattery, were yet by fear brought over to him, and where ever he moved, all were ſo farre wrought on by this fear, and debauched from their duty, that in fine the ſtory taketh not notice of any that made oppoſition againſt, or refuſed to joyne with him. And ſo this ſhews us the fitneſſe of the connection of this paſſage with the former verſes. *David* complains of Iſrael, that they were univerſally guilty of this defection, v. 3. none adhered to that duty of allegiance that they ought, thoſe that were in the conſpiracy devoured and deſtroyed every day the ſubjects of *David*, whom he calls his people, v. 4. and by this means carried all before them: The reaſon was, they feared a fear, or a danger, fear poſſeſt them, and inclined them to a general compliance with *Abſaloms* party: and ſo that is the moſt probable perſpicuous meaning of the place. Now as this Pſalm, beſides the literal Hiſtorical, had alſo a Myſtical, Prophetical ſenſe, and as ſuch, is ſignally referred to by the Apoſtle, *Rom.* iii. as a teſtimony (Prophetical) of the univerſality of the defection of the Jews from God in that age; ſo moſt evidently it was: The Scribes and Phariſees conſpired againſt him, and by fear gained the people to the like complyance; they that did believe, durſt not profeſſe it, for fear of them; his friends kept their kindneſſe to him ſecret, but the perſecuters did oppoſe him openly, and ſo the voices of the people were brought to joyne with the Rulers, to require him to be crucified. In the Apoſtles times it was thus alſo: The fear of the perſecution from the Jews kept many from receiving the faith of Chriſt, many that had received it, from aſſembling with them; *Heb.* x. 25, 26, 38. and generally this was the ground of the Gnoſtick Hereſie, or rather Apoſtacie; the fear of perſecutions; and ſo in the *Revelation* c. xxi. 8. the fearful Gnoſticks and unbelieving Jews are joyned, as in the ſin of denying the faith, ſo in the puniſhment of it. And ſo this is the account that is viſible to be given of thoſe teſtimonies *Rom.* iii. 10. ſome taken from this Pſalm, and the reſt which follow v. 13, 14, 15, 16, 17, 18. out of ſeveral other parcels of the Pſalms: All which (from that place of the Apoſtle, in all probability) ſome Chriſtian tranſcribers of the copies of the LXXII. have here put together, over and above what is to be found either in the Hebrew, Chaldee, or Syriack; for that the Tranſlators before Chriſts time ſhould here interpoſe thoſe additions, it is not imaginable. In this verſe alſo the LXXII. have made an addition to theſe words [*there they feared a fear*] annexing, ὃ οὐκ ἦν ὁ φόβος, *where there was no fear*, or *danger*; and it is uncertain, whether the Tranſcribers transferred it by memory from *Pſal.* liii. 6. where the ſame phraſe is, with that addition, לֹא הָיָה פָחַד *no fear was*] or whether the LXXII. (after their Paraphraſtical manner, frequently obſervable in them) added theſe words, either the more to expreſs the nature of the *fear*, *viz.* that it was a meer *worldly*, and ſo *cauſeleſſe fear*, or elſe to fit the words

to connect with what follows, ὅτι ὁ Θεὸς ἐν γενεᾷ δικαίᾳ, *because*, or, *for God is in the generation of the righteous*, thus; The generality of the people was moved with fear to joyn with *Absalom*; but this a *Panick*, *causeless feare*: if they had *called on God*, v. 4. and adhered and relyed on him, they had not needed to fear any evil; for God is present among such, to protect them, and to convert all their temporary sufferings to their advantages. But this sense is as fully conteined in the Hebrew words without this addition, if only the כי that followes be rendred not [*for*] but [*but*] which is not an usual signification of it; *Gen.* lxv. 8. *it was not you that sent me hither*, כִּי הָאֱלֹהִים *but God*, & if it be so rendred here, the sense will be perspicuous: *There they feared a fear*, the generality of them fell off; *but God is in the generation of the righteous*; by the help of God I have been sustained, though the generality of my subjects, through flattering insinuations first, and then through fear, was fallen off from me. Here only it is to be remembred, that the generality (though set in very comprehensive phrases, *All gone out of the way, none that doth good, no not one*) is not so to be interpreted, as to belong to *all*, and *every Jew* at that time; for it is certain some, though very few in comparison, adhered to *David*, 2 *Sam.* xv. 17, 18. and went out to fight with *Absalom*, 2 *Sam.* xviii. 1. And so in the Prophetick sense, as it belonged to the times of Christ and his Apostles; when though 'tis said they *were all gone out of the way*— *Rom.* iii. yet, as elsewhere appears, a *remnant* there was, which still adhered to God, believed in Christ, and remained stedfast in his doctrine: see *Rev.* vii. 4. But these phrases must be interpreted so, as general expressions are wont to signifie, i. e. so as to admit of some exceptions, or else be applyed only to the men of *Israel*, who universally went after *Absalom*, 2 *Sam.* xviii. 6. whilst *Davids* forces were raised only of his own servants, men of Judah, and the Cherethites, Pelethites, Gittites which came after him from Gath 2 *Sam.* xv. 18. and flying from Jerusalem he was relieved by the Ammonites &c. c. xvii. 27. and *Ittai* the *Gittite*, of Gath a city of the Philistims, subdued by him, was one of his *three chief commanders*, c. xviii. 2. And so this perspicuously applies the whole Psalm to this particular matter of *Absaloms* rebellion.

The

The Fifteenth Pſalm.

Paraphraſe.

A Pſalme of *David.*

The fifteenth Pſalm is a deſcription of a pious man, ſuch as ſhall be admitted into Gods preſence, to ſerve him here in the place aſſigned for his worſhip, and to be rewarded with heaven hereafter; and ſeems to have been compoſed by David in reflection on the time of his reſtitution, or coming back to the Ark, and the Tabernacle, from which he had been driven for ſome ſpace, as at other times, ſo on occaſion of Abſaloms rebellion. See 2 Sam. xv. 27.

1. *Lord, who ſhall abide in thy Tabernacle? who ſhall dwell in thy holy hill?*

Let me take boldneſſe to interrogate and demand of the Lord of heaven and earth, what kinde of perſon it is, that may have aſſurance and confidence of his favour, ſo as to be accepted in the number of thoſe that performe his ſolemn worſhip here, and rewarded with eternal bliſſe in heaven hereafter. And the anſwer will, I ſuppoſe, certainly be this,

2. *He that walketh uprightly, and worketh righteouſneſſe, and ſpeaketh the truth from his heart:*

He, and none but he, that is juſt and blameleſſe in all his actions, that lives and goes on in a courſe of righteouſneſſe, ſteddy and conſtant, neither offending againſt the rules of juſtice, nor mercy, but on all occaſions and opportunities that offer themſelves, abounding in the exerciſes of both, and withall hath care that his tongue ſhould not offend in delivering any thing, which he is not ſincerely perſwaded to have perfect truth in it.

3. *He that backbiteth not with his tongue, nor doth evill to his neighbour, nor taketh up a reproach againſt his neighbour:*

He that makes ſtrict conſcience of detracting or calumniating, of doing any kind of wrong, that carefully abſtains from ſpeaking or acting any reproachfull word or deed againſt any.

4. *In whoſe eyes a vile perſon is contemned, but he honoureth them that fear the Lord: he that ſweareth* [a] *to his own hurt, and changeth not:*

He that indeavours to defame and diſcountenance all ſorts of wickedneſſe, that inſtead of complying with the diſallowable practiſes of the world, repreſents them in their own ugly colours, and deterres all men from imitating ſuch examples; and on the other ſide, deſires to bring virtue, and piety, and conſcience of all kinde of duty, into a creditable eſteem and reputation, and payes an hearty honour and reſpect, and gives all manner of incouragements to every good and godly man, and attracts all to the imitating ſuch, and that he may do ſo, demonſtrates by his own actions, how dear a price he ſets upon it; and conſequently, if by any promiſſory oath he have bound himſelf to the performance of any thing, that comes to coſt him never ſo deare (proves unexpectedly moſt miſchievous, or dangerous to his eſtate, or even his life it ſelfe,) he doth yet moſt ſtrictly oblige himſelfe to the diſcharge of it, knowing there is no ill ſo great, as that by which his ſoul is wounded, as it is ſure to be moſt dangerouſly by any breach of oath.

a.

5. *He that putteth not out his money to uſury, nor taketh reward againſt the innocent. He that doth theſe things ſhall never fall.*

He that hath not admitted any covetous deſires into his breaſt, that will not for the inriching himſelfe leſſen any other mans poſſeſſions; as doth the Uſurer, and taker of bribes in judicature, the one grinding the face of the poor borrower, the other ſelling the right, the eſtate, perhaps the life of an helpleſſe, but innocent perſon: but on the contrary, lends freely to him that wants that charity, and ſo is as helpful to him as he may, (free loanes being oft the moſt advantageous charities, aſſiſting mens wants, and obliging their diligence, that they may be able to repay) and to him that is unjuſtly aſſaulted or impleaded, gives all timely ſuccour that juſtice can afford, which juſtice in that caſe is an eminent charity alſo. Theſe few things though they be not an enumeration

of all the duties of a man, are yet ſo comprehenſive and ſignificative, contain ſo many branches, eſpecially of our duty to our neighbour, and that uniformly performed, is ſo ſure a ſigne of faith, and love, and fear of God, and all other duties of piety, that I may conclude this mans title very good both to the priviledges and dignity of Gods ſervants here, and to the eternal reward of ſuch hereafter.

Annotations on Pſal. XV.

a. לְהַרַע

V. 4. *To his own hurt*] לְהַרַע doth certainly ſignifie *to doe hurt*, from רוּעַ which in *Kal* ſignifies *to be evil*, but in *Hiphil*, to *doe evil*. To whom this *evil* is done, is thought fit to be expreſt by the Chaldee, *he ſwears*, ſaith the Targum, לְאַבָאשָׁא לְנַפְשֵׁיהּ to *the afflicting* or *hurting himſelf*. But the LXXII. inſtead of לְהַרַע *to hurt*, ſeem to have read לְהֵרֵעַ *to his fellow*, for they render it τῷ πλησίον αὐτοῦ *to his neighbour*; and ſo the Syriack and Latine and Arabick and Æthiopick: which yet, ſuppoſing the oath to be a promiſſory oath, made to ſome other, (as the context inclines it, the whole Pſalm from v. 3. referring to *works* of *juſtice* toward *other* men,) is no conſiderable change of the ſenſe: for if he do not ἀθετεῖν (as it follows) *caſſate* his *oath* made to his neighbour, (the word which conteins *all other* men (ſee *Pſal.* xii. 2.) to whom we have any relation, Superiors as well as equals) then is he this juſt man that is here ſpoken of. Only the Hebrew reading ſets off his juſtice with ſome advantage, by mentioning the greateſt temptation to breach of oaths and promiſes to others, *viz.* when the performance brings miſchief on our ſelves; for then is the tryall of the mans virtue, and not when either he deſignes to *gain*, or not to *loſe* any thing by it. The particular occaſion of *Davids* ſpecifying in this, may, I ſuppoſe, deſerve here to be conſidered. The Pſalm was moſt probably penn'd after the quieting the rebellion of *Abſalom*, in relation to his return to the Arke and Tabernacle, from which he had been for ſome time ſeparated. Now in that rebellion he had taken notice of the fear of worldly ſufferings, that had ingaged many in that Apoſtaſy, (ſee *Pſal.* xiv. 5. note b:) and in reference to them, that for *fear* of *men* made no conſcience of their allegiance to *David*, their lawful, but perſecuted ſoveraign, he thus moſt fitly ſpecifies and ſets it down, as a principal part of the character of a truly pious man, that whatſoever his ſufferings by that meanes are likely to be, he makes conſcience of performing all oaths that ly upon him, and ſo in the firſt place that of allegeance to his Sovereign, (which that ſubjects took in thoſe dayes, appears by *Solomons* words *Eccles.* viii. 2. *Keep the Kings commandment, in regard of the oath of God*) as that which is moſt ſtrictly *incumbent* on him, how *dear* ſoever it be likely to *coſt* him. *Aben Ezra* and *Jarchi* have another gloſſe, that לְהַרַע here ſignifies to *afflict the ſoul*, (which the LXXII. render κακῶσαι ψυχήν, *to hurt the ſoul*, to uſe it *ill*) as that belongs to ſome *vow* of *ſelf-denial*, or *pœnance* *Num.* xxx. 13. But this is not ſo *probable* in this place, the *antecedents* and *conſequents* belonging to acts of *juſtice* and *charity* to other men.

The

The Sixteenth Psalme.

Paraphrase.

‖ Davids Jewel, or Sculpture.

‖ a MIchtam of *David.*

The sixteenth is a special, pretious, memorable Psalm, of Davids composure, full of confidence in God (through Christ, whose resurrection is therein prophetically represented,) and of resolved adherence to him, and humble dependance on him. a.

1. *Preserve me, O God, for in thee do I put my trust.*

O most powerful and most gratious God, I am by thy wise providence permitted to fall into a great distress, from whence I am no way able to rescue or relieve my self: in thee is my full affiance; to thee I resort, for the seasonable interposition of thine hand to my preservation and deliverance.

† or, *I have said*

2. † b *O my soul, thou hast said unto the Lord, thou art my Lord*; c *my goodness extendeth not to thee.*

When I consider thy dealings toward me, I have nothing to do, but to admire thy grace and free undeserved mercy in them; which as I cannot merit, so I acknowledge I have nothing to retribute to them, but that which is thine already, all that I have coming first from thee. b. c.

* To the Saints that are in the earth, and to the excellent, all my delight is in them.

3. * d *But to the Saints that are in the earth, and to the excellent, in whom is all my delight.*

All that I can do to express mine infinite obligations to thee, is to devolve that love and gratitude, due to thee, to all thy pious servants upon the earth, to value them, and esteem of them, above all the greatest men in the world, upon that one account of being beloved, and prized, and set apart by thee. And this I heartily do, and proclaim to such, that all my joy and delight is in them. d.

‖ Let their Idols be multiplied; let them hasten after another, or endow, or present another.

4. ‖ *Their* e *sorrows shall be multiplied that hasten after another God*; *their drink-offerings of blood will I not offer, nor take up their name into my lips.*

If others fall off from the true God, and betake themselves to the worship of Idols, the false heathen Gods of the Syrians, Moabites, &c. round about them; yet will not I by any means be brought to partake in their unhumane detestable sacrifices, of the blood not of beasts, but men, nor ever swear by any of their false Gods, nor pay any respect unto them. e.

* holdest, see note f.

5. *The Lord is the portion of mine inheritance, and of my* f *cup: thou* * *maintainest my lot.*

The true and only God of Heaven and earth is he whom I worship; his service is profest, and, by his own direction, set up in that kingdome which is fallen to me, as my portion, whilest other princes of the world live in ignorance of him, and follow their detestable Idol-worships. 'Tis he that hath honoured and blest me exceedingly, giving me a kingdome, and such a Kingdome: from his special providence alone it is that I enjoy all that I now enjoy. f.

† The portions.

6. † The g *lines are fallen to me in pleasant places, yea, I have a goodly heritage.*

I have all joy and pleasure in that condition wherein thou hast placed me here, (though it be mixt sometimes with afflictions and pressures:) the greatest Prince in the world, which rules over Heathens, and knows not the true God, is not fit to compare with me. g.

‖ chastice

7. *I will bless the Lord, who hath given me counsel: my* h *reins also* ‖ *instruct me in the night season.*

And for the afflictions that God is pleased to permit to fall upon me, and the many sad thoughts, in reflection thereon, which possess and exercise me whole nights together, I have all reason to bless and glorifie his name for them, to think it all joy (Jam. i. 2. 1 Pet. iv. 13, 16.) that I am thus exercised; these being the most regular and effectual means to instruct and admonish me, and cure the follies and faults that I have been guilty of. h.

And when the sadness or sharpness of my pressures seem most to threaten my fall, even utter destitution and destruction, I have yet my reserve and refuge, which will secure me from all such black despairing thoughts. The remembring of God, who is alwayes present with me, ready to support me under afflictions, and in his time to deliver me out of them, is to me an anchor of the firmest hope, that I shall never be finally forsaken by him, cast down by the enemy, or devested of that dignity to which my God hath advanced me.

8. *I have set God alwayes before me: because he is at my right hand, I shall not be* †*moved.*

† cast down אֲמוֹט

i. This is full matter of joy to my heart, and of boasting to my tongue, and of all kinde of assurance to every part of me.

9. *Therefore my heart is glad, and my* [i] *glorie rejoyceth; my flesh also shall rest in hope.*

k. For thy promises to me are firm, and oblige thee not to forsake me so, as that I shall be either killed by Saul, or oppresst finally by him or any other. Thou hast designed me to be King, and therein favoured me exceedingly, (see note on Psal. iv. d.) and all the malice of men, though they bring me never so low, shall not finally prevail againſt me. (And this having a first literal, but lower completion in Davids person, was more fully and ultimately to be fulfilled in the son of David, the eternal Word of God, the Messias of the world, who in the dayes of his flesh, though he were crucified by the Jews, should yet by the power of his eternal Godhead be raised again from the dead, and that within the compass of three dayes, before his body should naturally tend to corruption. See Act. ii. 20. and xiii. 35.)

10. *For thou wilt not leave my soul in* [k] *hell, neither wilt thou suffer thine holy one to see corruption.*

Thou shalt protect me, and keep me alive from the malicious designs and machinations of mine enemies, and refresh, and comfort me abundantly with thy favour and love, and special care of me, and by continuing me in that throne, whereto thou hast advanced me, give me continual matter of rejoycing. (And this was most eminently completed also in Christ, when by the power of his father he was more then preserved from death, rescued from it, when he was under it, raised from death to life, and exalted in great triumph to his everlasting kingdome in heaven; and so applied, Acts ii. 28,)

11. *Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.*

Annotations on Psalm XVI.

a. מִכְתָּם

Tit. Michtam] From כָּתַם *signare, notare, insculpere*, to seal, to note, or ingrave, is מִכְתָּם any pretious thing; either such, as for securing of it is *sealed* up, as a κειμήλιον, or for preserving it from *forgetfulness*, is ingraven in marble, &c. Hence it is, that the *Targum* renders it here גְּלִיפָא תְּרִיצָא *a right Sculpture*, (גְּלִיפָא from the *Greek* γλύφω to *engrave*) and the LXXII. στηλογραφία, *an inscription* on a *Pillar*; not reading it מִכְתָּב as some conjecture, from כָּתַב *scripsit*, to *write*, but מִכְתָּם from כָּתַם *insculpsit*, to *ingrave*, to denote it a *Psalm* fit to be ingraven for everlasting memory ἐπὶ στήλης ἐχαράχθη, on an eminent *Pillar*, saith *Apollinarius*, to be written in *golden letters* (as כֶּתֶם also signifies the *finest gold*, *Psalm* XLV. 9.) and preserved in our hearts for ever. And this especially, as containing a signal prophecy of the resurrection of *Christ*, recited from hence, *Acts* ii. 25, 26, 27. (three verses cited from this *Psalm* v. 8, 9, 10.) and again *Acts* xiii. 35. As when *Job*, delivers that notable speech, applied by the antients generally to the resurrection (though, as this here, capable of a first interpretation, which was to be verified in his own person, in raising him from his *present calamitous* estate,) *I know that my redeemer liveth, and that I shall stand in the latter day upon the earth*;—he introduceth it

in

in this form, *Oh that they were printed in a Book, that they were graven with an iron pen and lead,* (i. e. the *Sculpture* filled up with *lead,* that the letters might continue the *longer legible*) *in the rock* (or *flint,* or *hard ſtone, marble,* or other the moſt durable matter) *for ever*; which is juſt the ἐπιγραφία, the inſcribing on a *Pillar* here, in order to the preſervation, and ſpecial obſervation of ſuch ſpeeches, which had their *farther completion* to be expected in *Chriſt,* over and above what belonged to them in relation to the preſent condition of the ſpeakers.

b. אָמַרְתָּ V. 2. *O my ſoul*] Where the *Hebrew* copies read אָמַרְתְּ *thou haſt ſaid,* in the *feminine,* and the *Chaldee paraphraſe* אַנְתְּ נַפְשִׁי מֵלִילְתְּ, *thou, my ſoul, haſt ſaid,* 'tis evident the LXXII. and *Syriack,* and *Latine,* and *Arabick,* and Æthiopick, read אָמַרְתִּי in the firſt perſon, *I have ſaid,* for ſo they render it εἶπα τῷ Κυρίῳ, *Dixi Domino, I have ſaid unto the Lord.*

c. טוֹבָתִי בַּל עָלֶיךָ V. 2. *My goodneſs*] There is difficulty in this phraſe טוֹבָתִי בַּל עָלֶיךָ The literal rendring is, *My goodneſs in no wiſe to, or, with thee,* which the LXXII. (and ſo the *Latine, Arabick,* and Æthiopick) render *paraphraſtically,* τῶν ἀγαθῶν μου ὦ χρείαν ἔχεις, *thou haſt no need of my good things.* But the *Chaldee* read טִיבְתִי לָא מִתְּהֵיבָא בַּר מִנָּךְ *my goodneſs is not given but from thee*; and the *Syriack* more ſimply, my *good is from thee.* In which readings either the negative particle ſeems to be omitted (for ſo the *Syriack* reads it ܠܐ ܡܢ ܠܘܬ &c. *and my good from*——without any) or elſe to be doubled (for ſo 'tis in the *Chaldee,*) and that is all one as if it were *omitted,* the *two negatives* or [*non niſi*] being all one with the bare *affirmative.* In this *variety,* the ſafeſt way of reconciling the interpretations is, to ſuppoſe them on all ſides to be rather *paraphraſtical* explications, than literal rendrings. The LXXII. by reading, *thou haſt no need of my good things,* whether my *good works,* or my *liberalities,* thought to expreſs the ſenſe of [*my goodneſſes not to, or, with thee,*] i. e. tend not to thy avail or advantage, are not prized by thee; and the *Chaldee* and *Syriack,* by another phraſe, ſeem to have meant the ſame thing, *My good is all from thee,* I am ſo far from meriting any thing of thee by any good works of mine, that indeed thoſe good works are not mine, but thine only, as flowing, and being given to me by thee. And both theſe together ſeem to make up the full ſenſe; *my goodneſs,* or (as טוב and the *Greek* ἀγαθωσύνη critically ſignifies) my liberality is ſo far from meriting from thee, or being any conſiderable return unto thee, that it is thy right, and ſo a meer mercy received from thee.

V. 3. *But to the Saints*] The difficulties of this third verſe may beſt be removed, by obſerving the dependance of לִקְדוֹשִׁים *to the Saints,* on what preceded v. 2. That began with אָמַרְתְּ לַיהוָה *I ſaid, or, thou (my ſoul) haſt ſaid unto the Lord,* with which fairly connects לִקְדוֹשִׁים *to the Saints*; i. e. *I ſaid,* or (again) *my ſoul thou haſt ſaid to the Saints.* What *ſaints* he ſpeaks of, he ſpecifies in the next words, אֲשֶׁר בָּאָרֶץ הֵמָּה *who they,* i. e. (by an *Hebraiſme*) *they who are on the earth.* Then regularly follows in conſtruction, וְאַדִּירֵי *and to the excellent, Gods choſen* people, dignified and advanced by him. To the *Saints*—— and to theſe *I ſaid,* כָּל חֶפְצִי בָם *all my delight is in them.* To the firſt part of this interpretation the

d. לִקְדוֹשִׁים

LXXII.

LXXII. accord, τοῖς ἁγίοις τοῖς ἐν τῇ γῇ, *to the Saints that are in the earth*; only they adde αὐτῶ instead of הַמָּה (which they saw to be a *pleonasme*, and unsignificant,) and thereby more distinctly connect it to the foregoing words, thus, *I said unto the Lord, my goodness, &c. To the Saints on his earth*, or, *to his Saints on the earth*, &c. One speech apportion'd to the Lord, that of an *humble reflection* on himself, another to the Saints of the Lord, savouring of charity and kindness to them. But for the latter part of the verse, the LXXII. seem to have read it otherwise; not וְאַדִּירֵי *and to the excellent*, but הֶאְדִּיר in *Hiphil*, he *magnified* (as the word is used *Isa.* XLII. 21.) for so they read ἐθαυμάσωσε πάντα τὰ θελήματα αὐτῶ ἐν αὐτοῖς, (applying it to *God*) *he hath magnified all his pleasures* (as if it were חֶפְצוֹ *his*, not, *my pleasures*) *in them*. But the *Chaldee* and the *Syriack* agree to the vulgar reading throughout, and so the sense and context require. The *Jewish Arabick* translator would have the words of these two verses thus distinguished; *I said to the Lord, thou art my Lord; not unto you, or from you, said I to the Saints, &c.* i. e. *my good is not from you, but from the Lord.*

וְאַדִּירֵי

V. 4. *Sorrows*] In what notion עַצְּבוֹתָם is to be taken, is uncertain among the antient interpreters. From the two notions of עָצַב, one for *doluit*, to *grieve*, the other for *elaboravit*, to *labour*, or *form*, or *make* any thing, there are two significations of the *Noun*: the first for sorrow or pain, and in that sense the LXXII. here take it, rendring it ἀσθένειαι αὐτῶν, their weaknesses, and the *Latine*, *infirmitates* (in the notion of weakness for sickness or pain) and so the *Syriack* ܚܠܫܢܗܘܢ (and to the same sense the *Arabick*) *their pains*. The second for an *Idol*, or *image*, so *Hos.* VIII. 4. *their silver and gold they have made* עֲצַבִּים *images*; the *Chaldee* render it טַעְוָן the LXXII. εἴδωλα *idols*. So 2 *Sam.* v. 21. and *Mich.* I. 7. And thus the *Chaldee* understand it here, and render it צְלָמָנִיחוֹן *their idols*. And this is most agreeable to what follows, מָהֲרוּ אַחֵר, either let them hasten a *contrary* way, or after another, (i. e. *another God*, for which the LXXII. have μετὰ τοῦτα, either reading אַחַר *afterward*, for אַחֵר another, or else meaning by μετὰ ταῦτα ἐτάχυναν, *hastening after these* following, or *worshipping* of *Idols*) which sure refers to their *idol-worship*, or in another notion of מָהַר in *Kal* to endow, or send gifts, or presents (see *Kimchi* in *Radic.*) for so to *endow another*] is, in the prophetick stile, to *marry the daughter of a strange God*, *Mal.* II. 11. and by that means to be brought to their *Idol sacrifices*, *Num.* XXV. 2. And to give gifts to another] is in like manner to present the false *Gods*, as *Ezech.* XVI. 18. *thou tookest thy broidred garments, and coveredst them*, (the *idols*, v. 17.) *thou hast set mine oyle and incense before them, my meat also, &c.* and so to this fitly connects, *their drink-offerings will I not offer*; and so doth also the *not taking their names into his lips*, *viz.* as that literally signifies, the avoiding the names of false Deities, and substituting, as the *Jews* did, words of detestation in stead of them; or else not swearing by them, as נָשָׂא שֵׁם to take the name signifies to swear by it, in the third *Commandment*, *Exod.* XX. 7. and *Deut.* V. 20. and so *Psal.* XXIV. 4. נָשָׂא נַפְשִׁי *to take his soul*, is to swear by his *soul*, and

עַצְּבוֹתָם

Psal.

Pſal. l. 16. and *takeſt my covenant into thy mouth*, the *Chaldee* render it וְתִימֵי בִּשְׁמִי וְתִדְכַּר קְיָמִי *and ſweareſt by my name*, and *remembreſt my covenant*. But *Abu Walid* prefers the notion of מהר for *haſtening*, and ſo doth *Kimchi* alſo in his Comment on this place, though in his roots he reject it.

f. כוס

V. 5. *Cup*] the frequent and proverbial uſe of the word כוס *cup*, or *pot*, among the *Hebrews*, may here deſerve to be taken notice of. It ſignifies by *metaphore* any thing that befalls any man, good, or bad. So *Mat.* xx. 22. *Can ye drink the Cup that I ſhall drink of*, i. e. indure the afflicted condition that expects me? and ſo c. xxvi. 39. *let this cup paſs from me*, i. e. the ſorrow that was then approaching. For as thoſe that are of the ſame family, or at the ſame table, drink of the ſame *Cup*, the wine in the *pot*, or *cup* is diſtributed among them, and every one hath his part, or portion of it, one the top, another the middle, another the bottome of it; and if there be any bitter mixture in the *cup*, (as in the *myrrhate wine*) then he that *drinks* the bottome, is ſaid to *ſuck out the dregs of that cup*:] ſo in the diſtributions and diſpenſations of Gods providence, every man hath his portion, either ſweet or bitter, and this, from this *analogie*, is called the *portion of his cup*, that part, which in the diſtribution comes to him; ἕισα κυπέλλε ſaith *Apollinarius*, the *lot*, *or part*, *or portion of his cup*. So *Pſal.* xi. 6. See note d. And thus it is moſt fitly joyned with מְנָת חֶלְקִי *portion of mine inheritance* or *diviſion*, (from חָלַק *diviſit*) i. e. of any poſſeſſion or land, divided among many, diſtributed in like manner, as the *cup* among the *gueſts*, every one his *portion*. And thus doth *David* (raiſed by God to be the *King* of the *Jews*, that people to whom God had in a ſpecial manner revealed himſelf, & by whom he was worſhipped) very fitly ſay, that God in oppoſition to the many *falſe heathen Gods*, was the *portion of his diviſion*, worſhipt by that people over whom he was *King*. As for תּוֹמִיךְ גּוֹרָלִי] that follows in the end of the verſe, it is beſt rendred, *thou holdeſt my lot*,] meaning thereby thou *giveſt me mine inheritance*, the portion of worldly wealth and greatneſs, that I have, comes all from thee. For the old way of ſortition was by ſtaves, or rods, as appears by the choiſe of the *tribe* of *Levi* to the ſervice of the *altar*, *Numb.* xvii. 2. *Take of every one of them a rod*, &c. and *write his name upon the rod*, and *Aarons name upon the rod of Levi*, v. 3. *and the mans rod whom I ſhall chooſe, ſhall bloſſome*, v. 5. and *Aarons rod bloſſoming*, *Levi* was *choſen*. And by this means 'tis ſaid, that the land of *Canaan* was divided, *Joſh.* xviii. The ſeveral ſhares or portions, and alſo the names of the ſeveral *tribes* being written on ſtaves or rods, *Eleazar* the prieſt having put on the *Urim* and *Thummim*, took up in one hand a rod of ſhares, in the other a rod of *tribes*, and thereby aſſigned to all their *portions*. So that for *God to hold in his hand* the *lot*, is, in reference to that cuſtome, to give, or aſſigne a portion to him whoſe lot it is. See *Schindlers Pentagl. p.* 342. *B.* And to this critically agrees the word תּוֹמִיךְ here, from תָּמַךְ to *hold*, or take into the hand. And by this of ſortition by rods I ſuppoſe may be explained that of *Pſal.* cxxv. 3. *the rod of the wicked ſhall not reſt on the lot of the righteous*, (the word גּוֹרָל here) i. e. the wicked ſhall not continue to proſper in this world; that *portion* which is promiſed

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miſed and aſſigned good men, ſelicity in this world, (though with a mixture of perſecutions, yet godlineſſe hath the promiſe of this life,) ſhall not be laſting or durable to the wicked, leſt the righteous be thereby tempted to doe as they doe, to *put their hand unto wickedneſſe*, as there it follows.

g. חֶבֶל

V. 6. *Lines*] From חָבַל to *bind*, is חֶבֶל a *cord*. With *cords* they uſed to *meaſure* their *grounds* in ſurveighs, *Amos* vii. 17. *thy land ſhall be divided* בְּחֶבֶל *by cord*, and *Zach.* ii. 5. *in his hand was* חֶבֶל מִדָּה a *cord of meaſure*, or *meaſuring cord*; ſo 2 *Sam.* viii. 2. And from hence, by metonymy, it comes frequently to ſignifie any *ſpace* or *portion* of land, that belongs to any. So *Deut.* iii. 4. כָּל חֶבֶל אַרְגֹב the LXXII. render it πᾶσα τὰ περίχωρα Ἀργόβ, *All the territories of Argob*; the Syriack read, *all the tract*; the Vulgar, *all the region*; the Chaldee, *all the places of the Province of Argob*. So *Zeph.* ii. 6. *Woe to thoſe that inhabite* חֶבֶל הַיָּם the LXXII. render it χοίνισμα θαλάσσης; the Vulgar, *funiculus maris, the cord of the Sea*; but the *Chaldee*, סַפַּר יַמָּא the *ſhore of the Sea*, and ſo the *Arabick*; but the *Syriack*, the *Maritime tract*, or region by the Sea ſide, i. e. *Palæſtine*. This therefore is the fitteſt rendring of the word, not *literally*, *lines*, but in the *figurative* ſenſe, *portions*: and ſo the Targum reads it, עֲרָבִין *lots* or *portions*; and ſo we read it *Joſ.* xvii. 14. חֶבֶל אֶחָד not, *one line*, but, *one portion*, as that is all one with *one lot*, foregoing; and ſo v. 5. חֲבָלֵי עֲשָׂרָה *ten portions*.

h.

V. 7. *Reins*] This verſe hath ſome obſcurity in it, which perhaps may be beſt removed by conſidering the importance of יִסְּרוּנִי כִלְיוֹתָי *my reins inſtruct me*. From כָּלָה in the notion of *hoping*, *expecting*, *deſiring*, comes the *noune* כְּלָיוֹת *reins* or *kidneys*, as the *ſeats* of *deſire*. Theſe by *metonymy* ſignifie not only *deſires*, but the *ſecret* or *inward thoughts*: as *Pſal.* vii. 10. when God is ſaid to *try* the *hearts* and *reins*, i. e. al the *deſires* and *thoughts* of the *heart* of any; ſo *Jer.* xii. 2. *thou art neer in their mouth, and farr from their reins*, i. e. frequently ſpoken of, but ſeldome conſidered, or thought of by them. And in this ſenſe, I ſuppoſe, it is to be taken here, for *thoughts* of the *heart*. Then for יָסַר it ſignifies to *chaſten*, to *puniſh*, to *rebuke*: ſo 1 *King.* xii. 14. my father יִסַּר *chaſtened you with rods*, but I אֲיַסֵּר *will chaſten you with ſcorpions*: ſo *Pſal.* vi. 1. neither תְּיַסְּרֵנִי *Chaſten me in thy diſpleaſure*: ſo *Deut.* xxii. 18. *the Elders of the city ſhall take him,* וְיִסְּרוּ *and ſhall chaſtize him*. And thus, I conceive, it is to be taken here, not for *inſtructing* ſimply, but for *chaſtizement* which is deſigned for *inſtruction*. The Chaldee reads דְּדָאֲן לִי which the Latine renders, *caſtigant me*, but 'tis hard to gueſs, how that word ſhould ſo ſignifie, unleſs from the notion of רדה, to deal with as with a *child*, to *lead gently*: but the Syriack read ﻳﺪﺑﺮﻧﻲ (which makes it reaſonable to conjecture the Chaldee reading to be miſtaken דְּדָאֲן for רְדָאֲן from רדא to *chaſten*) *my reins chaſten'd me*; and ſo the LXXII. have ἐπαίδευσάν με, *chaſtened me*, the Latine *corripuerunt rebuked*, the Arabick, *commonuerunt me*, and *Apollinarius paraphraſes* it by ἐδαμάσθην, *I was tamed*, which is relative to *chaſtizement*. And then the meaning will be, my *thoughts puniſh me*, I have many *afflicting thoughts* in the night ſeaſon, when I conſider, and reflect upon my preſent ſtate of diſtreſſe, the difficulties that incompaſſe me. For it is certain this

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this Pſalm was made by him in a time of diſtreſſe, and that makes him begin with calling on God for preſervation: and though the following verſes are ſpent on another ſubject, yet what now ſucceeds v. 8, 9, 10. is all to this matter; his confidence that he ſhall not be left in שְׁאוֹל, which we render *hell*, being an evidence, that he conſiders himſelf, as in that melancholy ſtate at the preſent. So *Job* xix. 27. where he refers to his preſent calamitous condition, his expreſſion is כָּלוּ כִלְיוֹתַי בְּחֵקִי *my reins within my boſome fainted*, or are *conſumed*. And then we may probably reſolve, what ſort of counſel it was, יִעַּץ that, in the beginning of the verſe, he ſaith God had given him, and for which he praiſes or bleſſes him, even ſuch as beſt agrees with *chaſtiſing*, ſuch as he gives thoſe children which he loves beſt, and for which our Saviour and his Apoſtles command us to rejoyce, and bleſſe and glorifie God, and of which *David* himſelfe acknowledgeth, that it gave him underſtanding (which is the meaning of counſelling here, and accordingly the LXXII. render it συνετίζειν, *making him wiſe* or *intelligent*;) and that is *affliction*: not that the Hebrew יָעַץ ſignifies *puniſhing*, or indeed any thing but *counſelling*; but becauſe *affliction* ſent from God is expreſsly a *doctrine*, or *leſſon*, or *counſel*, or *admonition* to them that are thus *afflicted*, and a means very proper to bring them to the moſt wiſe and ſober thought, that in time of proſperity have forgotten themſelves, and ſo wanted ſuch kinde of *counſel*.

V. 9. *Glory*] Where the Hebrew reads כְּבוֹדִי *my glory*, and the i. כְּבוֹדִי Chaldee אוּקָרִי *my honour*, (and the Syriack in the ſame word ܝܩܪܝ) the LXXII. renders γλῶσσά μου *my tongue*, and ſo the Latine, and Arabick, and Æthiopick; and ſo *Apollinarius*, γήθησέ τε γλῶσσα, *my tongue rejoyced*. This ſome learned men attribute to their reading לְשׁוֹנִי *my tongue*, inſtead of כְּבוֹדִי *my glory*, words which have little affinity one with another in the *letters* of them. 'Tis more reaſonable to reſolve, that *David* in a Poetick writing ſhould uſe the word כָּבוֹד *glory*, by metonymy, for thoſe parts whereby God is glorified or praiſed; i. e. either the ſoul, or eſpecially the tongue. So *Pſal.* xxxvi. 12. *that my glory may ſing praiſe to thee*, the LXXII. there render literally ἡ δόξα μου *my glory*; but ſure it ſignifies either the *ſoule*, or *tongue*. So *Pſal.* lvii. 8. *Awake* כְּבוֹדִי the LXXII. render literally δόξα μου *my glory*; but in all reaſon, that ſignifies *my tongue*, ſo as to connect with *ſinging*, præcedent, and the *Harp* and *Pſaltery*, following. So *Pſal.* cviii. 1. *I will give praiſe even with my glory*, i. e. *my tongue*: and ſo, I ſuppoſe. *Pſal.* cxlix. 5. *Let the pious or holy ones rejoyce* בְּכָבוֹד, ἐν δόξῃ ſay the LXXII. *in glory*, i.e. in or with the tongue, that ſo it may connect with what follows, *Let them rejoyce in their beds, Let the praiſes of God be in their mouths*. And thus no doubt it ſignifies here; and the præcedent mention of the heart] reſtreins it in this place to the *tongue*. And this being diſcerned by the LXXII. it was no fault in them to render it (according to the *ſenſe* not *letter*) γλῶσσά μου *my tongue*.

V. 10. *Hell*] That שְׁאוֹל ſignifies the *condition* or *ſtate* of the *dead*, there is no queſtion, and ſo לִשְׁאוֹל *in*, or rather *to that ſtate*: and in that ſenſe the *leaving his ſoule in* it, or *to* it, is applyed by the Apoſtle S. *Peter Act.* ii. 27. to the *abiding* of *Chriſt* in the *ſtate* of *ſeparation* k. שְׁאוֹל

ſeparation of his *ſoule* from his *body*, from whence he *aroſe* or returned the *third day*, and ſo was not *left in* it, or *to* it. And in this ſenſe both S. *Peter* there v. 29. and S. *Paul* c. xiii. 36. duely reſolve, that this verſe, of not being left in *ſcheol*, and not *ſeeing corruption*, was not applyable to *David*, for that he was *dead* and *buried*, and his *Sepulchre remained with them till that day*, c. ii. 29. and again, *he fell on ſleep, and lay with his fathers, and ſaw corruption.* This then being ſuppoſed, in reſpect of the grand and principally deſigned ſenſe (the prophetical myſtical, completed onely in Chriſt, and not in *David*) there may yet be a *firſt*, but leſſe *eminent* ſenſe, wherein it was alſo true of *David*, that his ſoul ſhould not be left in *ſcheol*, *nor this holy one of Gods* (ſo *David* is oft called) ſee שַׁחַת *corruption*, *viz.* ſo as שְׁאוֹל ſometimes ſignifies *extreme diſtreſſe*, here in this life: ſo *Pſal.* cxvi. 3. מְצָרֵי שְׁאוֹל, the *diſtreſſes of ſcheol*] ſignifies exceeding great *diſtreſſes*, interpreted by what follows, *I ſhall finde trouble and heavineſſe*: and ſo as (in like manner) שַׁחַת, which we render *corruption*, from the LXXII. διαφθορὰ, doth ſometimes ſignifie no more than *great weakneſſe*, *Dan.* x. 8. (where 'tis oppoſed to *vigor*, and expounded by *having no ſtrength*;) ſometimes a *pit*, as that differs from *death*, *Ezek.* xix. 4. where the *Lion taken in their pit*, בְּשַׁחְתָּם (where the LXXII. render ἐν τῇ διαφθορᾷ αὐτῶν, *in their corruption*,) was *carried into Ægypt*, *taken*, but not *killed*; and ſo *Prov.* xxviii. 5. *Jer.* xv. 3. And then the meaning is, that he ſhall be certainly *delivered* by *God* from all thoſe *diſtreſſes*. Or again, as שְׁאוֹל ſignifies *death*, or *final deſtruction*, or *deprivation* of that ſtate wherein any one is; as when of *Capernaum* 'tis ſaid, *thou ſhalt be brought down to* Ἅδης, (the Greek for שְׁאוֹל) which we render *hell*, *Mat.* xi. 23. the meaning is, that it ſhall be *deſtroyed* from being a *city*; and in proportion with that, to *be left* לִשְׁאוֹל *in* or to *ſcheol*, and to ſee *corruption* (in the ſenſe that the word is uſed *Pſalm* cvii. 20. when 'tis ſaid of God, that he *ſaved the Iſraelites* מְשִׁחִיתוֹתָם, ἐκ τῶν διαφθορῶν αὐτῶν, *out of their corruptions* or *deſtructions*) will ſignifie to be *killed* by his *enemies*, &c. to be turned out of that Kingdome, which God had deſigned him. This *Saul* earneſtly endeavoured, but *prevailed* not: the ſame did *Abſalom* afterwards: But Gods promiſe to *David*, that he would bring him to the *throne*, and *ſet of his ſeed on the throne after him*, was certainly to be *fulfilled*, and in ſtrength of that, he thus reſolved, that *his ſoule ſhould not be left in this diſtreſſe*, to be *ſwallowed up by it*, or left ל *to* it, to be thus *deſtroyed*: neither of which import either his not coming to the *grave*, not *dying* at all, for, as S. *Paul* ſaith of *David*, *after he had ſerved the counſel of God in his generation, he fell aſleep, and was laid with his fathers*; nor that he ſhould *riſe* from the *dead* again, without *rotting* in the *grave*, for there he did thus *continue* ſaith the ſame *Apoſtle*, *and ſaw corruption*, and his *ſepulchre is with us to this day*, ſaith S. *Peter Act.* ii. 29. And ſo this more *eminent completion* of the words, reſpecting *reſurrection* from the *dead*, is reſerved onely for *Chriſt*, who lay not in the *grave* ſo long, as that by the *courſe* of *nature* his *body* ſhould *putrifie*, which it would have done, if it had *continued* in the *ſtate* of *death* above *three* dayes, according to that which *Lazarus*'s *ſiſter* ſaith of him, *by this time he ſtinketh*, τε-

ταρταῖος

ταρται & γὰρ ἐστι, *for he hath been dead four dayes.* To the ſame purpoſe the laſt verſe of the *Pſal.* is applied by *S. Peter, Acts* ii. 28. and ſo, though it have one literal ſenſe belonging to *David* (ſo as the *way of life*] may denote means uſed by God for his preſervation, and *Gods preſence* or *countenance*] his *favour* and *providence*, and his *right hand*] the regal power conferred on him, and ſecured to him by *God* ;) yet it muſt be reſolved to have another, more *principal*, *ultimate*, and withal more literal ſenſe alſo, reſpecting the raiſing of Chriſt to life, aſcenſion to Heaven, the place of *Gods peculiar preſence* and *viſion*, and the ſetting him at *Gods right hand*, in equality of *power* and *glory* with him, and that ſimply to indure for ever ; which cannot, but in a limited ſence, be affirmed of *David.* Theſe three verſes being ſo expreſly applied by the *Apoſtle* to this *prophetick* ſenſe, there can be no doubt of it: But the former part of the *Pſalm*, no way appearing to be throughout *interpretable* of *Chriſt*, yet fitly belonging to *David*, it was neceſſary thus to aſſign a firſt literal ſenſe to the whole *Pſalm*, wherein it might connect and accord every part with other, and not ſo to ſever the three laſt verſes from the reſt, as that thoſe ſhould belong to Chriſt only, and not to *David*, whereas the former part (at leaſt ſome branches of it) belong to *David* only, and not to *Chriſt.*

The Seventeenth Pſalm.

Paraphraſe.

A Prayer of *David.*

The Seventeenth Pſalm is an earneſt requeſt by David commenced to God, for deliverance from all his oppreſſors and perſecuters.

‖ or, *O God of righteouſneſs*, or, *righteous God.*

1. *Hear* ‖ *the* [a] *right, O God, attend unto my cry ; give ear unto my prayer, that goeth not out of feigned lips.*

Thou, O God, art a moſt righteous Lord, the refuge and defenſe of all innocent perſons: be thou pleaſed to attend to, and grant my humble requeſt, to receive with favour the affectionate prayers that I now addreſs unto thee. a

2. *Let my ſentence come forth from thy preſence ; let thine eyes behold the things that are equal.*

By thee I deſire my cauſe may be heard and ſentenced, and that according to the juſtice of it, thou wilt undertake the patronage thereof, to plead for me, or to judge on my ſide, and ſo to protect me againſt mine adverſaries.

* *haſt not found ; I have thought, and my mouth hath not tranſgreſt.*

3. *Thou haſt proved mine heart, thou haſt viſited me in the night,* [b] *thou haſt tried me and* * *ſhalt finde nothing : I am purpoſed that my mouth ſhall not tranſgreſs.*

For thou, Lord, knoweſt the ſincerity of my heart, thou art the ſearcher of the ſecreteſt thoughts and depths of the moſt deceitful breſts ; and accordingly thou haſt examined me to the utmoſt. In the night, when the darkneſs hath concealed me from the eyes of men, (and ſo taken off thoſe diſguiſes, which men put on their deeds of the day, their more publick actions) and at once offered me all the temptations and occaſions of doing, or at leaſt thinking ill, which perfect ſecrecy can ſuggeſt, thou haſt ſtill been preſent to my greateſt privacies, to diſcover, if there were any cloſe evil, any unſincerity in my heart. Again, thou haſt tried me with afflictions, as the Metalliſts try their Gold, (and many that appear very pious men in times of proſperity, in time of perſecu- b

perſecution fall away, are found to be mere droſs, when they are caſt into the fire, put to this ſharper trial.) And in both theſe wayes of probation, I hope, I have approved my ſelf to thee, that my tongue and my heart have gone the ſame way, and ſo that there is no deceit or unſincerity in me.

c. As for the practices of the world, thy commandments have kept me from any communion with them: when opportunity offered me temptations, when I might have had ſecurity from the eyes of men, (when Saul fell too into my hands, that I had nothing to reſtrain me from uſing violence to him, but only thy command to the contrary, in making him King, and when I was perſwaded and incited to it, 1 Sam. xxvi. 8.) yet in pure obedience to thee, I have carefully kept my ſelf from this, or any other diſloyal or unlawful practice.

4. *Concerning the works of men, by the words of thy lips I have kept me from the paths of* c *the* † *deſtroyer.*

† or, violent.

d. Thou, by thy ſpecial grace, joyned with thy directions what was my duty to do, haſt upheld me in thoſe wayes which are acceptable in thy ſight; and by the ſtrength of this mercy, and theſe aids of thine, I have been conſtantly ſupported, and kept ſteddy from ſtumbling or falling.

5. d ‖ *Hold up my goings in thy paths, that my foot-ſteps ſlip not.*

‖ By holding up my goings in thy paths, my feet have not tript or ſhaken.

e. And as oft as I have made my humble addreſſes to thee, thou haſt not failed to grant them. This gives me full confidence now to come unto thee for thy ſupport and relief. O merciful God, be thou pleaſed to continue thy wonted digoations to me.

6. *I have called upon thee,* * *for* e *thou wilt hear me, O God: incline thine ear unto mee, and hear my ſpeech.*

* because thou haſt heard me.

f. And 'tis not my innocence I depend on, (for though in this matter of my dealings with them that are mine enemies, I can clear my ſelf, yet my many other ſins make meu neapable of uſing any ſuch plea;) but 'tis thy mercy and pardon to ſinners that I confide in, and thy mere pity and compaſſion to thoſe that want thy relief. Be thou pleaſed then to exerciſe theſe thy mercies toward me, in that high and wonderful degree, that thou art wont to do to thoſe that place their full affiance in thee. Thou, Lord, art the deliverer of all ſuch, thy title it is to be ſo, and thy cuſtomary goodneſs, ſolemnly and conſtantly to interpoſe thy power for ſuch, againſt the malice and machinations of all their adverſaries: vouchſafe the ſame wonted mercy of thine to me at this time.

7. † *Shew thy marvailous loving kindneſs, O thou that ſaveſt* f *by thy right hand them which put their truſt in thee, from thoſe that riſe up againſt them.*

† Magnifie thy mercies הַפְלֵה חַסְדֶיךָ

Let thy watchful and tender providence ſenſe and ſecure me from all dangers, after the ſame manner as nature hath provided eye-brows, and lids, and five tunicles, for guards to ſenſe and preſerve the black (that moſt tender part) in ‖ the middle of the eye, that wherein the viſive faculty is placed (and beſt repreſents the ſeat of Majeſty, or regal power, which hath the overſight and government of the whole body;) or as any bird preſerves her young ones from the vulture by covering them under her wings.

8. *Keep me as* ‖ *the apple of the eye, hide me under the ſhadow of thy wings;*

‖ the black of the apple of the eye, אִישׁוֹן בַּת עָיִן

‖ the orbicular apple, which is in the midſt of the eye. Chald.

g. And that eſpecially at this preſent time, that I am ſo diſtreſt and ſtraitned by enemies, that vehemently hate me, and ſurround me with all eagerneſs, to get me into their power.

9. *From the wicked that* † *oppreſs me,* * *from my* g *deadly enemies who compaſs me about.*

† ſpoil שׁדוּנִי

* my enemies encompaſs againſt me with the ſoul. אֹיְבֵי בְנֶפֶשׁ יְקוֹפְפוּ עָלָי

h. Their greatneſs and proſperity makes them inſolent, and accordingly they threaten high, reſolve, and breath nothing but deſtruction againſt me.

10. ‖ h *They are incloſed in their own fat; with their mouth they ſpeak proudly.*

‖ With fat have they ſhut up their mouths, they ſpeak

i. And having now brought me to ſome ſtreights, they are abſolutely reſolved to ſubdue and deſtroy me utterly.

11. *They have now compaſſed us in our ſteps; they have ſet their eyes* * i *bowing down to the earth.*

* to caſt me down to the ground.

† *His likeneſs is as of a Lion, he deſires to ravine, and as of a young Lion lying in his den.*

k. Juſt as an hungry ravening Lion, when he comes in view of his prey, or as a young Lion not yet got out of the den, when any innocent ſheep, or other beaſt of the field comes within reach of him.

12. k † *Like as a Lion that is greedy of his prey, and as it were a young Lion lurking in ſecret places.*

13. Ariſe

13. *Arise, O Lord,* ‖ [l] *disappoint him, cast him down;* *deliver my soul from the wicked,* † *which is* [m] *thy sword.*

And unlesse thou, O Lord, shalt be pleased to interpose to stop them in their course, to bring them down, to appear as a champion with a sword in thy hand thus timely to deliver me, I shall certainly be destroyed and devoured by

14. *From* * *men which are thy* [n] *hand, O Lord, from men of the world, which have their portion in this life,* ‖ *and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes.*

them. Be thou therefore pleased, I beseech thee, thus to doe, hasten to my defense, and rescue me from these wicked men; These men, I say, the rich and great men of the world, who have all their good things allowed them by thee in this life, and so here have all riches and plenty, and having a numerous posterity, have wealth also sufficient not only to enjoy themselves, but also to leave abundantly to their children (as having no care of charity or mercy to others, on which to exhaust any thing.)

15. † *As for me, I will behold thy face in* [o] *righteousnesse; I shall be satisfied, when I awake with thy likenesse.*

Meanwhile I will adhere to thee, and constantly perform my duty, and thus waite, till thou shalt be pleased gratiously to reveale thy selfe unto me; not doubting, but thou wilt, in thy good time, stirr up thy power for my rescue: and then I shall be abundantly provided for, I shall want nothing.

‖ prevent him.
† or by the sword.
* the men by thy hand O Lord, from the men —
‖ and from thy treasure, or with thy good things, thou fillest their belly; they have plenty of children, and leave the remainder of their riches to their little ones.
† I will through righteousnesse behold thy face: I shall be filled at the awaking of thy glory.

l. m. n. o.

Annotations on Psalm XVII.

a. צֶדֶק

V. 1. *Right, O God,*] It is not agreed among the antient Interpreters, to what the word צֶדֶק *righteousnesse* belongs and *connects*. The Latine reads, *justitiam, righteousnesse*, (and so the Arabick) and that connects it with [*heare,*] *Heare the justice*, or *righteousnesse*, or *right*; and so *Apollinarius*, Κλῦθί μευ ἐυδικίης, *heare my just cause*. But the Chaldee hath בִּצְדָקָה *in righteousnesse*, and then it coheres with [*heare*] againe, *Heare in justice*, or *righteousnesse, O Lord*. But the LXXII. joyne it with [*Lord,*] Κύριε τῆς δικαιοσύνης μου, *O Lord of my righteousnesse*, as in the beginning of the fourth Psalm; where though it be צִדְקִי *my righteousnesse*, not צֶדֶק *righteousnesse*, yet these may be all one; and so the LXXII. might think fit to render it more explicitely (not reading otherwise than we have it, but) thus expressing their understanding of it, whereas the Syriack more exactly (joyning it, as they doe, with *Lord*) read ܩܕܝܫܐ ܡܪܝܐ *O holy Lord*; as *Lord of righteousnesse*, is *righteous Lord*, and *righteousnesse* in *God* is all one with *holinesse*. And this seems to be the fittest rendring of it, according to the sense, *O righteous Lord*, or more literally (but to the same purpose) יְהוָה צֶדֶק *O Lord of righteousnesse*. The *Jewish-Arabick* translator reads, *O Lord of justice* or *equity*.

b. צָרַף

V. 3. *Thou hast tried me*] Some difficulties there are in this v. 3. First, what is meant by *trying*. But that is soon resolved; *viz.* that צָרַף signifies *exploring*, such especially as is of *metalls* by *fire*, *Psal.* LXVI. 10. and of men by temptations or afflictions, *Isai.* XLVIII. 10. and accordingly the LXXII. here render it, ἐπύρωσας *hast cast into the fire*, in the same notion in which we have πύρωσις 1 *Pet.* iv. 12. for *tribulation* or *affliction*, and that as a special season to try the

ſincerity of thoſe, who have in times of proſperity made greateſt profeſſions of piety, but oft faile, when they meet with preſſures in his ſervice. This tryall as of Gold in the Fire, is here thought fit to be added to that former of viſiting him in the night, when the eyes of men being ſhut out, his thoughts and actions were moſt free, and undiſguiſed, and ſuch as come from the very heart; which cannot ſo ſurely be ſaid of his day-actions, which are oft awed by the eyes of men. And God by examining him by theſe two waies, viſiting his night-thoughts, and trying him by afflictions, muſt needs know, if there be any inſincerity in him. The next difficulty is, what is the full importance of בַּל תִּמְצָא *thou ſhalt not finde*:] and that may be diſcerned by remembring what was noted *Pſal.* x. note l. תִּדְרוֹשׁ בַּל תִּמְצָא *to be ſought and not found, proverbially*, for that which was not at all, but was loſt or deſtroyed utterly. In proportion with which, for God to try, and not finde, is a phraſe to ſignifie ſincerity and uprightneſſe, without any ſuch mixture, as is wont to be diſcovered by trying (i. e. melting any metall) without any droſſe, i. e. hypocriſie, in him. This the LXXII. have expreſt by οὐχ εὑρέθη ἐν ἐμοὶ ἀδικία, *iniquity hath not been found in me*: and to the ſame ſenſe the Syriack, and Arabick, and Latine, not much miſtaking the ſenſe, for ἀδικία *iniquity* is that droſſe which is wont to be diſcovered by tentation, but yet probably reading the verſe otherwiſe than now the punctation will permit, and 1. taking the verbe וַמְּתִי *cogitavi* from the latter part of the verſe, and reading it with other points וַמַּתִּי *my thought* (which is oft uſed in the ill ſenſe, and ſo ſometimes rendred ἀνομία *iniquity*, *Lev.* xix. 29.) and 2. removing the other words בַּל יַעֲבֹר פִּי *my mouth ſhall not tranſgreſſe*, with which the verſe concludes, to the beginning of the following verſe, Ὅπως ἂν μὴ λαλήσῃ τὸ στόμα μου τὰ ἔργα τῶν ἀνθρώπων, *that my mouth may not ſpeak the works of men.* But the reading which we retein is ſurely the true, and is ſo acknowledged by the Chaldee Paraphraſe, which explaining לַא אַשְׁכַּחְתָּא שְׁחִיתָא בַּל תִּמְצָא by *thou ſhalt not finde corruption*, renders וַמְחֵי בַּל יַעֲבֹר פִּי *I thought, my mouth ſhall not tranſgreſſe*] חַשְׁבִית בִּישׁוּתָא לָא עֲבַר פּוּמִי *I have thought ill, my mouth hath not tranſgreſt.* This therefore being reſolved to be the reading, the laſt difficulty is, what will be the meaning of the Hebrew phraſe. And 1. for the word וַמַּכְתִּי, though it be oft taken in an ill ſenſe, and ſo underſtood here by the Chaldee, yet tis ſometimes in a good ſenſe, as *Prov.* ii. 11. (where מְזִמָּה from that verbe is by us duly rendred *diſcretion*, by the LXXII. βουλὴ καλὴ *good counſel*, and ſo by the Syriack, *a good minde*, and by the Arabick, *firme counſel*;) and ſometimes *indifferently* neither good nor bad, and ſo in that place 'tis rendred by the Chaldee תַּרְעִיתָא *thought* ſimply. And thus I conceive it ſignifies here: for if it were *evill* (as the Chaldee ſuppoſes) that he *thought*, how could he be acquitted by *Gods proving* of his *heart*, where that *evill* thought would have been found, and have *accuſed* him rather? The more *certein* meaning then of the words will be this, *I have thought, and my mouth ſhall not tranſgreſſe it*, i. e. *my mouth* and *thoughts* ſhall, or (as the *future* is oft taken for the *paſt*, oft for the *preſent*) *doe goe*, or *have gone together.* The *deceitful* man, or the *hypocrite* thinks one thing, and

בַּל תִּמְצָא

וַמְּתִי

מְזִמָּה

and *ſpeaks* another; but the *ſincere* and *upright* (ſuch as *David* here avowes himſelfe to be, and appeals to *Gods ſtricteſt* ſcrutiny to *judge* if he be not) hath his *tongue* and *heart* going ſtill together, and not one *outgoing* (ſo עָבַר ſignifies *præteriit, tranſiit*) the other. This ſenſe is acknowledged by the *learned Sebaſtianus Caſtellio*, who renders this *latter* part of the verſe, *non deprehendes me aliud in pectore, aliud in ore habere, thou ſhalt not finde me to have one thing in my breaſt, another in my mouth.* And ſo this is the full meaning of that which is by the *Pſalmiſt*, after his manner, more conciſely expreſt.

עָבַר

c. V. 4. *The deſtroyer*] From פָּרַץ to *break*, or *break through*, is the noun פָּרִיץ a *thief* or *violent* perſon, and ſo here it may ſignifie all the *violent wicked practiſes* of the world. The Chaldee read חַצִיפָה *the ſtrong man*, or *violent* perſon, probably to denote the *ſword-man*, ſuch as *Abiſhai*, that exhorted *David* to kill *Saul* 1 *Sam.* xxvi. 8. But the LXXII. as if it were פֶּרֶץ *rupture*, render it σκληρὰς *rough*, ἐφυλαξα ὁδὸς σκληρὰς, *I have taken heed of* (ſo I ſuppoſe ἐφυλαξα is there to be rendred) *the rough*, or *harſh wayes*; not in the ſenſe wherein the Latine ſeems to have underſtood them, *cuſtodivi vias duras, I have kept the hard waies*, but as φυλάττειν is to *take heed* of, and ſo to *avoid*, to which the Syriack agrees, *thou*, ſay they, *haſt kept me from the evill waies.*

פָּרַץ

פָּרִיץ

d. V. 5. *Hold up my goings*] The chief doubt in this verſe is how תָּמַךְ ſhall be rendred. That it is the *infinitive* mood from תָּמַךְ *fulcivit*, to *ſupport*, or *eſtabliſh*, or *hold up*, there is no doubt. But this *infinitive* is elſewhere frequently taken in the ſenſe of the *imperative*: and ſo here the Chaldee סְעַר *ſuſtein*, or *confirme* thou; and ſo the LXXII. and the Latine καὶ ἁπλίσαι, *perfice, Perfect my goings.* The Syriack read ܘܬܬܩܢ

תָּמַךְ

And thou haſt eſtabliſhed— but the Arabick, *that my riſing* (or going) *might be ſtrengthened in thy paths.* Which reading of theirs ſeems to be founded in the *infinitive* ſenſe, which is often thus expreſt by [*ut, that.*] And indeed this of the *infinitive*, as it is the moſt *ſimple*, ſo it ſeems to be moſt *agreeable* to the *context*, and *connects* beſt with the *former* verſe. For there he had ſet down his *ſteadineſſe*, in not being drawn by any *temptation* to the waies of the *violent*: together with the means by which he continued ſo *ſteady*, the *power* of *Gods law*, called there *the words of Gods lips*, and his adhering *conſtantly* to it, the *conſcientious* obſerving of all his *commandments*. And to that ſame ſenſe this verſe will be beſt expounded in the *infinitive*, thus; *By confirming* (i. e. by *Gods confirming*) *my ſteps or goings in thy paths*, (ſo תָּמַךְ in the *infinitive* ſignifies in the notion of a Latine *gerund*) בַּל נָמוֹטוּ פְּעָמָי *my feet* (ſo פְּעָמִים in the *plural* ſignifies) *have not been moved*: And ſo there is no *ellipſis* in them, the ſenſe perfectly *current*, and exactly agreeable to the former verſe; *Gods paths* here being all one with the *words of his lips* there, (the waies that God commanded him to walk in) and his *not being moved*, all one with his not being *wrought* on by *temptations*, to go on with the violent in his *waies*. And thus the *interlinear* underſtands it; *ſuſtentando greſſus meos in orbitis tuis, non nutarunt pedes mei, by holding up my goings in thy paths, my feet have not gone aſide*, or *tript*.

V. 6. *Thou wilt heare me*] תַּעֲנֵנִי is indeed in the future here, and ſo is the Chaldee תְּקַבֵּל by which they render it literally, *thou ſhalt receive.*

e. תַּעֲנֵנִי

receive. But 'tis very ordinary with both Hebrew and Chaldee, to uſe the *futures* in the *præter* tenſe; and ſo the LXXII. here render it, ἐπήκεσάς μου, *thou haſt heard*, and ſo the Syriack and Latine, and *Apollinarius*, φίλης δὲ μεῦ ἔκλυες ἀυδῆς, *thou haſt heard my voice.* And ſo tis moſt probably to be underſtood as a *ſecond argument* to inforce his petition to God for his defence and deliverance, in the following verſes. The *firſt argument* had been taken from the *ſincerity* of his own heart, and uprightneſs of his *actions*, the *qualification* to make him capable of Gods defence, & this v. 1, 2, 3, 4, 5. And now this ſecond is from *Gods* former mercies, which are generally pledges of future: *Deus donando debet*, ſaith *Cyprian*, *God by every donation of mercy* makes himſelfe *debter* of more to him that *worthily receives them*: and ſo the words will be beſt read to this ſenſe, *I have called upon thee,* כִּי תַעֲנֵנִי *becauſe thou haſt heard me.*

f. בִּימִינֶךָ

V. 7. *By thy right hand*] The only doubt in this v. 7. is of the rendering the laſt word בִּימִינֶךָ. The LXXII. rendring it τῇ δεξιᾷ σου [*thy right hand*] do joyne it with ἀνθεστηκότων *reſiſt*,] and then the conſtruction lyes thus; *Thou that ſaveſt thoſe that truſt in thee from them that oppoſe thy right hand*, meaning the *counſel* and *purpoſe* of *God*, (called *Gods hand Act.* iv. 28.) to make *David King.* And thus the Latine underſtand it, *reſiſtentibus dexteræ tuæ, thoſe that reſiſt thy right hand*; and the Syriack, ܠܡܩܡ̈ܝ ܝܡܝܢܟ *thoſe that riſe up againſt thy right hand.* But the Chaldee put in עַלֵיהוֹן *againſt them* after קָמַיִן *thoſe that riſe up*, and ſo leave בִּימִינֶךָ to ſignifie [*by thy right hand*;] which then muſt joyne with מוֹשִׁיעַ Saviour, thus, *Thou that deliverest by thy right hand them that truſt in thee, from thoſe that riſe up againſt them.* And ſo *Apollinarius*, Ῥυόμενος σὺ μπαντας ἐπελπομένυς σέθεν ἀλκῇ, *By thy ſtrength* (that is the meaning of his *right hand*) *delivering all thoſe that truſt on thee.* And this is retained by our Engliſh, and is the moſt probable reading.

g. בְּנֶפֶשׁ

V. 9. *Deadly enemies*] The notion of בְּנֶפֶשׁ may here deſerve to be conſidered, נֶפֶשׁ as it ſignifies *ſoule* and *life*, ſo oft it denotes the *paſſions* of the *ſenſitive ſoule*, and is rendred rightly *will* or *deſire*: ſo *Pſal.* xxvii. 12. בְּנֶפֶשׁ (the ſame that here) ſignifies *into the will* or *deſire* of the *enemy*; and ſo *Pſal.* xli. 2. *deliver him not* בְּנֶפֶשׁ *into the will of his enemies.* And then being here in the ſame forme, and joyned with *enemies*, אֹיְבֵי בְנֶפֶשׁ *enemies with the ſoule*, it moſt probably will be taken in the ſame ſenſe, *vehement*, or *paſſionate, earneſt enemies*, or that with all their *deſire* and *intention* יָקִיפוּ *encompaſs* or *ſurround*, or *make a ring* עָלַי *againſt me.* And thus the Chaldee underſtand it, and *paraphraſe* it by בִּרְעוּת נַפְשְׁהוֹן *with the deſire of their ſouls.*

h. חֶלְבָּמוֹ סָגְרוּ פִּימוֹ

V. 10. *Incloſed*] The difficulties of this verſe will be removed, if we joyne פִּימוֹ *their mouth*, to the *præcedent*, not the *ſubſequent* words, thus; חֶלְבָּמוֹ סָגְרוּ פִּימוֹ *with fat have they ſhut up their mouth*:] a Poetical or Proverbial ſpeech for haughtineſſe or pride, cauſed by wealth or great proſperity. That is frequently expreſt by *fat*; *Jeſhurun waxed fat*, i. e. *rich* and *proſperous*: *Their eyes ſwell* or *ſtick out with fat*, *Pſal.* lxxiii. 7. to ſignifie their abundance, as it there follows, *they have more than their heart could wiſh.* And then πλέσιοι ὑβρισικοὶ, ſaith *Ariſtotle*, *rich men are very arrogant deſpiſers* of others; and ſo it follows here, דִּבְּרוּ בְּגַאוּת *they ſpeak proudly*

or

or *faſtuouſly*. Thus the Chaldee appear to have underſtood the verſe, who paraphraſe it thus, עֲתִירְהוֹן סַגָּא *Their wealth is multiplied*, שׁוּמְנְהוֹן כַּסָּאוּ פּוּמְהוֹן *with their fat they have covered their mouth*; exactly anſwerable to the Hebrew (though the Latine render it otherwiſe, *adipe ſuo operti ſunt, ore ſuo loquuntur magnifica.*) and then מַלִּלוּ בְרַבְרְבוּתָא *they have ſpoken great* or *magnifick*, i. e. *proud things*. And the Syriack came neer it, ſo as to joyne פִּימוֹ *mouth*] with סְגָרוּ *ſhut*,] rendring it ܫܕܘ ܦܘܡܗܘܢ ܕܡܬܟܢܫ *ſhut their mouth which ſpeaketh boaſting*, but quite leaving out the *fat* in the beginning of the verſe. The LXXII. indeed divide it otherwiſe, τὸ στέαρ αὐτῶν συνέκλεισαν, *they have ſhut up their fat*; rightly rendring סָגְרוּ (which in the *active* muſt be ſo rendred, *have ſhut up*, not with the Chaldee in the *paſſive*:) but then joyning with it (not פִּימוֹ *their mouth*, but) חֶלְבָּמוֹ *their fat*, they have rendred it *unintelligibly*, *they have ſhut up their fat*; ('tis hard to gueſſe what they ſhould meane by thoſe words) and ſo have the Latine that follow them, *adipem ſuum concluſerunt*. The Arabick hath rendered it with more ſenſe, *their fat is grown thick*, or *hard*: but סָגְרוּ in the active is not *favourable* to that. The literal rendring is moſt *intelligible*, *they have ſhut up or ſtuft their mouth with fat*; *Ore obeſitate farcto ſuperbè loquuntur*, ſaith *Sebaſtianus Caſtellio*, *having ſtuft their mouth with fat, they ſpeak proudly*. And to this rendring I adhere, as being the moſt *ſimple*, and leaſt *forced*.

i. לְנָטוֹת

V. 11. *Bow down*] What לְנָטוֹת here ſignifies will be eaſily reſolved, by obſerving the uſe of נָטָה for *inclining* or *bending*, or *caſting down*; and ſo being here joyned with בָּאָרֶץ *to the earth*, it literally imports *caſting down upon the earth*: not applying it to *their eyes* præcedent, (as the LXXII. (with the Latine) ſeem to doe, and from them *Apollinarius*, ἐν γαίῃ καὶ ἔπηξαν ἐπικλίναντες ὄπωπήν, *they bowed down and faſtened their eyes upon the ground*;) but to him whom they beſieged, in the former part of the verſe, i. e. the *Pſalmiſt*, who makes this complaint: they now סְבָבוּנִי *have incompaſt me* אַשֻּׁרֵנוּ *in our ſteps*, *laid wait* for him as he went, and at laſt *incloſed* or *incompaſt* him; and having done ſo, *ſet their eyes* (a phraſe for *ſtedfaſt reſolving*, or enterprizing any thing) לִנְטוֹת בָּאָרֶץ *to caſt down to the earth*. So the Syriack underſtood it, *they ſet their eyes* ܕܢܦܠܘܢ ܒܐܪܥܐ *that they might lay me along on the earth*, (and ſo indeed נָטָה ſignifies to *extend* or *lay along*:) and ſo the Chaldee לְמִפְשַׁשׁ *ad diffundendum* (not as 'tis rendred, *ut ſe diffundant*,) *to poure out upon the earth*: and the Arabick to the ſame ſenſe, *they fixt their eyes, that they might beat*, or *ſtrike me upon the earth*; and then this is a ready *intelligible* meaning of the words.

k. דְּמִינוּ

V. 12. *Like as a Lion*] Where the Hebrew reads דְּמִינוּ *his likeneſſe*, from דָּמָה *was like*, the LXXII. ſeem to have read דָּמִינוּ a verbe, and from another notion of the word דָּמָה in *Piel*, for *cogitavit, intentus fuit, thinking intently* on any thing; and accordingly they render it ὑπέλαβόν με, *they thought intently on me*, (and the word is oft uſed for *imagining miſchief*, 2 *Sam.* xxi. 5. *that deviſed againſt us that we ſhould be deſtroyed*, and *Jud.* xx. 5. *thought to have ſlain me*:) and the Arabick ſounds this way, *They met me as a Lion*— But the Chaldee and Syriack render it in the notion of *likeneſſe*,

likeneſs, and ſo it muſt be underſtood. And then the moſt literal rendring will be, דְּמוּתֵנוּ כְּאַרְיֵה *his likeneſs as of a Lion.* And then it follows, יִכְסוֹף לִטְרֹף *he deſires to tear* or *ravin.* The LXXII. render it ἕτοιμον εἰς θηρᾶν *ready for prey*, as when he is hungry, he is ſuppoſed to be. And then the reſt of the verſe follows readily, *and as of a young Lion* וְשֵׁב dwelling or *abiding in his den*;] which though it go not out, ſeizeth on all that comes thither: and ſo his enemies deſign and threaten to ſeize on him, now they have gotten him, as they think, in their power.

l. קַדְּמָה V. 13. *Diſappoint*] קַדְּמָה from קִדֵּם to *anticipate* and *prevent*, is here duly rendred by the LXXII. προφθασον *get before them*, and is here adapted to the *Lion* making after his prey, v. XII. and under that reſemblance, to *Davids* enemies, which are now ready to ſeize upon him v. XI. if God do not interpoſe his power, *get before* them, and, as it follows, ὑποσκελίζειν *trip up their heels*, (ſo הַכְרִיעֵהוּ הַכְרִיעֵהוּ ſignifies, from כָּרַע *curvare*, to *bow down*, and in *Hiphil proſternere* διαλαγωγεῖν, *to make bow down*, i.e. to throw down,) and ſo keep them from ſeizing on him.

m. חַרְבֶּךָ V. 13. *Sword*] 'Tis matter of ſome doubt, to what the word חַרְבֶּךָ *thy Sword*, here belongs. It may poſſibly by way of appoſition connect with מֵרָשָׁע *from the wicked*, and then our Engliſh renders it according to ſenſe, *from the wicked, which is thy ſword.* But none of the antient interpreters underſtood it thus. The Chaldee have thus *paraphraſed* it; *Deliver me from the wicked,* דְּאִתְחַיַּב קְטוֹל בְּסַיְפָךְ *which ought to be ſlain by thy ſword*: the Syriack, ܡܢ ܪܫܝܥܐ ܘܡܢ ܣܦܣܝܪ, *from the wicked, and the ſword* (meaning the *ſword* of the wicked:) the LXXII. reading ῥομφαίαν σου, and from them the Latine, *frameam tuam thy ſword*, are not intelligible. The Arabick having rendred it [*et à gladio tuo*] with the inſertion of the Copulative [*et*,] adde by way of explication, *nempe ab inimicis tuis, to wit from thine enemies*, thus rendring the beginning of the next verſe. And the Æthiopick differs from all; *Deliver my ſoul from the lance*; (for מֵרָשָׁע *from the wicked*, reading perhaps מָרָק which in Arabick ſignifies a *dart* or *lance*) *thy ſword be upon the enemies of thy hand* (joyning with it, as the Arabick did, the beginning of the next verſe.) In this variety there may be place of conjecture: and then it will not be improbable, that חַרְבֶּךָ *thy ſword*, ſhould here be conſidered as the inſtrument of his deliverance, and ſo joyned with פַּלְטָה *deliver me*, thus, *by thy ſword deliver or reſcue me from the wicked.* This perfectly agrees to the context, where the enemie as a hungry Lion is ready to ſeize on *David*, as his prey, if ſome valiant champion with his ſword in his hand do not ariſe, and outrun, and trip up his heels, and ſo reſcue him out of his hands. And for this *David* hath none to rely on, but God, and therefore to him he cries, that he will thus ſpeedily interpoſe, and deliver him.

n. יָדְךָ V. 14. *Thy hand*] By the importance of חַרְבֶּךָ (ſee note m.) in the former verſe, 'twill not be difficult to reſolve of the meaning of יָדְךָ here. There, that being joyned with פַּלְטָה *deliver me*, was to be rendred *gladio tuo, with thy ſword*; and in the ſame manner will this here, *deliver me by thy hand*: juſt as v. 7. *God is called* מוֹשִׁיעַ בִּימִינָךְ *a Saviour*, or *he that delivereth and ſaveth by his right hand.*

hand. And this perhaps to be connected with חַרְבְּךָ *with the ſword*, by the figure ἐνδιαδυοῖν, whereby two things are put ſeverally to ſignifie but one, *ſword* and *hand*, to ſignifie a *drawn ſword*, which is fit for ſuch a preſent reſcue as *David* now ſtands in need of. There מֵרָשָׁע *from the wicked*, here מִמְתִים from the men in the next words, ſpecifying what men he means, מְתִים מִמְּחֶלֶד *the men of the age*, i. e. *worldly men*; and thoſe deſcribed largely and poetically (in the inſuing words to the end of the verſe) to be ſuch as have all things to their will, are very plentiful and proſperous, they and their poſterity. In their deſcription, 1. occurs their *having their portion* בַּחַיִּים *in vitis*: this the Chaldee renders *in life eternal*, but the LXXII. (and ſo the Syriack and Arabick and Latine) ἐν τῇ ζωῇ αὐτῶν *in their life*, i. e. in *this life* of theirs; and ſo 'tis certain the plural חַיִּים (there being no ſingular) ſignifies life ſimply. 2. Follows וְצָפִינְךָ—*and thou ſhalt fill their belly with thy good things*, ſo in ſenſe it may be rendred, or *from thy hidden things*, i. e. thy treaſury; for from צָפַן to *lay up* or *keep*, is the noun צָפוֹן 1. any thing that is thus laid up or kept, 2. a treaſury wherein 'tis laid up. In the latter ſenſe it muſt be rendred *from thy treaſury*; in the former, *with thy good things*, i. e. with all the wealth of this world, that God beſtows on any. As when we are bid not to *lay up our treaſures upon earth*, *Mat.* vi. the meaning is clear, not to lay up our goods there, (of which the ſeveral ſorts are there pointed at, by the *moths corrupting*, and the *ruſt*, and the *thieves breaking* and *ſtealing*;) but by works of mercy to lay up our goods in Heaven, beſtowing them on God, and the poor for Gods ſake. And theſe in the parable of the rich man in the Goſpel are thus ſtyled, ἀγαθά σου, *his portion of good things* which he received in *this life*; and proportionably here is their having their portion in this life, and their being *filled with good things* or *treaſure*. So the Chaldee render it, טַשְׁיוּתָךְ טָבָא *with thy hiding of good*, or *hidden good*; the Syriack and Arabick, *with thy treaſures*: but the LXXII. τῶν κεκρυμμένων σου, more literally; and ſo the Latine, *abſconditis tuis*, *with thy hidden things*: but none have thought fit to put both *hidden* and *treaſures*, either of them ſignifying the other, and both of them thoſe things that in the world are accounted good, and ſo are laid up and kept by the men of the world. 3. 'Tis added, יִשְׂבְּעוּ בָנִים *they have plenty of children*, ſo שָׂבַע ſignifies to abound with any thing: not as the Chaldee and Syriack and Arabick are rendred, *their children are filled*; but as in the Hebrew, ſo in the Chaldee, יִסְבְּעוּן בְּנִין *they abound in children*, ἐχορτάσθησαν υἱῶν, they *are filled with children*, (*ſaturati ſunt filiis*, ſaith the Latine) which it ſeems was antiently miſwritten υἱέων ſwines-fleſh, and ſo followed by the Arabick tranſlation, and by the Roman Pſalter, and ſo found in *Arnobius* and others of the antients from that miſtake of the *amanuenſis*. What follows of their leaving the reſidue or remainder (ſo יִתְרָם ſignifies) *of their ſubſtance to their babes*, is but a farther expreſſion of their abundance; having ſuch plenty for themſelves, that they have much to ſpare, which yet they diſpenſe not in any part to thoſe that want, but reſerve it all for their poſterity: and ſo this is another part of the *character* of the worldly great and rich man; *Lazarus* at his

his door, might not have ſo much as the crums that fall *from this rich mans table.*

o. בְּצִדְקָ

V. 15. *Righteouſneſs*] בְּצִדְקָ ſeems beſt to be rendred here, *by* or *through righteouſneſs, per juſtitiam* ſaith *Caſtellio*, as by the condition, on which he may expect the return of Gods mercy here, or the *eternal viſion* of him hereafter; which, ſaith the Apoſtle, no man ſhall attain to without *peace and holineſs*, parts of this *juſtice* or *righteouſneſs*. As for בְּהָקִיץ תְּמוּנָתֶךָ in the end of the verſe, it is diverſly rendred by the antient interpreters. For תְּמוּנָה the Syriack ſeems to have read אֱמוּנָה and ſo read ܗܝܡܢܘܬܟ *thy faith*: but the LXXII. read δόξαν σου, and ſo the Latine and Arabick, *thy glory*, and the Chaldee אֵיקַר *the glory of thy countenance*. But the difficulty is, to what בְּהָקִיץ *in evigilando, at the awaking*] ſhall belong. The Chaldee apply it to *David*; *when I ſhall awake, I ſhall be ſatisfied with the glory of thy countenance*, and ſo it hath truth, in reſpect of the reſurrection of the juſt, and that not unfitly oppoſed to the abundance of the worldly men v. 14. in *this life*. But all the other interpreters agree in applying it to תְּמוּנָתֶךָ *thy glory*: ἐν τῷ ὀφθῆναι τὴν δόξαν σου, *at the appearing of thy glory*, ſay the LXXII. *cum apparuerit gloria tua*, the Latine; (and ſo the Arabick and Æthiopick,) *when thy fidelity ſhall awake*, ſaith the Syriack. And ſo moſt probably it is to be underſtood; by [*Gods glory awaking*] ſignifying his glorious & powerful interpoſition to his preſent reſcue from his enemies hands, and not defering to relieve and avenge him till the reſurrection. And thus the learned *Caſtellio* took it; *tum ſatiandus, cum tua experrecta fuerit imago, I ſhall be ſatisfied when thy likeneſs ſhall be awaked.*

תְּמוּנָה

בְּהָקִיץ

The Eighteenth Pſalme.

Paraphraſe.

The Eighteenth Pſalm was indited by David in commemoration of the many victories, and now quiet ſettlement in the Kingdome of Iſrael and Judah, which God had beſtowed on him by his powerful interpoſitions for him, in ſubduing the Philiſtims, Syrians, Moabites, and Ammonites, that roſe up againſt him, in quieting the rebellion of Abſalom, (ſoon after which it is recorded, 2 Sam. xxii.) but eſpecially in reſcuing him out of the malitious bloody hands of King Saul. This he compoſed, and committed to the prefect of his Muſick, to be ſung on ‖ ſolemn dayes, for the commemorating of theſe deliverances and victories. And theſe were the words of it.

TO the chief Muſitian, a Pſalm of *David*, the ſervant of the Lord, who ſpake unto the Lord the words of this ſong, in the day that the Lord delivered him from the hand of all his enemies, and from the hand of *Saul*; and he ſaid,

‖ *for all the days wherein God had delivered him* —— *Chald. Paraphr.*

O bleſſed Lord, I acknowledge thee to be the ſole author of all my deliverances and victories; and ſo by all obligations imaginable I ſtand ingaged, moſt paſſionately to love, and bleſs, and magnifie thee, to pay all the affections of my whole ſoul, a due tribute to thee: and this I do, and am firmly reſolved to do all my dayes.

1. *I will love thee, O Lord my ſtrength.*

2. *The Lord is my* || [a] *rock, and my fortreſs, and my deliverer, my God,* * *my ſtrength, in whom I will truſt, my buckler, and the horn of my ſalvation, and my high tower.*

|| *refuge.* * *my rock* צורי

To thee I have in all my diſtreſſes made my reſort, as to a place of perfect ſtrength, to a mighty champion to reſcue me, and thou haſt never failed to anſwer me in theſe addreſſes, O my God, thou haſt been a place of ſtrength and ſecurity unto me, and on that account I have alwayes had confidence, and chearful expectations of deliverance, whatſoever my dangers have been; thou haſt been my ſure ſafeguard, ſo that I have needed no other ſhield, my mighty deliverer (ſee note on Luk. 1. n.) and my moſt impregnable fort or caſtle. a.

3. *I will* * *call upon the Lord,* [b] *which is worthy to be praiſed, ſo ſhall I be ſaved from my enemies.*

* *praiſe and call upon the Lord, ſo*——

If I am diſtreſt, or aſſaulted by my adverſaries, I have then my ſure ſanctuary to reſort unto. To him I come with acknowledgments of his abundant mercies formerly received from him, the eſſays of his power and readineſs to relieve me, and withall the pawns and pledges of them for the future; and to my ſongs of praiſe, I adde my humbleſt requeſts and ſupplications for deliverance: and doing thus, I never fail of my returns from God, never miſs the deliverance that I ſtand in need of. b.

4. *The* † [c] *ſorrows of death compaſſed me, and the floods of ungodly men made me afraid.*

† *cords.*

5. *The* || *ſorrows of hell compaſſed me about, the ſnares of death prevented me.*

|| *cords.*

When whole armies of blood-thirſty enemies cloſed me on every ſide, ready as a torrent to overwhelm me, and were very terrible in that appearance, when their deſigns were even come to their deſired iſſue, and there was no viſible way of my eſcape or preſervation; c.

6. *In my diſtreſs I called upon the Lord, and cryed unto my God: he heard my voice out of his temple, and my cry came before him, even unto his ears.*

In theſe ſtreights immediately I made my addreſs to God, and moſt paſſionately poured out my requeſts before him: and he from Heaven, that place of his peculiar reſidence, (and therefore the ſanctuary whence all reſcues come, as the place to which all petitions are brought,) afforded me a ſpeedy audience, conſidered, and immediately granted my deſires.

7. *Then the earth ſhook and trembled; the foundations alſo of the hills moved and were ſhaken, becauſe he was wroth.*

8. *There went up a ſmoak out of his noſtrils, and fire out of his mouth devoured, coals were kindled by it.*

9. *He bowed the Heavens alſo and* [d] *came down; and darkneſs was under his feet.*

10. *And he rode upon a Cherub and did fly; yea, he did fly upon the wings of the* || *wind.*

|| *See* Pſal. civ. *note* c.

11. *He made darkneſs his ſecret place: his pavilion round about him were dark waters and thick clouds of the skies.*

12. *At the brightneſs that was before him his thick clouds paſt, hail-ſtones and coals of fire.*

13. *The Lord alſo thundred in the heavens, and the higheſt gave his voice, hail-ſtones and coals of fire.*

14. *Yea, he ſent out his arrows and ſcattered them, and he* [e] *ſhot out lightnings and diſcomfited them.*

15. *Then the chanels of waters were ſeen, and the foundations of the world were diſcovered; at thy rebuke, O Lord, at the blaſt of the breath of thy noſtrils.*

And then ſpeedily he expreſt his great diſpleaſure and wrath againſt my adverſaries: a moſt dreadful thing, the wrath of an All-powerful God, able to ſet all the world on trembling, and not ſo only, but even to ſet it on fire and conſume it, (ſee Exod. xx. 18. and Heb. xii. 29.) Then might you diſcern him interpoſing his hand for the diſcomfiting my enemies, as ſignally as if he had deſcended in a black thick cloud with a mighty wind, and appearance of Angels in ſhining garments, (as we read of his exhibiting himſelf Num. ix. 15. Mat. ix. 7. Heb. xii. 18.) with tempeſtuous ſhowers of hail and fire, (ſuch as Joſ. x. 11. Exod. xix. 23.) with thunders and lightning; all theſe on purpoſe (as with arrows and fiery darts) to annoy and purſue them: and finally, with the ſame notoriety of his preſence, as when the waters of the ſea were driven back by a ſtrong eaſt wind, and the deep turned into dry ground, Exod. xiv. 21, 22. to give the Iſraelites a ſafe paſſage out of their thraldome, and to drown the Egyptians. d. e.

16. He

And thus did he, as by a party ſent on purpoſe from Heaven, deliver and reſcue me from ‖ the multitude of my adverſaries.

16. *He ſent from above, he took me, he drew me out of many waters.*

‖ מעמים סגיאין *from many people, Chald.*

And this at a time when they wanted neither power nor will to deſtroy me, being much ſuperior to me in ſtrength, had not he thus ſeaſonably come to my reſcue.

17. *He delivered me from my ſtrong enemie, and from them which hated me, for they were too ſtrong for me.*

When my diſtreſs was greateſt, (ſee note on Pſalm xvii. k.) and all humane aids were obſtructed by them, then God, by his own ſpecial providence and interpoſition ſuſtained and ſupported me.

18. *They prevented me in the day of my calamity; but the Lord was my ſtay.*

He freed me from all my ſtreights, reſtored me to a proſperous condition: and this upon no other account, but only of his kindneſs and mercy to me.

19. *He brought me forth alſo into a large place: he delivered me, becauſe he delighted in me.*

Thus hath God vindicated my uprightneſs, and given me at laſt thoſe returns which were anſwerable to the juſtice of my cauſe:

f.

20. *The Lord rewarded me according to my righteouſneſs: according to the* f *cleanneſs of my hands hath he recompenſed me.*

As ſeeing that indeed I have not knowingly tranſgreſt any command of his, (ſave only in the matter of Uriah, for which he repented, and obtained pardon from God, 1 King. xv. 5.)

21. *For I have kept the wayes of the Lord, and have not wickedly departed from my God.*

But have obſerved his ſtatutes diligently, never refuſing to be ruled by any of them:

22. *For all his judgements were before me, and I did not put away his ſtatutes from me.*

And by ſo doing preſerved my innocence, and guarded me from commiſſion of any ſin. (This ſtill, according to Scripture ſtile, to be underſtood with exception of the matter of Uriah.)

g.

23. *I was alſo upright before him, and kept my ſelf from* g *mine iniquity.*

And accordingly hath God, out of his abundant mercy to me, accepted and rewarded my uprightneſs, and given teſtimony to the ſincerity thereof.

24. *Therefore hath the Lord recompenſed me according to my righteouſneſs, according to the cleanneſs of my hands in his ſight.*

For God is a moſt juſt impartial rewarder, ſees the heart, and accordingly recompenſes. To a merciful pious man he makes returns of mercy and pity; to the upright he will adminiſter juſtice, vindicate his cauſe from the oppreſſor and injurious. He that keeps himſelf pure from ſin, with him God will deal moſt ‖ faithfully; perform his promiſe to him exactly; never leave any degree of goodneſs in him unrewarded. And on the other ſide the rule holds as true, that thoſe that deal frowardly and ſtubbornly with God, ſhall be ſure to be oppoſed and puniſhed by him. (See note on Mat. ix. k.)

25. *With the merciful thou wilt ſhew thy ſelfe merciful; with an upright man thou wilt ſhew thy ſelf upright;*
26. *With the pure thou wilt ſhew thy ſelf pure; and with the froward thou wilt ſhew thy ſelf froward.*

‖ ברר *pure, ſignifies alſo juſt and faithful.*

For it is Gods conſtant method, to relieve the oppreſſed, and deſtroy (in his due time) the oppreſſor, be he never ſo confident.

27. *For thou wilt ſave the afflicted people, and wilt bring down high looks.*

And on this ground I have built my confidence, that how hopeleſs ſoever my preſent condition can at any time be, the powerful Lord of Heaven, and my gratious God, will reſcue me out of it,

28. *For thou wilt light my candle: the Lord my God will inlighten my darkneſs.*

29. For

29. *For by thee I have run through a troop; and by my God* h *have I* || *leaped over a wall.*

|| or, *taken a fort.*

By him I have been inabled to subdue and bring down the strongest forces. h.

†*Gods way* הָאֵל דַּרְכּוֹ

30. † *As for God, his way is perfect: the word of the Lord is tryed: he is a buckler to all that trust in him.*

He is most just and faithful, his promises without all deceit or possibility of failing: he will certeinly protect all those that rely and depend on him.

31. *For who is God, save the Lord? or who is a rock, save our God?*

This cannot be said of any other. The deities of the heathens are not able to yeeld them any defense, nor any, but the one God whom we adore.

32. *It is God that girdeth me with strength, and maketh my* i *way perfect.*

From him I have received all my strength, to him I acknowledge it wholly due, that I have been preserved in safety. i.

* *He fitteth, makes even—*

33. * *He* k *maketh my feet like hinds feet, and setteth me up upon my* l *high places.*

When I was pursued by Saul, he inabled me by swiftness of flight to escape to the wilderness and mountains, and so to secure my selfe. k. l.

34. *He teacheth my hands to warre, so that a bow of steel is* m *broken by my arme.*

At other times he gave me strength for battel, and inabled me to obtain most wonderfull victories, (by mine own hand on Goliah, on all other my enemies by my armies.) m.

†*care, or discipline.* || *or hast thou multiplyed to me.*

35. *Thou hast also given me the shield of thy salvation, and thy right hand hath holden me up, and thy* †n *gentleness* || *hath made me great.*

Constantly he hath protected me from all evil, in time of distresse supported me, and at last, by his continued multiplyed acts of providence, raised me to the greatest height. n.

36. *Thou hast inlarged my steps under me, that my feet did not slip.*

I am now by his mercy brought to a condition of safety, no enemies to distresse or streighten me, no dangers to apprehend:

37. *I have pursued my enemies, and overtaken them: neither did I turn again till they were consumed.*

38. *I have wounded them that they were not able to rise; they are fallen under my feet.*

Having put all my enemies to flight, pursued my victory, and finally subdued, and destroyed them,

39. *For thou hast girded me with strength unto the battell: thou hast subdued under me those that rose up against me.*

And all by that strength with which thou hast furnisht me: my victories are all thy gifts of mercy.

40. *Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.*

Tis thou that hast by thy wise and powerfull providence subjected them to me. (see Jos. x. 24.)

41. *They cryed, but there was none to save; even unto the Lord, but he answered them not.*

When thou wert thus their enemy, there was none to yeeld them any relief; the aid from heaven failed them, and no other would stand them in any stead.

42. *Then did I beat them as small as the dust before the winde: I did cast them out as the dirt in the streets.*

Being thus assisted by thee, I put to flight and destroyed all their forces.

And now I am landed in a calme harbour, after all the ſtormes that incompaſt me, not onely mine own kingdome being quieted, but the neighbouring heathens, Philiſtims, Moabites &c. added to my dominions,

43. *Thou haſt delivered me from the ſtrivings of the people, and thou haſt made me the head of the heathen: a people whom I have not known ſhall ſerve me.*

Some of them overcome & ſubdued by me, others through their dread of my power paying a feigned obedience to me;

o. 44. *As ſoon as they hear of me, they ſhall obey me: the ſtrangers* o *ſhall* ‖ *ſubmit themſelves unto me.*

‖ or, *lye*, or *yeeld feigned obedience to me.*

And theſe living in a languiſhing condition of fear and dread, keeping cloſe, not daring to appear abroad, for the terror that thy ſignal preſence with me hath brought upon them.

p. 45. *The ſtrangers ſhall* † *fade away, and* * *be* p *afraid out of their cloſe places.*

† *languiſh*, or, *conſume* יבלו

* *move fearfully out of their holes*, or *fenced places.*

Bleſſed and exalted be the name of the living Lord, which hath given me ſtrength, and reſcued me from all my diſtreſſes.

46. *The Lord liveth, and bleſſed be my rock: and let the God of my ſalvation be exalted.*

All this work of execution on mine enemies, and of ſubduing them under me, is to be attributed to him only.

47. *It is God that avengeth me, and* ‖ *ſubdueth the people under me.*

‖ *deſtroyeth*, or *breaketh to pieces*, וידבר

To him therefore I deſire to acknowledge both my reſcue, and my victory over all the forces that have been raiſed againſt me.

48. *He delivereth me from mine enemies, yea, thou lifteſt me up above thoſe that riſe up againſt me: thou haſt delivered me from the violent man.*

See 2 Chr. xxii. 10.

And for this will I laud and magnifie his holy name among all the people of the world. And this ſhall be the ſumme of my lauds.

49. *Therefore will I give thanks unto thee (O Lord) among the heathen, and ſing praiſes unto thy name.*

O thou which haſt wrought theſe wonderfull deliverances for him whom thou haſt ſet up on the throne, which haſt exalted me to this dignity, and ſince incompaſt me with thy ſignal favour and mercy, and wilt perpetuate the ſame to all my poſterity, that ſhall ſucceed me in the regal power, (if they continue to adhere faithfully to thee) and wilt at length ſhew forth thy power and mercy, in a moſt illuſtrious manner in the Meſſias, the ſon of David, whoſe Kingdome ſhall never have end; To thee be all honour and glory and praiſe to all eternity.

q. 50. *Great deliverance giveth he to his King, and ſheweth mercy to his anointed, to* David, *and to his ſeed* q *for evermore.*

Annotations on Pſalm XVIII.

a. סַלְעִי

V. 1. *Rock*] Though סֶלַע primarily ſignifie a *rock*, and ſo is uſed, and rendred πέτρα *rock* in moſt places; yet by Synecdoche it ſometimes ſignifies a *towre* or *fort*, 2 *King.* xiv 7. becauſe ſuch are commonly, for *ſecurity*, built on *rocks* or *hills*; and by Metaphore alſo any *refuge*, to which any whether man or beaſt is wont to reſort, becauſe (as *Pſal.* civ. 18. is affirmed) to *rocks* and *hills* they are wont to fly from approaching dangers. Thus *Pſalm* xlii. 10. סַלְעִי *my rock*] is by the Chaldee rendred רְחָצַנִי *my hope*, by the LXXII. ἀντιλήπτωρ *my helper*. So when *Iſa.* xxxi. 1. *Iſrael* is reproved for *going down to Ægypt for helpe*, as to a *refuge*, it is ſaid v. 9. סַלְעוֹ: we render, *his rock*, or *ſtrong hold*; it muſt be *his refuge* (or thoſe to whom he went down for *helpe*) *ſhall paſſe away*

away for fear. This therefore is the fitteſt rendring of the word in this place; the primitive notion of *rock* being after expreſt by עוּרִי which ſignifies that *exactly*, and the Synecdochical notion for a *fort* or *tower*, in the very next word מְצוּדָתִי *my tower*, or *fortreſſe*: and to that the Chaldee agree who render it תוּקְפִּי *my fortitude*, or *ſtrong hold* for *reſort*; the LXXII. στερέωμά μου *my firmament*, and ſo the Latine (as *Pſal.* xxx. 3. κραταίωμα *ſtrength.*) *Apollinarius* hath ἔρεισμα to the ſame ſenſe, the Syriack ܒܛܘܬܝ *my confidence*, or *my hope*. All which are meant to ſignifie the Metaphoricall, and not Originall notion of it.

b. מְהֻלָּל

V. 3. *Worthy to be praiſed*] מְהֻלָּל literally ſignifies *laudatum*, *praiſed*, and ſo it is rendred both by the *Interlinear*, and *Caſtellio*; but the meaning of it will be beſt reſolved on by the antient Interpreters, that have not followed the phraſe ſo literally. Αἰνῶν ἐπικαλέσομαι κύριον, ſay the LXXII. *prayſing I will call upon the Lord*; not reading מְהֻלָּל (as ſome ſuppoſe,) but thus chooſing to expreſſe the ſenſe: and ſo the Latine, *laudans invocabo*; the Chaldee בִּתְוּשְׁבַּחְתָּא אֲנָא מְצַלֵּי *in a ſong or hymne I poure out prayers*; *Apollinarius*, ὑμνείων σε λίταις *praiſing thee with prayers*, or joyning my *praiſes* and *requeſts*, my *doxologies* and *litanies* together. But the Arabick more expreſſely, *I will praiſe the Lord and call upon him*: and *R. Tanchum*, *I will call upon him, and ſeek him with celebration and praiſe.* And this, without queſtion, is the meaning of the Poetick phraſe, *I will call on him being praiſed*, i. e. *I will firſt praiſe, then call upon him*; *praiſe* him for his *paſt* mercies, and then *petition* for *freſh*: the uniting of theſe two being the condition, on which they may hope for deliverance from God. A like phraſe we have in Latine, *laudatum dimiſit, he diſmiſt him being praiſed*; i. e. *firſt praiſed* him, then ſent him away; and many the like.

c. חֶבְלֵי

V. 5. *Sorrows*] חֶבֶל ſignifies *two* things, a *cord*, and a *pang* of a womans *travaile*; and which it ſignifies, muſt be reſolved ſtill by the *context*. 1. Here, where 'tis joyned with *incompaſſing*, it is moſt fitly to be underſtood in the former ſenſe, becauſe *ropes* or *cords* are proper for that turne, as for *holding* and *keeping* in, when they are *incloſed*. And thus I conceive it moſt proper to be rendred in the next verſe, where it is joyned with *ſnares*, to which *cords* very well agree (ſee *Pſalm* cxl. 5. *The proud laid a ſnare for me, and cords*) but *pangs* of *travail* do not. The Chaldee indeed paraphraſe it in that other ſenſe of *pangs*, *diſtreſſe hath compaſt me as a woman in travail, which hath not ſtrength to bring forth, and is in danger to dye*; and the LXXII. read ὠδῖνες θανάτου *the pangs of death*: But it is uſual for them thus to doe, when the ſame Hebrew ſignifies two Greek words, to take one of them for the other; and accordingly 'tis from them taken by S. *Luke Acts* ii. 24. where yet the mention of *looſing*] and *being holden*] muſt needs reſtrein it to the *other* ſenſe of *cords* and not *pangs*, (ſee *Annot.* c. on *Act.* ii.) And thus the Interlinear reads *funes* here, and the learned *Caſtellio*, *Lora*, *Cords*. And in the next verſe the Chaldee reads the ſame word by מַשְׁרִיַּת *a troupe*, or an *army*; which may well be the meaning of the figurative expreſſion; for a *company* (which we call a band) of ſouldiers, much more an *army*, *incompaſſe* and *girt* in, as cords

doe: and the Syriack there expresly ܚܒܠ ܫܐܠ *the cords of ſcheol beſieged me*, and ſo the margin of our Engliſh; and therefore in all reaſon it muſt be ſo alſo in this verſe.

d. וַיֵּרַד

V. 9. *Come down*] This whole paſſage of 9. verſes from v. 7. to 15. is but a Poetical deſcription of Gods executing vengeance on *Davids enemies*. And as in the New Teſtament, Chriſts vengeance on his crucifiers (the Jews,) is frequently called the coming of Chriſt, and ſometimes *coming in clouds*, (ſee *Mat.* xxiv. note b. and 2 *Theſſ.* ii. note b. and 2 *Pet.* i. e.) and as *Pſal.* xcvi. 13. *Gods judgments* are expreſt by, *he cometh, he cometh*, and *Pſal.* xcvii. 5. by the *preſence of the Lord*, and many the like: ſo here we have the repreſentation of a *glorious* and *terrible coming* of *God*, *bowing the heavens*, and *coming*, *incloſed with a dark cloud*, v. 11. as being *inviſible*; *riding on a cherub*, or *Angel*, v. 10. (all Gods appearances being by Angels,) and this in a tempeſtuous manner, *haile*, *thunder*, and *lightning*, v. 12, 13, 14. and נֶחֱלֵי אֵשׁ (thrice repeated) *coals of fire*, thereby repreſenting the *bolt*, or *thunder-ſhaft*, which is with great *fitneſſe* thus expreſt *poetically*, as the *lightning* by *brightneſs*, the *congealed moiſture* of the *cloud* by *haile* (which in thoſe countries accompanied *thunder*, as *rain* does with us, *Exod.* ix. 23.) ſo that *miſſile* ſhot out of the *cloud* with ſo much *terror* both of *noiſe* and *ſplendor*, what is it but the *earthy ſulphureous* part, made up of the ſame *ingredients* as a *fiery cinder* among us, and all this to denote the *terribleneſſe* of it; and laſtly, after the manner of his *deſtroying of the Ægyptians*, by drying up the *channels* of the *Sea*, that *deep* whereon the *earth* is oft ſaid to be *founded*, and ſo *ingaging* them in it, and then bringing the *waters* upon them, to the *overwhelming* them all: and all this but preparatory to *Davids deliverance*, which follows v. 17.

e. וְרַבֵּב

V. 14. *Shott out*] The Hebrew רָבַב ſignifies to *multiply*, and to *ſhoot* or *dart*. In the latter ſenſe 'tis *Gen.* xlix. 23. *the archers grieved him*, וַיְרֻבּוּ *and ſhot at him*. And thus by the compariſon here made between *arrows* and *lightning*, we may conclude it to ſignifie. Yet the antient Interpreters generally render it in the former notion. The Chaldee read וּבְרִקִין סַגִיאִין *and many lightenings*, the LXXII. καὶ ἐξαπὰς ἐπλήθυνε *and he multiplyed lightnings*, and ſo the Syriack and Vulgar Latine, and Arabick, and Æthiopick from them; and ſo alſo the Interlinear, *multiplicavit*, and *Caſtellio*, *crebris fulgoribus*, *with frequent lightnings*: and onely our Engliſh ſeems to have pitched on the right rendring it, *caſt forth*, in the *old*, and *ſhot forth*, in the *new tranſlation*.

f. V. 20. *Cleanneſs*] What is here meant by the *cleanneſſe* of *Davids* hands, to which he here pretends, may to ſome ſeem *difficult*, eſpecially when ſo many other expreſſions are added to it; keeping *Gods wayes indefinitely*, *not wickedly departing from him*, v. 21. *having all Gods judgments before him*, *and not putting away his ſtatutes*, v. 22. *being upright before him*, and *keeping himſelfe from his iniquity*, v. 23. and again, *righteouſneſſe and cleanneſſe of hands in his eye-ſight*, v. 24. when yet if we conſider the ſeries of the hiſtory, this Pſalm 2 *Sam.* xxii. was indited after the commiſſion of thoſe great ſins, of Adultery with *Uriahs* wife, making him *drunk*, contriving his death, and theſe lived in a long ſpace, at leaſt a twelve moneth,

moneth, before *Nathan* came to him from God, and brought him to repentance; which as it was a conjunction of many known deliberate wilful ſins, and a long courſe and ſtay in them, ſo no doubt it could not be reconcileable with Gods favour, whilſt unrepented of, nor conſequently with that *uprightneſſe in Gods ſight*, which here is ſpoken of. With that indeed many ſins of *weakneſs* or *ſuddain ſurreption*, for which his heart preſently ſmites him, (ſuch as that of *numbring the people*) might be competible, as being but the ſpots of ſons, ſuch as God is favourably pleaſed to pardon in his ſons, and ſincere ſervants; but for theſe *waſting wilful ſins*, which have none of that excuſe of *weakneſſe* at the time of *Commiſſion*, nor that *inſtant ſmiting* of the *heart*, *humiliation* and *confeſſion*, and *change*, and *ſacrifice*, to allay the *poyſon* of them, but *accumulation* of more, one on the back of the other, and a *long continuance* in them, theſe are not of *that* ſort; they exclude from the favour of God, as long as they remain *unreformed*. For the anſwering of this therefore, it muſt be *remembred*, 1. that *Repentance*, when *ſincere*, reſtores to the *favour* of *God*: and *David was* now in *that* ſtate, at, and long before the *time* of inditing that *Pſalm*, ſuppoſing it to be compoſed by him after the *quieting* of *Abſaloms* rebellion, as the *ſeries* of the *ſtory* ſets it, 2 *Sam.* xxii. and then be his *ſins* as *red* as *ſcarlet*, *God hath made them as white as ſnow*, *Gods pardon* and *acceptance* ſets him right again; and that may be his ground of *confidence*, in thus mentioning the *cleanneſſe* of his *hands*, *viz.* ſuch as now was reſtored to him by repentance. 2. As *general affirmations* have frequently ſome one or perhaps more *exceptions*, which yet *comparatively*, and in *balance* with the *contrary*, are not *conſidered*; ſo his profeſſion of *Univerſal uprightneſſe* here, is to be interpreted with this *exception* of that matter of *Uriah*, according to that ſtyle of *Scripture*, which ſaith of him, *that he did that which was right in the eyes of the Lord, and turned not aſide from any thing that he commanded him all the dayes of his life, ſave onely in the matter of* Uriah *the Hittite*; which though it were very *foule*, yet was not fit to *prejudice* the *univerſal uprightneſſe* of all the reſt of his life, and ſo is not named here in the *Pſalm*, but muſt, as an *implicite exception*, be, from that paſſage in the *Kings*, fetcht, to give the true *importance* of theſe *phraſes*, which in ſound pretend to *Univerſal Uprightneſſe* and *ſincerity*, but muſt be taken with this *allowance*, *except*, or *ſave only in that one matter*.

V. 23. *Iniquity*] For מֵעֲוֹנִי *from mine iniquity*] which the LXXII. and Latine and Arabick and Æthiopick follow, the Chaldee ſeems to have read מֵעֲוֹנַי *from iniquities*, in the *plural*, for ſo they read מֵחוֹבִין *from debts* or *faults*, and ſo the Syriack alſo. But the Vulgar reading need not be parted with, being in ſenſe the ſame, *I kept my ſelfe from mine iniquity*, i. e. from *my falling into any ſuch*. g. מֵעֲוֹנִי

V. 29. *Leaped*] In this 29. v. where the Hebrew read אָרֵץ גְּדוּד *I will run through a troop*, the Chaldee have אֶסְנֵי מַשְׁרְיָן *I will multiply armies*, but the LXXII. ῥυσθήσομαι ἀπὸ πειρατηρίου, *I ſhall be delivered from temptation*; both no doubt by way of Paraphraſe, not literal rendring. In the end of the verſe, the word שׁוּר from שׁוּר *to look*, ſignifies both a *wall*, from whence to *look*, and obſerve the approach of enemies, h. אָרֵץ גְּדוּד שׁוּר

mies, and alſo a *watch-tower* or *fort*, from the ſame ground. Thus *wall* among us, being lightly deduced from *vallum*, ſignifies alſo a *fort*, *Colwal*, the *fort* on the *hill*; becauſe generally when *walls* are thus built in *war*, there are ſome ſuch *forts* erected on them. To this is joyned אַדְלֵנ from דָּלַנ to *leap* or *leap over*. If we take שׂוּר in the notion of a *wall*, then 'tis rightly rendred, *I will leap over a wall*: but if in the notion of a *fort*, then 'tis to ſeize on it with force and ſuddenneſs, as if one leapt into it, and ſo will be beſt rendred to *take ti*. Thus the Chaldee אֶכְבּוֹשׁ קִרְוִין תַּקִּיפִין *I will ſubdue fortified towers*. אַדְלֵנ

i. V. 32. *Perfect*] That תְּמִים ſignifies *intire* or *abſolute*, *compleat* or *perfect*, there is no queſtion. Being applied to a way, 'tis generally thought to ſignifie *uprightneſs* of manners. But the context here will not permit it to be taken in that ſenſe, being joyn'd with ſtrength for the battel. As then ſin is the blemiſh of manners, and the grace to eſchew that, is fitly yet figuratively ſaid to make the *manners perfect*, or ἄμωμος *immaculate* (as the LXXII. and Latine and Syriack here read;) ſo Gods power and providence, that delivers from dangers, which are as contrary to the health and ſafety of the body, as ſins are to the ſafety and health of the mind, may as fitly be ſaid to make the *way perfect*, or *intire*, i. e. *ſafe*; and to that the context confines it in this place. תְּמִים

k. V. 33. *Maketh my feet*] The word מְשַׁוֶּה here from שׁוּה ſignifies [*he makes my feet alike*,] neither of them ſhorter then his fellow, (that which the Greeks expreſs by ἀρτίπους,) from whence proceed *fleetneſs* or *nimbleneſs*, which therefore the Hebrews ſignifie by this phraſe; as on the contrary a *lame man* is by them ſtiled צוֹלֵעַ one whoſe legs or feet are not equal, and correſpondent one to the other. And this the LXXII. ſeem to have conſidered, when they render it ὁ καταρτιζόμενος πόδας μου, *he that made my feet whole*, and *compleat* as they ſhould be, (ſee note on 2 *Cor.* XIII. c.) juſt in the notion of ἀρτίπους forementioned, as that is ἀρτίους πόδας ἔχων, *one whoſe feet are whole* and entire, in oppoſition to any kind of *lameneſs*. The Latine alſo, that read *perfecit pedes meos*, hath perfected my *feet*, and other interpreters that follow the LXXII. muſt be underſtood in this notion. And the Chaldee having retained the Hebrew שְׁוֵה have added *agile*, or *nimble*, to it, by way of paraphraſe, דְּמְשַׁוֵי רַגְלַי קַלִּילִין which I ſuppoſe is moſt fully rendred, by *evening* or *fitting my feet he makes them nimble*, or *he fits my feet, nimble as an hinds feet*; and not as the Latine renders it, *qui ponit pedes meos agiles*, which puts or ſets my feet *nimble*: for though it be true, that שָׁוָה in *Piel* is by the Chaldee uſed for *ſet*, yet in this place, where the Hebrew uſe that word, and the Chaldee take it from them, it is not probable they ſhould uſe it in a ſenſe wherein the Hebrew did not uſe it. But however that be with the Chaldee, the Hebrew is ſure thus to be rendred, and ſo is by the *interlinear*, *adæquans*, *making even*. מְשַׁוֶּה

l. V. 33. *High places*] What בָּמוֹתַי *high places*] ſignifies here, may perhaps be queſtion'd. The word ſignifies any *high places*, and ſo is oft taken for *altars* erected there, which from thence are Βωμοὶ in the Greek. Beſides, it may be thought to ſignifie the *Royal throne*, to which *David* was now exalted, and ſo conſtituted בָּמוֹתַי

by

by God. But the ſwiftneſs of the *Hind*, that is here joyned with it, doth rather confine it to the moſt vulgar acception, for the tops of hills, whither both men, and beaſts, and birds are wont to fly, for the avoiding any *imminent danger*; and to ſuch *David* was forced to fly from *Saul*, and by that means was then preſerved.

m. נְחַתַּת

V. 34. *Broken*] from חָתַת *contritus eſt, to be broken in pieces*, is נְחַתַּת here, is *broken*. For it the LXXII. (and from them the Latine and Æthiopick) ſeem to have read, נָתַתָּה *thou haſt given*; for according to that, they render it, ἔθου τόξον χαλκοῦν ——*thou haſt ſet* or *made my arms a brazen bow*; and the *Chaldee* to the ſame ſenſe, *thou haſt ſtrengthened my arms as a ſteel bow*, and ſo the Syriack and Arabick: unleſs we may rather reſolve, that reading as we now do, they thought thus to paraphraſe, rather than literally to render the place; and then it will be very proper thus to expreſs the great militarie ſtrength that God had beſtowed on *David*.

n. עֲנְוָתְךָ

V. 35. *Gentleneſs*] From עָנָה *afflixit, humiliavit, depreſſit, afflicting, humbling, depreſſing*, comes the noun עֲנָוָה which properly notes *affliction, humiliation, poverty*; and thus moſt of the antient interpreters render it here. The Chaldee indeed render it בְּמֵימְרָךְ *by thy word*, from another notion of עָנָה frequent with the Chaldee, for ſpeaking. But the Syriack read ܬܘܕܝܬܟ (from ידה *erudivit*, and *caſtigavit*) *thy teaching* or thy correction; and the LXXII. rendering תַּרְבֵּנִי which is joyned with it, two wayes, 1. ἀνώρθωσε *hath rectified me*, and 2. διδάξει *ſhall teach me*, (in the notion of רָבַב, from whence their teachers or maſters were called *Rabbines*) they have to each of thoſe verbs prefixt παιδεία *diſcipline*, by that rendring עֲנָוָה, and probably noting affliction or chaſtiſement by it. And thus it is appliable to *David*, who was afflicted, and chaſtiſed, and oppreſt, and kept down for a while; but this in the way to his exaltation, in that notion of תַּרְבֵּנִי for *increaſe* or making great, in which the Chaldee interpret it אַסְגֵּיתַנִי *thou haſt increaſed me*. But there is another notion of the noun עָנָה for *care*, but lightly varied from *diſcipline* (by which the LXXII. and Syriack render it,) and ſo *R. Tanchum* here, *thy care*, or *thy providence*: ſo ענאיה in Arabick ſignifies, and ſo *Abu Walid* underſtands it, and *Kimchi* in *radic.* The *Jewiſh-Arab* reads *thy anſwering me*, from עָנָה *reſpondit*. As for the תַּרְבֵּנִי *haſt made me great*] R. *Tanchum* renders it, *thou haſt multiplied unto me*, rendring עֲנָוָתְךָ in the accuſative caſe, *thy care thou haſt multiplied unto me*: and that may be pitcht on as the cleareſt rendring.

o. יְכַחֲשׁוּ

V. 44. *Submit*] That כָּחַשׁ in *Piel*, as here it lyes, ſignifies to *ly*, or *ſpeak falſely*, there is no queſtion. And ſo the Chaldee render it, יְכַדְּבוּן &c. *they ſhall lie in my preſence*; the LXXII. ἐψεύσαντό μοι *they lyed unto me*; and ſo the Latine, and Æthiopick, and Arabick. Only the Syriack with ſome difference, ܢܬܟܚܫܘܢ *they ſhall ſubmit themſelves to me*: but this I ſuppoſe not meant by them in oppoſition to the former ſenſe, but in this ſubordination to it; *they ſhall feign* themſelves to have been obedient to me, ſhall fear me when they ſee my power, and themſelves unable to reſiſt it, and thereupon flatter, and pretend they have never oppoſed me.

And

And that is the full meaning of the place, which sets out *Davids power* so great, that all that were near to see it, *dissembled* their *hostility*, made fair with him, which is in effect a subjecting themselves to him, as long as this his *power* continued; a forced, and so *hypocritical subjection*, from *awe* to his *greatness*, not from *love* or *unfeigned obedience* to him. So *Abu Walid*, who puts among the notions of כחש that of submitting ones self, and for that instances in this place, derives it (as the other of being *lean*) from the first of *lying* and *denying*, viz. *submitting feignedly*, for want of strength to *resist*. And to that well accords the *conjugation Hithpael* 2 *Sam.* xxii. 45. and *Abu Walid* thinks יִכָּחֲשׁוּ which occurs in the same sense, *Deut.* xxxiii. 29. ought to be reckoned as of that *conjugation*, the ת being recompensed by *Dagesh* in כ: And though here it be in the plain form of *Piel*, yet the *Psalm* being but one here, and 2 *Sam.* xxii. the same must be resolved of both places.

p. V. 45. *Afraid*] In this place the Hebrew *Copies* of the *Psalms* differ from the reading ii. *Sam.* xxii. 46. One lesser variation there was in v. 44. (See note o.) and in this next verse, a second; whether made by *David* himself, or by *Esdras* that collected them into a *volume*, or by any *Scribe* that wrote it out, must be uncertain; as also which is the *Original* reading, that in ii. *Sam.* or this here. There it is יַחְגְּרוּ from חָגַר *ligavit*, and *claudicavit*: and so 'tis rendred, by the LXXII. σφαλῆσιν, *they shall stumble*, there, and ἐχώλανεν here, *they were lamed*; by the Latine, *contrahentur*, *they shall be contracted*, there, and *claudicaverunt* here, they were *lame*, as if it were from חָגַר *claudicavit* in both places. Here 'tis by transposition of a *letter* וַיַּחְרְגוּ from חָרַג *commotus est*, *trepidavit*, being moved, or trembling. In this sense the Chaldee seems to have read it, and render it here וְיִשְׁתַּלְטְלוּן *and shall go* or *remove*, and there יְזוֹעוּן *shall be moved*; both evidently from חָרַג *was moved*. In this variety what shall be resolved, might be uncertain, were it not for one direction, which we have from *Mich.* vii. 17. There we read יִרְגְּזוּ *shall move*, which the *Chaldee* render by the same word, whereby they render this, ii. *Sam.* xxii. יְזוֹעוּן *shall be moved*. Now as there and here, the *adjunct* is the same, מִמִּסְגְּרוֹתֵיהֶם *from their holes* or *close* or *fenced places* (from סָגַר *occlusit to shut up*) rendred here by the LXXII. τρίβων *paths*, but there more properly συγκλεισμῷ *claustrum*, *close place*; so in all reason the sense must be the same. There in *Michah*, 'tis spoken of *worms* or *creeping things*, which *move out of their holes*, and *are afraid*, i. e. move in great fear, when they come out of their holes (and so חָרַג, the word used here, oft signifies in Arabick to *go out*, as *Psa.* xix. 4. *Mat.* ii. 6.) and so here being spoken of the *Heathen people*, which stood in such *awe* of *David*, the conqueror, it signifies, that for fear they ran as into *holes* and *Caverns*, whether *castles*, or other places of security, and now they moved out of them, as *worms* out of their *holes*, extreamly fearful, (before he assaults, when they do but hear of him, v. 44.) to fall into the hands of this *powerful Prince*. And this *trembling motion* of theirs is expreſt most fitly by חָרַג, that signifies both to be moved, and to tremble; or (more fully) to *move fearfully*, or *sollicitously*; and is well enough expreſt also by חָגַר *going lame*,

יַחְרְגוּ

סְגַר

יחגרו

lame, which is uſed ii. *Sam.* xxii. and rendred to that ſenſe by the LXXii. and Syriack, and Latine, and Arabick, and Æthiopick, in this place, and moreover in the Arabick dialect hath the notion of fearful, as in *Alkamus* the *great Arabick Lexicon* appears. And ſo the antient *Jews*, as they doubt which to prefer, יְחָרְנוּ or יְחָנְרוּ ſo they reſolve one to be the ſame with the other, only by tranſpoſition of letters; and accordingly the Hebrew Arabick *gloſſary* renders חנר by פוץ to *fear*. And ſo this may remove that difficulty.

g. V. 50. *For evermore*] That this laſt paſſage of the *Pſalm*, which is *Prophetical*, and extended beyond the perſon of *David*, *to his ſeed for evermore*, is to be applied to the *Meſſias*, may be confirmed from ſeveral paſſages of the *Chaldee Paraphraſe* on this *Pſalm*, eſpecially on v. 29. and 32. On the 29. v. they have theſe words; *Becauſe thou ſhalt inlighten the lamp of Iſrael, which is put out in the Captivity, for thou art the author of the light of Iſrael: The Lord my God ſhall lead me out of darkneſs into light, ſhall make me ſee the conſolation of the age which ſhall come to the juſt.* And on v. 32. *Becauſe for the miracle and redemption which thou ſhalt ſhew* לְמְשִׁיחָךְ *to thy Chriſt, and to the reliques of the people which ſhal remain; all the people, nations and languages ſhall give praiſes to thee, &c.* And v. 49. *thou ſhalt reſcue me from Gog* ——by whom the *Jews* are wont to deſcribe *Antichriſt*.

The Nineteenth Pſalm.

Paraphraſe.

To the || chief Muſitian, a Pſalm of *David*.

|| *Prefect of his Muſick.*

The Nineteenth Pſalm is chiefly ſpent in giving glory to God for all his works of power and excellence, eſpecially in giving ſo admirable a rule of life to men, and affording mercy for all but preſumptuous ſins. It was compoſed by David, and committed to the Prefect of his Muſick.

1. *The Heavens declare the glory of God, and the* a *firmament ſheweth his handy-work.*

a The fabrick and motion and influences of the Heavens do demonſtrate to any man, that conſiders them diligently, how great, and powerful, and wiſe, and gratious that God is, who formed them in this manner; and the firmneſs and cloſeneſs of all thoſe vaſt orbs, which are of ſo fine and ſubtile a nature, and yet are compacted into a moſt perfect ſolidity, together with the aire, and the many meteors, thunder, lightning, &c. therein, are an evidence of his many glorious attributes who thus created them.

2. *Day unto day uttereth ſpeech, and night unto night ſheweth knowledge.*

The viciſſitude of dayes and nights cauſed by the conſtant certain motions of thoſe heavenly bodies, do continually preach, and inſtruct men in the glories of the creator of heaven and earth.

|| *They have not ſpeech nor words, their voice is not heard.*

3. b || *There is no ſpeech nor language, where their voice is not heard.*

b They are not furniſht with language, or words, or an articulate intelligible voice, as we men are;

4. *Their*

Yet have they wayes to expreſſe themſelves, to make known to all the men in the world, Gentiles as well as Jews, the wonderfull power and goodneſs, and providence of God. In the midſt of them, in an eminent and principal place, is aſſigned a royall manſion for the ſun, in which he moves conſtantly, and by his motion inlivens and rejoyceth all that ſee him. Whereſoever he comes, he hath the day-ſtarre, and a ſtreaming of light, going before him, as the torch-bearers before a bride-groom, when he comes out of his Bride-chamber; and in his circuit he viſits all the corners of the earth, and drives on alacriouſly, like a mighty invincible champion in a perpetual courſe or race. He begins in one extreme point of the heavens, and marcheth on through every part, till he comes back to the very ſame point again; and ſo in ſome part of his courſe or other, takes in every climate of this lower world of ours: there is no corner, which doth not partake of the light and warmth he brings with him. (And in all this is there a farther myſtical repreſentation of the Goſpel of Chriſt, that Sun of righteouſneſſe, with his Baptiſt before him, to light him into the world; whither when he is come, he ſends out his Apoſtles to preach the Goſpel to all the dark heathen corners over all the earth, and by ſo doing, diffuſeth his light and warmth, the knowledge of his will, and ſtrength, and grace (in ſome meaſure) to performe it, and withall pardon, and refreſhment to all that doe not love darkneſſe more than light, and ſo wilfully refuſe to be inlightned by him.)

d. 4. *Their line is gone out through all the earth, and their words to the end of the world. In them hath* [c] *he ſet a tabernacle* [d] *for the ſun;*

5. *Which is as a bridegroom coming out of his chamber, and rejoyceth as a ſtrong man to run a race.*

6. *His going forth is from the end of heaven, and his circuit unto the ends of it; and there is nothing hid from the heat of it.*

And as Gods glories are viſible in the creation, and wiſe and gracious diſpoſal of the heavens, &c. ſo above all, in his giving us ſuch a guide and director of life, as is the law, and revelation of his will unto us. A law made up of ſuch excellent præcepts, that it moſt eminently conduceth to the ſatisfying and refreſhing, the making all men happy, that obey it. It preſcribes us an univerſal adherence and dependence on God; and ſo is proper to repair and refreſh our hungry ſouls, which being fallen off from God by ſin into a moſt doleſull ſtate, have no other means of recovery or refection, but this manna from heaven, this ſpiritual food of ours. 2. It is conſtant, and in every part agreeable to it ſelfe, and conſequently is a means to ſettle and eſtabliſh, and confirme him that is moſt unſteady and ſeducible, and carried away with every deceit of ſin.

7. *The law of the Lord is* ‖ *perfect, converting the ſoule: the teſtimony of the Lord is ſure, making wiſe the* † *ſimple.*

‖ reſtoring, ſee note c. † or, ſeducible פתי

e. As for the particular precepts and commandments thereof, they are made up of perfect juſtice and equity, ſo agreeable to our own reaſon, and the ſouls with which we are created, that the performance of them is matter of the greateſt preſent delight and joy to a rational man. Gods commands are our ſpiritual food; and the obeying them is refection and nouriſhment to the ſoule, the original of all ſpiritual ſtrength and vigor to it.

8. *The ſtatutes of the Lord are right, rejoycing the heart: the commandment of the Lord is* ‖ [e] *pure, inlightening the eyes.*

‖ or, food.

The dread of offending God keeps the man from all impure mixtures, ſuffers not any worldly or carnal aime to have admiſſion with him; and this, and nothing but this, will hold out in time of temptation, and conſequently yeeld him a reward from God in another world. As for the things wherein our obedience is expected by God, they are in themſelves moſt juſt and equitable, fitteſt to be done by us, (if they were not commanded, nor ſhould ever be rewarded in us) and ſo are acknowledged by all wiſe men, and cannot chooſe but be diſcerned by us to be ſo, if we ſeriouſly weigh them and practice them.

9. *The fear of the Lord is clean, indureing for ever: the judgments of the Lord are* * *true, and righteous altogether.*

* truth אמת

10. *More*

10. *More to be deſired are they than gold, yea, than much* f *fine gold; ſweeter alſo then honey and the* ‖ *honey-combe.*

f. And indeed when we come to make that triall of them, to know their true value by practice and experiences (and not to judge them by thoſe appearances and colours that the world hath of them, and ſuch as conſider them at a diſtance, and ſo think them rugged and melancholie) we ſhall finde them much more priſeable than the greateſt wealth in the world, (all that amaſſt together cannot yeeld us any true contentment or ſatisfaction) much more delicious and pleaſurable than the richeſt and choiſeſt ſenſualities that are moſt eagerly purſued, and guſtfully injoyed by us.

‖ *dropping of the combes* נפת צופים

11. *Moreover by them* † *is thy ſervant* g *warned, and in keeping of them there is great reward.*

† *doth thy ſervant ſhine.*

g. All the ſplendor and greatneſſe, and flouriſhing condition that I injoy at this time, or ever expect in this or in another world, I hold only by this tenure, as long as I keep my ſelfe cloſe to the commands of God. For thus hath God pleaſed in his infinite goodneſſe to deale with us; he gives us moſt excellent precepts, commanding us to doe thoſe things which are of all others moſt agreeable to our natures, and ſo moſt valuable and pleaſurable to us, v. 10. and then upon our obedience to this moſt gracious yoke, heaps all the richeſt rewards upon us, Godlineſſe having, beſides its own ſweetneſſe, the promiſes of this life, and of that which is to come.

12. *Who can underſtand his errors? cleanſe thou me from ſecret faults.*

But, alas, how imperfect hath my obedience been? How many times have I tranſgreſt theſe holy commands of thine? Many, many times; which I am not now able to enumerate; many, which I did not obſerve at the time, ſins of ignorance and frailty no man is able to number, and particularly to confeſſe to thee: O be thou pleaſed to ſeal to my ſoule thy free pardon and forgivenceſſe for all theſe.

13. *Keep back thy ſervant alſo from* h *preſumptuous ſins, let them not have dominion over me: then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion.*

h. As for any known deliberate ſins, which have not that alleviation of ignorance or weakneſſe, but are committed againſt expreſſe knowledge of my duty, after mature conſideration of it, Lord, be thou pleaſed to arme me by thy ſpeciall aſsiſtance of grace, that I never fall into any one ſuch commiſſion. Let not any temptation thus get power over my will, when my conſcience tells me I ought not to yeeld, whatſoever the profit or pleaſure be, that thus comes in competition with known duty. If it doe, then am I a ſervant and ſlave of ſin, and ſo no longer the ſervant of God. But if by the power of thy grace thou ſhalt uphold me from falling into any ſuch preſumptuous ſins, then ſhall I not faile to be acquitted by thee; and being free from all hainous guilts, I ſhall, through thy mercy, promiſed in thy covenant of grace, be ſure to be abſolved, and juſtified from all the other innumerable frailties, v. 12. that I have been guilty of.

14. i * *Let the words of my mouth and meditations of my heart be acceptable in thy ſight, O Lord my ſtrength and my Redeemer.*

* *The words of my mouth and the meditations of my heart ſhall be accepted in thy ſight, or an acceptable ſacrifice.*

i. And then all my prayers and praiſes, being thus poured out of a pure, ſincere heart, and ſo likewiſe all the performances and deſignes of my life, ſhall be as a ſacrifice well-pleaſing and acceptable to thee, whoſe grace it is by which I have been preſerved, and whoſe abundant mercy by which I have been reſcued from all evill.

Annotations

Annotations on Pſalm XIX.

a. רָקִיעַ

V. 1. *Firmament*] Of the word רָקִיעַ which is by the LXXII. rendred στερέωμα *firmament*, that it is deduced from רָקַע, which the Syriac *Lu.* vi. 38. ſet for πιέζειν *to preſſe very cloſe*, and is uſed in that ſenſe, *Ezek.* vi. 11. and xxv. 6. and there by us rendred *to ſtamp*, i. e. *to ſtrike* and *preſſe together*, and that ſo as *plates* of *gold* &c. are, by *beating* and *preſſing*, *expanded* to a great *breadth*, and that in this reſpect it is by an antient Greek Interpreter (mentioned by * S. *Chryſoſtome*) rendered πιλεῖν, which in ‖ *Ariſtotle* ſignifies μόνιμον πίεσιν *a firme durable compreſſion*, and that this is the ground of the LXXII. there rendring it στερέωμα *firmament*, and others *expanſum*, ſee the moſt learned *Nicholas Fuller Miſcel.* l. 1. c. 6. Now as under this title the *heaven* is conteined, *Gen.* 1. as appears undeniable by the *Sun* and *Moones* being created in it, v. 14. ſo 'tis as certain, that the *aire* is ſignified by it alſo, by the uſe that is aſſigned it, to *divide the waters from the waters*, i. e. the *Sea* here *below* from the *rain* that is in the *Clouds*. Accordingly, as *Joſephus*, in his *deſcription* of the *creation*, *Antiq.* l. 1. c. 2. ſaith of *heaven*, ὑετῶδη ποιήσαντα, *that God made it to have raine in it*, to benefit the earth by the *dew* thereof; ſo *Sibylla* ſpeaking of the *aire*, ſaith that *God mixed vapors, and rainy or dewy*, i. e. *watery clouds* with it, —ἀέρι μίξεν ὑγρὰς καὶ νέφεα δροσόεντα. Thus when the *raine* fell that *drowned the earth*, *Gen.* vii. the *windows of heaven* are ſaid to *be opened*, v. 11. and therefore it is ſo frequently called *rain from heaven*, according to that of *Plinie*, *Nat. Hiſt.* l. xxxi. *Scandunt aquæ in ſublime, & cœlum quoque ſibi vendicant, The waters climbe on high, and challenge the heaven alſo for their ſeat*; and again, *Quid eſſe mirabilius poteſt aquis in cœlo ſtantibus? What can be more wonderfull than waters ſtanding in heaven?* And thus in *Scripture*-ſtyle οἱ οὐρανοὶ, *the heavens*, contein all thoſe *ſuperior orbes* together with the *regions* of the *aire*. So ſaith the *Author* of the *Queſtions* and *Anſwers* under *Juſtins* name: οὐρανὸς διδεν ἡ θεία γραφὴ καλεῖν, ἢ τὸς καθ' ὑσίαν, ὡς τὸν πρῶτον οὐρανὸν, καὶ τὸ στερέωμα, ἢ τὰ ὑπὸ τὸν ἀέρα καταγήματα, *the Scripture calls heavens either thoſe that are ſo indeed, the firſt heaven and the firmament, or the regions of the aire* (ſee *note* on *Eph.* vi. a.) *even the loweſt of thoſe where the birds fly, which accordingly are called the foules of heaven.* And ſo all this is fitly compriſed under the word רָקִיעַ; but here (where the heavens are named before) the aery regions peculiarly; the Hebrews having no other word for the *aire*, but either this, or שָׁמַיִם *heavens*, (which alſo is generally derived from שָׁם and מַיִם, becauſe *waters* are *there*.] The word which now adaies they uſe for the *aire* אֲוִיר, being clearly taken from the Greek; when yet it cannot be *queſtioned*, but the *ſacred* writers had ſome word by which they called it, *viz.* this of רָקִיעַ, which accordingly the *Chaldee* here render אֲוִיר *aire*.

* *in Pſal.* cxxxvi.
‖ *Meteor.* l. iv. c. 9.

Απκ. ξγ'.

b. בְּלִי

V. 3. *There is no ſpeech*] The underſtanding of this *verſe* ſeems to depend on the notion of בְּלִי. That commonly ſignifies *not*, and is perfectly all one with בַּל, only with

with the addition of ו. Now both of theſe being oft uſed for all ſort of excluſive particles, *without*, *beſides*, *unleſs*, hence it is that the learned *Grotius* renders it in this place *ſine*, *without*, i. e. without the voice or words, precedent. If this liberty may be taken, I may then propoſe another notion of בְּלִי lightly deduced from theſe. For of בַּל the *lexicographers* tell us, that in Arabick it ſignifies *ſed*, *but*. And the Arabick being but a dialect of the Hebrew, we may thence conclude, that thus it antiently ſignified among the Hebrews: and if that may be admitted, then the whole verſe will be thus clearly rendred, אֵין אֹמֶר *non ſermo*, *not ſpeech*, i. e. *they* (the heavens and firmament) *have no ſpeech*, וְאֵין דְּבָרִים *nor words*, בְּלִי *but*, or *notwithſtanding*, נִשְׁמָע קוֹלָם *their voice* is, or, hath been heard; i. e. either, as קוֹל *voice* frequently ſignifies *thunder*, their thunder is heard, or elſe more generally, they have wayes to *proclaim*, or make *known* the attributes of God, though they are not able to *ſpeak*. Beſides this way of interpreting the verſe, by this notion of בְּלִי for [*but*] or [*yet*] or [*notwithſtanding*] another offers it ſelf, by rendring it *non*, *not*, as it, without queſtion, and moſt *vulgarly*, ſignifies. Thus, *they have neither ſpeech*, *nor words*, *their voice* בְּלִי נִשְׁמָע *is not*, or *hath not been heard*; *yet* קָוָּם *their line* we render it, *is gone out into all the earth*, מִלֵּיהֶם *their words to the end of the world*. Which if it be accepted, we muſt then ſuppoſe a difference to be made by the *Pſalmiſt* betwixt אֹמֶר and דְּבָרִים and קוֹל which the *Heavens* are ſaid to want, and קָוָּם and מִלֵּיהֶם which they are ſaid to have. The three former are ſuch as belong to men peculiarly, rendred by the LXXII. λαλιαὶ and λόγοι and φωναὶ, *talk*, and *words*, and *voices*: and though the laſt be ordinarily uſed for *thunder*, yet taking it, by analogy with the other two, for an *humane voice*, it may truly be ſaid, that the *heavens* have none of theſe. But two other things there are, which are fully *equivalent*, if not ſuperior, to theſe, and thoſe do eminently belong to them. What קָוָּ here ſignifies, is a matter of ſome doubt. It ordinarily denotes a *line*, ſuch as being joyned with a *plumbet*, *marks* out any thing in *architecture*, ſhews and directs what to do, how to ſquare the *timber*, &c. as well as words could do. From hence alſo קָוָּ in *Abenezra* is found to ſignifie *book-learning*, as when *children* learn one line after another. And thus it may here be underſtood, that the *heavens* direct men to the knowledge of God as evidently, as a *line* directs the *workman* in *architecture*: or again, that the heavens are as it were the *book* (to that they are compared *Rev.* vi. 14.) wherein God may be read by all the world; and ſo the *lines* of that *book* or *volume* are the indications of a *deity*, that may there be read. But beſide this, the word is in *Arabick* found to ſignifie *vociferation* or *crying aloud*, (ſee Mr. *Pocock Miſcel.* c. 4. p. 48.) and to this the LXXII. refer, reading it φθόγγος a *loud voice*, which is more then φωνὴ *voice*, by which they render קוֹל in the former verſe, and generally in other places: which is an evident proof, that the LXXII. did not here for קָוָּם read קוֹלָם, as it is ordinarily imagined, for then in all reaſon they muſt have rendred it φωναὶ *voices*, as in the verſe immediately precedent they had done. As for *Capellus*'s

קול

conjecture, that they deduced קוֹ from חָוָה, which in Chaldee and Syriack ſignifies to *declare*, and indeed is ſo uſed here v. 2. וְחָוָה *ſheweth knowledge*, there is no need of that; only it may make it more probable, that this ſenſe of *declaring*, or *ſhewing*, belong'd originally to this word, by the near affinity of this other word, that ſignifies the ſame. Mean while it is certain, that the *Apoſtle* citing this place, reads it, as the LXXII. did, ὁ φθόγγος αὐτῶν, *their ſhril* or *loud voice*: which notion of the word קוֹ may therefore deſerve here to be preferr'd before that other of *line*, which belongs to it in other places, and is without any *metaphore* very really competible to the heavens, as they comprehend the *aerial* regions, in reference to the *loud ſounds* of *thunders*, that oft come from thence, and declare the *power* of *God*. Then for מַלֵּיהֶם, מַלֵּיהֶם which is alſo attributed to the *heavens*, that comes from מָלַל in *Piel* to ſay, or ſpeak, but this, frequently, not by words, but by any other *ſignificative* expreſſions. So *Prov.* vi. 13. *he winketh with his eyes; he ſpeaketh with his feet, he teacheth with his fingers*: the Hebrew hath מוֹלֵל (ſuch language as it ſeems the *feet* have) which the LXXII. render σημαίνει *he ſignifies*. The ſame word ſignifies in Chaldee *clamorem*, a *cry* or *loud* voice, and ſo agrees alſo with the ſecond notion of קוֹ for a *loud voice*. And then we have the full and clear meaning of the place; that though the heavens and firmament have neither *ſpeech*, nor *words*, nor *voice* properly ſo called, yet they have other wayes of declaring and making known the *attributes* of *God*, whereby they ſpeak much louder than any ſpeaker or teacher on *earth* can do. This is literally true, in reſpect of that loud noiſe and roaring of the thunder; but much more ſo, in reſpect of the *wonderful order*, *light*, *influences*, &c. of thoſe heavenly bodies, which ſo ſignally ſet out the power and wiſdome of the *Creator* of them. This being clearly the importance of the place, the only remaining difficulty is, how that which is thus ſpoken of the heavens, and the *loud voice* and *noiſe* of them, is applicable to the *Apoſtles* purpoſe, to which it is cited *Rom.* x. 18. which is evidently to faith in Chriſt, v. 9. it being not obvious to diſcern, how the *thunder*, and other ſuch language of the heavens, do *reveal*, or *declare* and *preach* that. To this the anſwers may be, 1. That as the faith of *Chriſt* is conſidered more generally, for the *acknowledgement* of the *one true God* of *Heaven* and *earth*, in oppoſition to the *gentile idolatry*, or moreover of the gratious goodneſs of *God* to men, (which we know was moſt illuſtriouſly revealed and ſealed to us in *Chriſt*, and ſo the belief of that is in effect the *believing on Chriſt*;) ſo this place of this *Pſalm* directly belongs to it, and accordingly ſuch arguments as theſe are frequently uſed by the *Apoſtles* of *Chriſt*, to induce that *faith*. So *Acts* xiv. 16, 17. *God in times paſt ſuffered all nations to walk in their own wayes; nevertheleſs he left not himſelf without witneſs, in that he did good, and gave us rain from Heaven, and fruitful ſeaſons, filling our hearts with food and gladneſs*: where it ſeems the rain and *fruitful ſeaſons* were lookt on by the *Apoſtle*, as *teſtimonies* and *proofs* not only of the *deity*, but alſo of the truth of that *whole doctrine*, which now the *Apoſtle* was about to reveal to them, and ſo no improper means of inducing

cing this *faith* of *Chriſt*. And ſo *Rom.* 1. 20. the ποιήματα, *Gods works* or *doings* in the *world*, are lookt on, as competent means to convince men of the *divine eſſence*, and *attributes*, and to render all *idol-worſhippers unexcuſable*. And it is not altogether improbable, that the ſame Apoſtle, which had oft uſed this argument to inforce belief, might, in that tenth to the *Romans*, in paſſing, touch on it, ſpeaking v. 12. of the *no difference betwixt Jew and Gentile*, both of them having aſſurance, that if they *ſincerely ſerve and worſhip the true God*, now revealed in and by Chriſt, they ſhall be ſaved; and all the queſtion being how they ſhall now thus *call on him without belief, believe without a preacher*— the anſwer is given in the words of thoſe places of Scripture, which teſtifie this knowledge or belief to have been abundantly preached or revealed to them. And then why may not this be one inferiour teſtimony of this kinde, to prove that all ſort of men, Jews and Heathens, have heard, i. e. had a competent meaſure of this knowledge of Gods great goodneſſe toward men revealed to them, that the Pſalmiſt ſpeaking of the *glory of God*, thoſe *glorious attributes* of *power*, *mercy*, and *wiſdome*, which are to be *adored* in him, and expreſſing poetically how the *heavens declare*, or ſet it forth, hath theſe words, *their loud ſound is gone out into all the world, and their words*, or *ſignificative expreſſions, into the ends of the world*, meaning thereby this *knowledge* of *God*, and his *glories* which his *works* of *creation preach aloud* to all the men in the world? This, I ſay, is a poſſible, and no very improbable meaning of the Apoſtle in his citation of theſe words. But then ſecondly, as the *faith* of *Chriſt* ſignifies more ſtrictly the *whole Chriſtian faith* at large, as it was now promulgated by the Apoſtles, and as that was founded in the *preaching*, *miracles*, *death*, and *reſurrection* of *Chriſt*, and as it was oppoſed to the *Jewiſh Moſaical œconomy*, of which this was to be the *reformation*; ſo thoſe words, being ſpoken literally of the heavens, are yet in a more ſublime manner of alluſion and accommodation applyable to the Goſpel preached, as to all the world, ſo peculiarly to the Jews: that as the heavens &c. preached a deity, proclaimed the power and goodneſſe of God toward men, and ſo their *loud ſound went out over all the world*; ſo, in a much more eminent manner of completion, was this farther accompliſht in the Apoſtles of Chriſt, who had a very loud and audible voice, and that, according to Chriſts appointment, was now *gone out into all the world*, and *heard by all the nations* thereof, the Jews as well as Gentiles; and indeed the Jews firſt, who therefore have no cauſe of objection againſt the proceeding now taken, in departing from them, and going to the Gentiles. And this indeed ſeems to be the beſt ſolution of the difficulty, as the words in the Apoſtle are an anſwer to the Jews objection, *How ſhall they believe without a preacher*, viz. when the Apoſtles forſake and give over preaching to them. And it is no news that ſuch accommodations, and fuller completions of paſſages in the old Teſtament as theſe, ſhould thus be made uſe of by the Apoſtles, the like being frequent among the Evangeliſts, and ſome of them expreſsly ſtyled πληρώσεις *falfillings* of *prophecies*, when yet the paſſages themſelves, thus made uſe of, had a firſt and literal truth in ſome matter of fact farr diſtant from thence; as when

to Christs returne out of *Ægypt* is accommodated that of *Hoseah* concerning the *children of Israel*, *Out of Ægypt have I called my son*, *Mat.* 11. 15. (see note on *Mat.* 11. k.) Of the application of this whole passage to Christ, see more Note c. and d.

c. V. 4. *He sett*] The Hebrew reading is here most perspicuous, לַשֶּׁמֶשׁ שָׂם *to the sun he hath set a Tabernacle there*; and so the Chaldee agrees, *to the sun he hath set a Tabernacle of brightnesse*, or *bright Tabernacle there*. And the Translation which the * Author of the *Quæstions* and *Answers* under *Justins* name mentions, under the name of ἡ ἐκ τῆς τῶν Ἑβραίων γλώττης εἰς τὴν τῶν Σύρων γλῶτταν μεταγωγὴ τῆς λέξεως *the literal translation out of the Hebrew tongue into the Syriack*, varies but little, ἐν αὐτοῖς ἔθετο τῷ ἡλίῳ τὸ σκήνωμα, *in them he set the Tabernacle of the Sun*. But the Syriack, which we now have, and which seems not herein to be the literal rendring of the Hebrew, but of the LXXII (and so also the Latine, and Arabick, and Æthiopick,) give it another sense, as if God were said to *set his own Tabernacle in* or *on the Sun*, in the *Heavens*: *In sole posuit*, *in the Sun he hath set his Tabernacle*, saith the Latine, and Arabick, and Æthiopick, ܘܠܫܡܫܐ ܣܡ ܡܫܟܢܗ *Upon the Sun he fixt his Tabernacle in them*, saith the Syriack: and all these, as rendring the Greek, ἐν τῷ ἡλίῳ ἔθετο τὸ σκήνωμα αὐτῶν, which literally sounds thus; and from thence the LXXII. are supposed by many to have read the Hebrew otherwise than now we have it. But this I suppose a groundlesse resolution, and shall rather propose to consideration, whether their Greek version it selfe, being only understood according to the idiome of the *Hellenists*, be not exactly *accordant* to *our Hebrew*. For 1. ἐν τῷ ἡλίῳ in their *dialect*, ἐν שֶׁ is perfectly all one with τῷ ἡλίῳ *to the Sun* in the dative case, as πιστεύειν ἐν Θεῷ *to believe in God*] is no more than Θεῷ *God*] in the dative, and many the like; and 2. αὐτῶν is as frequently used for [*there*,] and then the LXXII. shall clearly thus be rendred, *To the Sun he hath set* a *Tabernacle there*, i. e. *in them*, or in *the heavens*; and that is all that the Hebrew as we now have it, affords. Now for the use of the word אֹהֶל *Tabernacle*, that *Author* of the *Quæstions* and *Answers* under *Justin Martyrs* name, interprets it to the sense of those words of the Psalmist in another place, *Psalm* civ. 2. ὁ ἐκτείνων τὸν οὐρανὸν ὥσει δέρριν, *he extendeth or spreadeth out the heavens like a skin*, ἡ γὰρ ἔκτασις τῶν δέρεων τὴν σκηνὴν ἀποτελεῖ, *for the extension of skins makes a Tabernacle*. But if the whole place have a farther completion in Christ, (see notes b. and d.) then will here be an intimation of it also; *Christs incarnation Joh.* 1. being thus expresst by that *Evangelist*, καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, *the word was made flesh, and he pitcht his Tabernacle or Tent among us*.

* Αποκρ. ξγ' 40. p. 418. B.

Αὐτῷ.

אֹהֶל

d. V. 4. *For the Sun*] What is here said of the *Sun*, *Justin Martyr* in his *Dialogue* with *Tryphon* affirms to be περὶ Χριστοῦ λελεγμένην γραφήν, a *Scripture* spoken of *Christ*. Thus we know the title of *Sun of righteousness*, in the Prophecy of *Malac.* iii. 2. is *mystically* understood to denote Christ, who is that *true light*, *which coming into the world lighteneth every man*. And so that of the *Bridegroom*, to which the *Sun* is here resembled, is a signal title of Christ, in respect of his Spouse the Church: and

p. 295. B.

so

גִּבּוֹר ſo alſo that of the גִּבּוֹר or *ſtrong*, whether *gyant*, or *Champion*, eminently denoting Chriſt, among whoſe titles is that of אֵל גִּבּוֹר *mighty God*, *Iſa.* ix. 6. and accordingly ſaith * *Juſtine*, it is by the heathen Poets transformed into that *fable* of *Hercules*, ἰσχυρὸν καὶ περιοδεύσαντα πᾶσαν τὴν γῆν *a ſtrong man, and one that went over the whole earth*, καὶ ἀυτὸν τῷ Διὶ ἐξ Ἀλκμήνης γενόμενον, καὶ ἀποθανόντα εἰς οὐρανὸν ἀνεληλυθέναι, and *that he was the Son of Jupiter, born of Alcmena, who died and returned to heaven again.* Now of theſe two ſimilitudes here uſed, the former, that of a *Bridegroom coming out of his chamber*, will not be perfectly underſtood, but by referring to the cuſtomes among the Jews: among whom the *Bridegroom* was wont to goe with his *Bride* into a place of *ſecrecy*, called חֻפָּה, as here *his chuppa*, or *bride-chamber*, there to talke with her more familiarly; and this as a ceremony of confirmation to the wedlock. Whilſt he was there, no perſon came in, but his friends and attendants waited for him at the dore, with torches or lamps in their hands: and when he came out, he was received with great joy and acclamation by all that were there. To this cuſtome many places of the Goſpels refer, eſpecially that of *Joh.* iii. (ſee *Annot.* c. on that chapter) and generally Chriſt is the perſon meant by that *bridegroom*. Now as thoſe *bridegrooms* were ſolemnly brought out from under the *chuppah* by their Δαδοῦχοι, *lamp-bearers* or *torch-bearers*; (ſee *Mat.* xxv. 1.) ſo when the *Sun* after ſome ſpace of *darkneſſe* comes to us, as out of his *chuppah*, or *place* whither he hath *retired*, not to be ſeen (in the morning, at the riſing of the *Sun*, ſaith the Chaldee) the *morning ſtarre*, called *Phoſphorus*, *light-bearer*, is juſt that δαδοῦχος that comes *before* him. And thus in the myſtical ſenſe, when after a long night of captivity, (a ceſſation of all ſorts of Prophecies and Revelations of God to the Jews, whether by *Urim* and *thummim*, or by *voice from heaven*) at laſt this *ſun of righteouſneſſe* was ready to come forth, then in *Zacharie*, and his *ſon John* the *Baptiſt* (of whom it is peculiarly ſaid, he was a *burning and a ſhining lamp*,) this light from heaven, that of Prophecy, began to ſhew it ſelfe as the *Phoſphorus* or *Daduchus*, the *light-bearer* or *torch-bearer*, to bring out this *bridegroom* into the world, who, when he was come, ſhould imitate the *Sun* in his *courſe*, *inlighten* and *warme all* the parts of the *habitable* world, before he *ſet* again. This, we know, Chriſt did, by ſending out his *raies* (by thoſe his Apoſtles are to be ſignified) into *all the world*; which makes it ſtill the more reaſonable to interpret the קוֹלוֹ their *loud voice*, of the Apoſtles of Chriſt, and not only of the indications of the Deity in the creature.

* *Ibid.* A.

חֻפָּתוֹ

קוֹלוֹ

V. 8. *Pure*] From בָּרַר the *verb*, to *make pure*, is בַּר *pure*, and of that בָּרָה here is thought to be the *feminine*, and ſo to ſignifie pure; ſo the Chaldee rendring it בְּרִירָה *pure*, and the LXXII. τηλαυγὴς, as *purity* and *clarity*, are all one. But it is not ſo *regular*, that בָּרָה ſhould be the *feminine* of בַּר or בָּרֹר, but rather בָּרָה, and then it may not be amiſſe to remember a notion of the *verbe* בָּרָה *to take food*, and from thence the *noune* בָּרָה and בְּרוֹת *eſca, cibus, meat* or *food*. So *Lam.* iv. 10. לִבְרוֹת for *food* in the *plural*, the Chaldee renders לְמִסְעַד, the LXXII. εἰς βρῶσιν, *for food*: ſo *Pſal.* lxviii. 22. *they gave me gall* בְּבְרוֹתִי *for food*; ſo 2 *Sam.* xiii. 5, 7, 10. And

בָּרָה

to this ſenſe the context ſeems here to incline it; Firſt, by *rejoycing the heart*, precedent, which being the effect attributed to wine, 'tis agreeable that this ſecond part of the verſe ſhould belong to meat, and the effects thereof: and ſo ſecondly it follows, *it enlightens the eyes*. That that is an *effect of taking food* peculiarly, hath been noted at large *Pſal.* xiii. *note* [a], from that paſſage of *Jonathan*, when the taſting a little honey was the inlightning his eyes; and ſo the phraſe is uſed to expreſſe any *refection* of *minde* or *body*. And ſo it will be moſt agreeable here, the *law of God*, and *obedience* thereto, being the moſt proper *aliment* to the ſoule, (as it is ſaid to be *Chriſts meat to doe the will of him that ſent him*,) and the effect thereof all manner of refreſhment to the ſpirit; when on the other ſide, ſin puts men into a ſad, weak, famiſhing condition, ſuch as the prodigal in the Goſpel is deſcribed in. To this ſenſe of בָּרָה for food the reader will be more inclined 1. by the context, v. 7. where the *law of the Lord* is ſaid מְשִׁיבַת נֶפֶשׁ to make my *ſoule* or *life returne*, which is the ordinary expreſſion of *foods* refreſhing us, when we faint with *hunger*. So *Pſal.*xxiii. 3. נַפְשִׁי יְשׁוֹבֵב *he reſtores my ſoule*, a conſequent of the *green paſture*, and *ſtill waters*, v. 2. *he refreſheth me*. ſo 1 *Sam.* xxx. 12. וַתָּשָׁב and *his ſpirit returned to him*, as an effect of eating and drinking, after *faſting three dayes*. ſo *Lam.* i. 16. *the comforter* מְשִׁיב *reſtoring* or *bringing back the ſoule*, i. e. he that ſhould *refreſh me*. And then this reſtoring of the ſoule, and being *food* to it, are in effect all one. This *food* being as that of Paradiſe, without the curſe annext to it, afforded us by God without our labour, the fruit both of the tree of knowledge, and of life. 2. By the nature of the word בָּרָה, which in the notion of food is deduced from both the roots, בָּרַר & בָּרָה, in the former as a *dimenſum*, or *portion* of meat, in the latter, as 'tis purged and dreſt, before 'tis fit for uſe.

מְשִׁיבַת נֶפֶשׁ

V. 10. *Fine gold*] What פָּז ſignifies, will be uncertain. The Chaldee renders it אוּבְרִיזִין *obryzum fine gold*, or *gold of Ophir*: ſo S. *Hierome* conceives *obryzum* to ſignifie, *Ophirinum*, that which comes from *Ophir*, which yeelds the *fineſt gold*. But the LXXII. render it λίθον τίμιον *pretious ſtone*, and *Pſal.* cxix. 127. τοπάζιον *topaz*, which is a *pretious ſtone*. And this latter is very agreeable to the word, and is but a light variation of it in other languages, if we may believe *Heſychius*. For ſo he ſpeaking of the Greek Πάζιον, which is but this פָּז with the Greek termination, Πάζιον, ὃ καὶ τοπάζιον, λίθῳ τίμιῳ, *Paz is alſo called Topaz, and is a pretious ſtone*. Mean-while it is alſo clear, that it is uſed for *fine gold* alſo, of which the Crown is made, *Pſal.*xxi. 3. and of which are *veſſels*, *Job* xxviii. 17. and ſo it may be here alſo. [f] פָּז

V. 11. *Warned*] The word נִזְהָר here uſed hath three ſignifications: Firſt, to *ſhine*, and is rendred, ἐκλάμπειν *to ſhine forth*, *Dan.* xii. 3. Secondly, by a metaphore to admoniſh and warne, and then is rendred σημαίνειν, *Ezec.* xxxiii. 3. to ſignifie, προαπαγγέλλειν, *Ezech.* xxxiii. 9. *to declare before hand*; and Thirdly, *to flouriſh*, in the *Chaldee Paraphraſe Hoſ.* xiv. 6. and *Pſal.* xc. 6. From the ſecond of theſe, moſt of the Antient Interpreters render it here: the Chaldee, *thy ſervant was circumſpect in them*; the LXXII. φυλάσσει αὐτὰ *keeps them*, and ſo oft elſewhere; and from them [g] נִזְהָר

the

the Syriack, Latine, Arabick, and Æthiopick. But the context ſeems rather to determine it to the firſt, or (which is all one) to the third ſenſe, the *glorious* and *flouriſhing* condition that is to be attained to either in this, or in another world, by this means of careful obedience unto *Gods commands*, and by no other; for to this it follows, that *in keeping of them there is great reward.*

h. מְזֵדִים V. 13. *Preſumptuous*] From זוד *ebullivit, intumuit, to boil, to ſwell*, is זד *proud* or *inſolent*, one that *on ſet purpoſe, deliberately* commits any ill, and alſo the action that is ſo committed. This the LXXII. render ἀπ' ἀλλοτρίων, and the Latine, *ab alienis, from ſtrangers*, or *ſtrange ſins*, or *other mens ſins*; moſt probably miſreading the word מְזִדִים, and taking מִזָּרִים *from ſtrangers*, for it.

i. V. 14. *Let the words*] The Hebrew וְיִהְיוּ in the future is literally to be rendred, *ſhall be*, and ſo the LXXII. and Latine read it, ἔσονται, *et erunt*; *and the words ſhall be* לְרָצוֹן εἰς εὐδοκίαν, *ut complaceant, ſuch as ſhall be acceptable before God*, or *in his ſight*, or, more expreſly, an *acceptable ſacrifice*. So 'tis uſed *Exod.* xxviii. 38. *Levit.* xxii. 20, 21. *Iſa.* LVI. 7. *Jer.* vi. 20. in all the places where it occurs. And to this ſenſe the context confines it, ſpeaking of that abſtinence from all *wilful known preſumptuous ſins*, which is required of all men to make their prayers, or any other their beſt performances or ſacrifices, acceptable before *God*; according to that of the *Apoſtle*, exhorting to *lift up clean or holy hands*, 1 *Tim.* ii. 8. and the *Prophet Iſa.* i. 16. *Waſh ye, make ye clean*: till then *ſurely God heareth not ſinners*—— *John* ix. 31.

וְיִהְיוּ

The Twentieth Pſalm.

Paraphraſe.

|| *Preſect of his Muſick.*

TO the || chief Muſitian, a Pſalm of *David.*

The Twentieth Pſal. is a form of Prayer to be uſed by the congregation for their Prince, in all times of danger, that God will protect and aſſiſt him. It was indited by David himſelf, and committed to the Preſect of his Muſick, to be uſed as occaſion required.

1. *The Lord hear thee in the day of trouble, the name of the God of* Jacob * *defend thee*;

Whenſoever any diſtreſs or danger befalls the King, we beſeech the Lord of heaven to interpoſe his hand for him, to hearken to all his petitions, and perform them gratiouſly, and by his own almighty power to preſerve him ſafe, as in an impregnable tower or fortreſs.

* *Secure thee*, or, *ſet thee up on high*, יְשַׂגֶּבְךָ

2. *Send* † *thee help from the ſanctuary, and ſtrengthen thee out of Zion*;

† *thy help* עֻזְּרֶךָ

Whatſoever aid or aſſiſtance he ſhall at any time want, that holy Majeſty that exhibites himſelf in the ark of the tabernacle, which is now placed in Sion, and hath promiſed to grant thoſe prayers which are duly addreſt to him there, be gratiouſly pleaſed from his heavenly throne to ſend it down to him;

|| *or burn to aſhes thy*

3. *Remember all thy offerings, and* || [a] *accept thy burnt ſacrifice. Selah.*

Receive and anſwer all the requeſts that he hath at any time made to God, accept and reward all his oblations of piety, as ſignally, as when by fire ſent from heaven to conſume a ſacrifice, he evidenceth his acceptation of it. a

4. *Grant*

Whatſoever he doth now want and wiſh for, whatſoever deſigne he hath in his heart to accompliſh, the Lord of Heaven by his power and wiſdome gratiouſly diſpoſe, and perform it for him.

4. *Grant thee according to thine own heart, and fulfil all thy counſel.*

b. It is thy ſtrength and guidance and proſpering hand, thou Lord of hoſts, on which only we depend for ſucceſs and victory: to thee therefore alone will we give the praiſe of it, when either we go out to battel, or return with conqueſt; it ſhall be only in confidence of thy aid, and with acknowledgement of thy mercy. And therefore now that our King goes out to battel, we have nothing to do, but to invoke thy aſſiſtance, that thou wilt be preſent with him in all his wants, proſper him whatſoever he undertakes.

5. *We will rejoyce in thy ſalvation, and in the name of our God will we ſet up our banners. The Lord fulfil all thy petitions.*

And of this are we confident, that he which hath advanced him to be King over his own people, will interpoſe his hand for his reſcue and deliverance, the God of heaven is of abundant ſtrength to ſecure him, whatſoever the diſtreſs be; and he will certainly do it, as illuſtriouſly, as if by his own right hand from heaven, his holy ſeat of manſion, he ſhould reach out deliverance to him.

6. *Now know I that the Lord ſaveth his annointed; he will hear him from his holy heaven, with the ſaving ſtrength of his right hand.*

c. Let others talk of their military preparations, that they have ſo many chariots and horſes, are ſo ſtrongly provided for the approach of their enemies, and therein place their confidence; that is not our method, but only to make claim of Gods protection, that through him we go out to battel, and on him depend for the victory, and on no ſtrength or preparations of our own.

7. *Some* ‖ [c] *truſt in chariots, and ſome in horſes; but we will remember the name of the Lord our God.*

‖ *recount their chariots, and ſome their horſes, but we will recount* —

And as they that thus go out, talking of their own ſtrength, are ſure to miſcarry by that confidence, ſo ſhall not we fail of victory, through this far ſurer dependance, the ſtrength of our God of Heaven.

8. *They are brought down and fallen, but we are riſen and ſtand upright.*

d. O Lord of Heaven, preſerve and deliver the King out of all his ſtreights, and let all the congregation reſound Amen, confidently beſeech God to grant this their devout petition, which they believe to be moſt acceptable to him, their duty to offer, and ſuch as he will not fail to grant to their importunate and fervent prayers.

9. † *Save, Lord,* [d] *let the King hear us when we call.*

† *Lord ſave the King. He will hear us in the day of our calling.*

Annotations on Pſalm XX.

a. דִּשְׁנֵ֑ן

V. 3. *Accept*] The Hebrew דִּשְׁנֵ֑ן ſignifies *pinguis fuit*, *was fat*, or, *was made fat*, and ſo 'tis rendred here by the LXXii. *πιανάτω let thy holocauſt be made fat*, i. e. (as *fat* and *good ſacrifices* are wont to be) *accepted*: ſo the Latine, *pingue fiat*. But the word hath yet a farther notion: for דֶּשֶׁן ſignifies *aſhes*, *Lev.* i. 16. *Jer.* xxxi. 40. and from thence the verb דָּשַׁן *incineravit* to *turn to aſhes*; which for God to do to a ſacrifice, (to *ſend fire from heaven, and burn it to aſhes*, 1 *Kings* xviii. 38.) is a ſure token of his *accepting* the ſacrifice, and him that offers it, as there he did *Elijah*: and accordingly in *Arabick* דשן hath the notion of *receiving* or *accepting*, as is to be ſeen in *Alkamus*. And thus, I ſuppoſe, it is taken in this place; *the Lord conſume to aſhes thy burnt offerings* in token of *accepting* them. Thus זָכַר *remembring*] in the beginning of the verſe, being, as here, applied to *ſacrifices*, is taken in a peculiar notion, ſo

as

as to include *acceptance.*

b. נִרְגַּל

V. 5. *Set up our banners*] The word נִרְגַּל is queſtionleſs from דָּגַל *to lift up a banner,* (ſo דֶּגֶל ſignifies) and this as a token of *military courage,* going out *alacriouſly* to battel. Thus the Chaldee renders it, *we will diſplay our banners*; but the LXXII. μεγαλυνθησόμεθα, *we ſhall be magnified,* and ſo the Latine, Syriack, Arabick, and Æthiopick. This is generally thought to proceed from their miſ-reading the word, inverting or tranſpoſing the letters, and reading נִגְדַּל from גָּדַל *magnus fuit, was great.* But it may alſo well be, that they thus thought fit to *paraphraſe* the word in the true reading; for ſo *diſplaying* or *ſetting up of banners* is a mode of *triumph* and *military magnificence,* and ſo ſeems to be uſed here.

c.

V. 7. *Truſt*] It is not certain what the verb is, that is to be ſupplied in the former part of this v. 7. That there is an *ellipſis* is manifeſt, yet none of the antient interpreters have ſupplied it, but read juſt as the Hebrew doth, *ſome in chariots, and ſome in horſes, but we*——Our Engliſh, as being directed by the ſenſe, putteth in [*truſt,*] *ſome truſt in chariots*—— But the ſureſt way will be to let the beginning of the verſe depend on that verb which follows in the end of it, for ſo certainly it lies: *ſome do recount,* or *make mention of their preparations for the war, their chariots or horſes,* how ſtrong or well provided they are in theſe; *but we will recount the name of the Lord,* as depending only on his bleſſing, or proſpering hand.

ב And if the prepoſition [בְּ *in*] ſeem to reſiſt this, the account is obvious, that the ſame is alſo prefixt before שֵׁם *name,* and indeed ſeems to be ſuperfluous (as oft it is) in both places; and then being left out in the rendring the latter part of the verſe, *we will remember the name*——there is little reaſon it ſhould be conceived to have any weight in the former part of it, (but either be rendred in all the three places, or equally be omitted in all the three.) And then the ſenſe will be clear; *ſome make mention of their chariots, and ſome of their horſes; but we will make mention of the name of the Lord our God:* or, *ſome recount their chariots——but we will recount the name of the Lord our God,* and thus the Jewiſh Arabick tranſlator interprets it. For נַזְכִּיר *we will recount,* or *remember,* the LXXII. read μεγαλυνθησόμεθα, *we will be magnified,* or *we will triumph,* the ſame word that they had uſed v. 6. inſtead of *lifting up banners*; which makes it the more probable, that in both places they choſe to paraphraſe, rather than render the Hebrew, and did not miſ-read the Hebrew, as there it is thought, but here it is not pretended. The Latine uſe the like liberty, and from ἐπικαλεσόμεθα (another reading of the LXXII.) read *invocabimus, we will call upon the name of the Lord.* But the Syriack, Æthiopick, and Arabick follow the LXXII. in their former reading. נַזְכִּיר

d.

V. 9. *Save Lord*] The rendring of this laſt verſe is very uncertain among interpreters. The Chaldee, free from all *ambiguity,* render it, *Lord, ſave us, O ſtrong King, receive our prayer*: and ſo the Syriack, *The Lord ſhall ſave us and our King ſhall hear us*: but both theſe adde the *Pronoun* לָנוּ *us,* above what we read in the Hebrew. The LXXII. on the other ſide render, Κύριε, σῶσον τὸν βασιλέα, καὶ ἐπάκουσον ἡμῶν, *O Lord, ſave the King, and hear us* ——and the Latine, Arabick, and Æthiopick follow theſe, and ſo *Apollinarius,*

Ἀφθιτε

Ἄφθιτε καρδιόθυμον ἀεὶ βασιλῆα σαώσεις, — Εἰσαΐοις δ', ὅτε —

O eternal God, save the King, and hear when—Here the LXXII. adhere exactly to the Hebrew in the first part, יְהוָה הוֹשִׁיעָה הַמֶּלֶךְ *Lord save the King*; but in the second render it, as if it were תַּעֲנֵנוּ in the second person, which they render εἰσάκουσον ἡμῶν *hear us*; whereas the Hebrew reads יַעֲנֵנוּ in the third person, *let him hear us*. This *Joseph Scaliger* will have understood of *King David* himself, by way of μίμησις, taking it for granted, that as the people prayed to God for the *King* in the five first verses of the *Psalm*, so the *King answers* them v. 6, 7, 8. and then that the people again in the beginning of the last verse *wish*, or *pray*, that the *King may answer them as he had done in those three verses*, i. e. that he might be *victorious*, and so be able to answer them in that *Eucharistical* manner. But there is neither *need* nor *ground* for this phansie. For 1. the *whole Psalm* is equally sung by the people, some part of it by way of prayer for the *King* particularly, the rest for *themselves going* out to *battel* with him, and so imbarkt in one common concernment. And 2. if the former part be a prayer to God for the *King*, (as the whole *precedent Psalm* will inforce, especially v. 1. *The Lord hear thee*——) then certainly the latter part must also concern *God*, as the *hearer of prayers*, (his known peculiar *stile*;) and setting it, as the Hebrew doth, in the third person, 'tis most formally a prayer to *God*, and as much so, as if it were in the second, as v. 1. *The Lord hear thee*, in the third person, is certainly a prayer to *God* to *hear*. And for the transition from the second to the third person, 'tis very ordinary in Hebrew; and the account of it may here be very reasonable, that having prayed solemnly for *David*, *Lord, save the King*, (which sure our *Liturgy* hath from hence) the whole congregation joyns in the ἀντίφωνον, of confidence, that their *prayer shall be heard*, as in an *Amen*, (of which that is the full importance) *the Lord shall hear us when we call upon him*. And so this seems to be the undoubted meaning and rendring of the verse; a prayer for the *King* in both parts, in the one by name, in the other *comprehensively*. And that makes it more probable, that the LXXII. should by way of *explication* put both in the second person, (as fittest for the *petitionary* address) than that they mis-read the Hebrew, the sense of which they retain'd so *perfectly*. From this form of acclamation to, and prayer for the *King*, and the like, *Psalm* CXVIII. 25. is the *Hosannah* taken, *Mat.* XXI. 9. being but a corruption of the Hebrew, הוֹשִׁיעָה, *Save* [heer, or אָנָּא הוֹשִׁיעָה נָּא *save now*, or, *save I pray*] in that other *Psalm*. See *note* a. on *Mat.* XXI.

The

The Twenty First Pſalm.

Paraphraſe.

|| *Prefect of his Muſick.*

TO the || chief Muſitian, a Pſalm of *David.*

The Twenty firſt Pſalm was indited by David himſelf, and committed to the Prefect of his Muſick, to be ſung by the quire, in the aſſembly of the people, as a form of thanksgiving to God, upon occaſion of any victory over his and Gods enemies.

1. *The King ſhall joy in thy ſtrength, O Lord; and in thy ſalvation how greatly ſhall he rejoyce?*

O bleſſed Lord, thou haſt gratiouſly interpoſed thy hand of power for our ſoveraign thine annointed, thou haſt delivered him out of all his dangers; in this thy gratious and ſeaſonable exhibition of thy ſelf, he hath all cauſe to rejoyce and triumph exceedingly. (This hath a more eminent completion in the Reſurrection of the * Meſſias.)

מלך * משיחא *the King Meſſias Chald.*

2. *Thou haſt given him his hearts deſire, and haſt not withholden a the † requeſt of his lips. Selah.*

Thou haſt given him a moſt liberal return to all the moſt earneſt requeſts, that with tongue or heart he hath addreſt to thee.

a.

† *powring out, or perhaps eſpouſal*

* *haſt met him*

3. *For thou * b preventeſt him with the bleſſings of goodneſs, thou ſetteſt a crown of pure gold on his head.*

Thou haſt beſtowed on him, of thine own free bounty, all ſorts of the moſt valuable mercies, thy ſpecial favour, and all the effects thereof: and as thou didſt firſt advance him to the regal throne, ſo haſt thou now moſt eminently ſecured him in it, and made his crown more illuſtrious, his glory more conſpicuous then ever.

b.

4. *He asked life of thee, and thou gaveſt it him; even length of dayes for ever and ever.*

He beſought thy defence, that thou wouldeſt preſerve his life, and not ſuffer his enemies to prevail againſt it; and thou haſt heard him abundantly, granted him a very long, and peaceable, and proſperous reign, and by thy faithful promiſe ſecured the Crown to his poſterity, to the time of the coming of the Meſſiah, who muſt be born of his ſeed, and when he comes, be inſtall'd in a glorious kingdome, that never ſhall have an end.

5. *His glory is great in thy ſalvation: honour and majeſty haſt thou laid upon him.*

Thou haſt, by interpoſition of thy hand for his deliverance, brought great glory and dignity to him, made all men ſee, how he is valued by thee, and thereby exalted him to the greateſt honour and majeſty of any man in the world.

|| *ſet him bleſſings* תְּשִׁיתֵהוּ בְּרָכוֹת

6. *For thou haſt || made him moſt bleſſed for ever; thou haſt made him exceeding glad with thy countenance.*

Thou haſt bleſſed him in ſuch a degree, that, as it was promiſed Abraham Gen. 12. 2. thou ſhalt be a bleſſing, ſo it is now performed to this ſon of Abraham, they that will bleſs any, ſhall uſe this form for time to come, Let him be bleſſed by God as David was; thy ſpecial favour and kindneſs toward him hath been matter of moſt triumphant joy, and exultation to him.

7. *For the King truſteth in the Lord, and through the mercy of the moſt high he ſhall not be moved.*

And as he hath alwayes repoſed his truſt and affiance in God, ſo hath he never miſcarried in his undertakings; Gods moſt powerful hand hath been moſt ſeaſonably and mercifully reacht out to him, and ſecured him in all his dangers.

8. *Thine*

Thoſe that oppoſe or ſet themſelves againſt God, ſhall be ſure to be brought down, and diſcomfited by him. They that hate God ſhall meet with effects of his hatred. Gods diſpleaſure is very heavy, and flaming, and inſupportable, and the effects of it no leſſe than a moſt formidable and utter deſtruction.

8. *Thine hand ſhall finde out all thine enemies; thy right hand ſhall finde thoſe that hate thee;*
9. *Thou ſhalt make them as a fiery oven in time of thine anger: the Lord ſhall ſwallow them up in his wrath, and the fire ſhall devour them.*

And this ruine that falls on them ſhall proceed to their poſterity, even to the utter eradication of their families.

10. *Their fruit ſhalt thou deſtroy from the earth, and their ſeed from among the children of men.*

c. And this is a juſt vengeance on them, for the evil deſignes which they had againſt him whom God had ſet in the throne: The malignity of their purpoſe is thus puniſht, though they were not able to bring it to effect, God thus blaſting and fruſtrating them.

11. *For they* ‖ c *intended evill againſt thee; they imagined a miſchievous device* † *which they were not able to performe.*

‖ bent or ſpread. † they prevailed not בַּל יוּכָלוּ

d. In reward to their evil intentions God ſhall ſet them in a battalio before him, and then aſſault them moſt hoſtilely, and with the weapons of his ſharpe diſpleaſure moſt ſadly infeſt and deſtroy them.

12. *Therefore ſhalt thou* * d *make them turne their back, when thou ſhalt make ready thine arrows upon thy ſtrings againſt the face of them.*

* ſet them a ſhoulder, or make them as the ſhoulder, on thy ſtrings ſhalt thou prepare againſt—

And this his vengeance on his enemies, as it is an exalting of his almighty power in the ſight of all men, ſo is it that for which we, that receive the advantage by it, are eternally obliged to rejoyce, and bleſſe and magnifie his holy name.

13. *Be thou exalted, O Lord, in thine own ſtrength; ſo will we ſing and praiſe thy power.*

Annotations on Pſalm XXI.

a. אִרְשֶׁת

V. 2. *Requeſt*] The *Hebrew* אִרֵשׁ ſignifies *to eſpouſe*, *Deut.* xxi. 7. he that אִרֵשׁ *hath eſpouſed a woman*; ſo *Exod.* xxii. 15. אֹרָשָׂה *a virgin eſpouſed*, and *Deut.* xxii. 23. מְאֹרָשָׂה. And ſo the Chaldee אְרַס in the ſame ſenſe. And if from that *root* came the noun אִרֶשֶׁת here with ש, it would elegantly be rendred the *eſpouſal of his lips*, i. e. his moſt important *conſiderable deſire*, which he had *ſet* his *heart* upon, and ſo often *begg'd* of *God*. What that was, appears v. 3. *ſetting the crown upon his head*, ſetling him peaceably in the *throne*. Thus *Cant.* iii. 11. *Solomons day of Coronation* is called *poetically* the *day of his eſpouſals*, and the *day of the gladneſſe of his heart*, i. e. the day that he *deſired* ſo *earneſtly*, ſet his *heart* on, and was ſo *glad* when it came. But if the *roots* be diſtinguiſhed by the poſition of the point over ש, then as the word אִרֵשׁ, is not elſe-where to be met with in *Scripture*; ſo there may be place for conjecture, that אִרֵשׁ had originally the ſame ſenſe, that now אִשֵּׁר in Chaldee and Syriack hath for *effudit*, *pouring out*. For the *Lexicographers* (that render it *elocutio* and *expoſitio*, and yet produce no other place but this, wherein they pretend it to doe ſo) are well reconcileable with this, and ſo are moſt of the antient Interpreters, though they have rendred it variouſly; the LXXII. θέλησιν the *will*, or as other copies δέησιν the *prayer of his lips*, that which the

lips

lips poure out in *prayer*; and the Chaldee מֵימְרוֹשׁ the *interpretation* or *expoſition* of the lips, agreeable to the Arabick notion of אשארה (from אשר) for *indicium*. But the Syriack have ܡܦܘܩ the *preparation of his lips*, that which he hath firſt *prepared* in the *heart* by *meditation*, and then *poured* out at the *lips*.

b. קִדַּם V. 2. *Preventeſt*] From קִדַּם the word קִדַּם in *Piel* hath ſeveral ſignifications; ordinarily to *prevent* or *anticipate*, but withall to *meet*. *Deut.* xxiii. 4. לֹא קִדְּמוּ we render, *they met you not with bread and water*; and ſo the Chaldee renders it עַרְעוּ *occurrerunt me*, and the LXXII. *συναντῆσαι*: ſo *Nehem.* xiii. 2. *they met not*—— ſo *Iſa.* xxi. 14. we read *they prevented not*; it ſhould be, *they met not with bread him that fled*: In all which the LXXII. read *συναντᾶν to meet*. So *Mich.* vi. 6. *wherewithall* אֲקַדֵּם *ſhall I meet the Lord?* and again אֲקַדֵּם *ſhall I meet him with burnt-offerings?* we read, *come before*; which if it be in the notion of *preventing*, certainly belongs not to that place. And thus it moſt probably ſignifies here, *thou ſhalt meet him with benediction of good*, as when *Melchizedeck met Abraham*, and *brought forth bread and wine, and bleſſed him*: So *Gods coming out to meet us with bleſſings* is a very *proper* expreſſion of his *bounty* in *obliging* and *loving* us *firſt*; as *Job* xli. 2. who הִקְדִּימַנִי *hath begun any kindneſſe to me, obliged me firſt, and I will repay him?* The rendering of *Caſtellio* is here moſt *perſpicuous*, and fully expreſſive of the *ſenſe*, *eum egregiis affeciſti beneficiis, thou haſt beſtowed moſt eminent favours on him.*

c. נָטוּ רָעָה V. 11. *Intended*] The Hebrew נָטָה from whence is נָטוּ here, ſignifies two things; 1. to *incline* or *decline*, and 2. to *ſtretch* out, *extend*, *diſtend*. But how in either of theſe notions it ſhall be joyned with רָעָה here, it will not be eaſy to judge. The LXXII. render it in the former notion, ἔκλιναν ἐις σὲ κακὰ, *they bow'd down evill things on thee*; and the Latine, *declinaverunt in te mala*; and the Syriack ſeems to accord, rendring it ܐܟܟ; and the Arabick, *they bow'd down*. If this be the notion of the word, then it will beſt be rendred, they *wreſted*, or *perverted evill things againſt thee*, (as *Exod.* xxiii. 2. לִנְטֹת *to decline*, and לְהַטּוֹת *to pervert*, is uſed, and again v. 6. לֹא תַטֶּה *thou ſhalt not pervert*) i. e. by *perverting* or *diſtorting* thy words, framed *accuſations*, *calumnies* (which are ſtyled πονηρὰ ῥήματα *evill* or *wicked words* or *things Matth.* v. ii.) *againſt thee*. In the ſecond notion it is ordinarily applyed to *lines* & *curtains*; and then *to ſpread evill againſt any*, may be a phraſe taken from the *ſpreading of nets*, (as *Pſ.* cxl. 5. *they ſpread a net with cords*) for the *inſnaring* of any. But the Chaldee, which render it by הַשִּׁילוּ from חָשַׁל which ſignifies firſt to *beate* out and *compreſſe*, and thence to *machinate*, *contrive*, or *forge* in the brain (in which ſenſe it beſt agrees with *imagining*, that follows) make it probable to be taken from the *Metalliſts*, who *beat out*, and ſo *extend* or *diſtend* their *metalls*, and ſo frame them into any faſhion: from whence, by an eaſy metaphor, it may be drawn to that of *deſigning*, or *forging* any evill againſt another.

d. שְׁכֶם V. 11. *Make them turne their backs*] That שְׁכֶם ſignifies a *ſhoulder* or *ſhoulder-blade*, there is no queſtion, *Scapula*, that part of the *body* which from the *neck reacheth on both ſides*, before, and behinde, to *the arme*. But what the mean-

תְּשִׁיתֵמוֹ שְׁכֶם

ing is here of the Poetical phrase תְּשִׁיתֵמוֹ שְׁכֶם *thou shalt set them a shoulder*, is not so easie to resolve. The Chaldee reads it, *Thou hast set them to thy people* כְּתַף חַד *one shoulder*. The sense of it seems to be best fetcht from that which follows, בְּמֵיתָרֶיךָ *to thy strings*, from יֶתֶר *nervus*, a *bow-string*, *Psal.* xi. 2. The LXXII. seem not to have understood it, rendring it ἐν τοῖς περιλοίποις σου *in thy remainders*, as if it were from יָתַר *reliquus fuit*. But sure it signifies the *strings* of a *bow*, as the *instrument* of *shooting* or *wounding*: and then whether we joyne *that* to the *præcedent* words, *Thou shalt set them a shoulder for thy bow-strings*,] or to the subsequent words, *Thou shalt set them a shoulder, with thy bow-strings thou shalt prepare against the face of them*,] the latter part must have some *influence* on the former; and then either way, the *setting them a shoulder*] will be either the *setting them* in *aray*, drawing them up in a full and *fair battalio*, that so his *arrows* may freely *play* upon them, which in the end of the verse are said to be *prepared against the face of them*; or, to the same sense, *thou shalt make them as one neck* (so the *Jewish Arab.* renders it) *for slaughter*. Somewhat parallel to this we have *Hos.* vi. 9. where it is said of the *Priests* יִרְצְחוּ שְׁכֶמָה *they killed shoulderw-ise*, or *by the shoulder*. The Chaldee render it כְּתַף חַד *one shoulder*, in the same

בְּמֵיתָרֶיךָ

words, as here they use to expound שְׁכֶם *shoulder*: which shews it to be a *proverbial* forme, to signifie *sure*, and *uniforme* slaughter. This the *learned Castellio* saw, and *paraphrastically*, but very *significantly*, exprest; *Nam tu eis pro scopo collocatis, rectâ in eos tuis nervis collineabis, For thou shalt set them as thy butt or marke, and with thine arrows aime straight at them.* And this sure is the perspicuous meaning of this darke place. For the souldier in *procinctu*, both in the antient and modern wars, was, and is wont to oppose onely the shoulder to the enemy, that being the most commodious posture both for defence and offence. Thus the *Phalanx* was drawn up; thus our stand of pikes are accustomed to charge; thus the Archers draw the bows, the Musketiers give fire; so the swordmen receive the enemy, covering the left shoulder with the buckler, and they that use no buckler, yet stand upon a guard of like nature, and hold it for a rule, never to leave open the whole body to the opposite. All which gives the account clearly, why the phrase of *setting them a shoulder*] is here used, because that was the military posture. *Abu Walid* interprets it, *thou shalt set them as one side*, or *on one side*, viz. to deale with them all alike, comparing the use of it here with that in *Hoseah* c. vi. 9.

The Twenty Second Pſalme.

Paraphraſe.

|| *Præfect of his Muſick.* † *the Hind of the Morning.*

TO the || chief Muſitian [a] upon † *Aiieleth Shahar*, A Pſalm of *David*.

The Twenty Second Pſalm was compoſed by David, on occaſion of his own flying from his perſecutors, and the calamities that befell him at that time, and belongs myſtically to the crucifixion of Chriſt, and was therein moſt literally fulfilled in ſeveral paſſages, ſee Matth. xxvii. 35. 43. and was by Chriſt recited upon the Croſſe, either all, or at leaſt ſome part of it, Matth. xxvii. 46. The Pſalm thus compoſed by David, was committed to the Præfect of his Muſick. a.

* *Far from my help are the words--*

1. *My God* [b] *my God, why haſt thou forſaken me?* * *why art thou ſo farre from helping me, and from the words of my roaring?*

O my God, O my God, I am forſaken by thee, mine enemies prevail againſt me, and all my louddeſt and moſt importunate cryes to thee for helpe, bring me no relief: How long wilt thou thus leave me to this ſtate of deſtitution? I beſeech thee at length to look upon me (This was farther completed in Chriſt upon the Croſſe, when his divine nature ſuſpended the exerciſe of his omnipotence ſo farre, as to deliver up his body to that reproachfull death, and reall ſeparation from his ſoule; Mat. xxvii. 46.) b.

|| *and* † *I have no reſt.*

2. *O my God, I cry in the day time,* || *but thou heareſt not, and in the night ſeaſon, and* † *am not* [c] *ſilent.*

O my God, I call and cry unto thee continually, day and night, and thou giveſt me no redreſſe, nor leaſt ceſſation to my afflictions. c.

* *perſevereſt holy, the praiſes.*

3. *But thou* * *art holy,* [d] *O thou that inhabiteſt the praiſes of Iſrael.*

Yet am I not diſcouraged by this; I am ſure that thou continueſt faithful and true, ſuch as canſt not forget thy promiſes; thou art he that haſt, and wilt continue to doe all wonderfull things for thy people: and even when for a time thou permitteſt them to be oppreſt by their enemies, thou art ſtill moſt worthy to be magnified and praiſed by them. d.

4. *Our fathers truſted in thee; they truſted, and thou didſt deliver them.*

We thy people have had long experience of thy mercy and fidelity: our fathers before us in all their diſtreſſes have placed their full affiance in thee, for reſcue and deliverance, and never failed to receive it from thee.

† *put to ſhame.* בוש

5. *They cryed unto thee, and were delivered; they truſted in thee, and were not* † *confounded.*

Upon their humble and conſtant, and importunate addreſſes to thee, they continually obtained deliverance from thee, and never were diſcomfited, or put to ſhame, in their truſting or relying on thee.

6. *But I am* [e] *a worm, and no man, a reproach of men, and deſpiſed of the people.*

Mean while I am an abject, weak, contemptible perſon, reviled and ſet at nought by the vulgar and baſer ſort. e.

* *put*

7. *All they that ſee me laugh me to ſcorn; they* * *ſhoot out the lip, they ſhake the head, ſaying,*

8. *He* [f] *truſted on the Lord that he would deliver him: let him deliver him, ſeeing* [g] *he delighted in him.*

All that behold my preſent low condition, think that I am utterly forſaken, and ſo mock me, and ſcoffe at me, for truſting in God, or relying on any aid of his, or taking any comfort or ground of hope from my being in his favour. (That theſe three verſes have a largeſt and moſt literal completion in Chriſt in his crucifixion, ſee note e.) f. g.

But all this doth not diſcourage me. I know thy protection hath hitherto ſupported me in my greateſt diſtreſſes and weakneſſes.

9. *But thou art he that took me out of the womb; thou didſt make me hope* || *when I was upon my mothers breſts.*
10. *I was caſt upon thee from the womb; thou art my God from my mothers belly.*

|| upon the breſts of my mother, עַל שְׁדֵי אִמִּי

Thou broughteſt me out of the womb of my Mother; which, duly conſidered, was a greater deliverance than that *I* now want from thee; and from that time didſt ſuſtain and uphold me, when I was not able to do the leaſt for my ſelf. When I came forth into the world, I had no inheritance, but thy ſpecial providence and preſervation, which if it had been but one minute ſuſpended, or withdrawn from me, *I* had been immediately loſt: but this thou haſt from my firſt conception thus long continued to me, and thereby teſtified to me convincingly, that as I have none to depend on but thee, ſo I may on thee confidently repoſe my truſt.

Now therefore, in the approach of the greateſt ſtraits, and the moſt abſolute deſtitution of all humane aids, be thou ſeaſonably pleaſed to interpoſe thy aſſiſtance, and not to forſake me utterly.

11. *Be not far from me, for* † *trouble is near, for there is none to help.*

† diſtreſs צָרָה

h. My enemies are very ſtrong and puiſſant, and have beſieged me very cloſe, brought me to great ſtraites.

12. *Many* || *bulls have compaſt me;* * h *ſtrong bulls of Baſan have beſet me round.*

|| bullocks פָּרִים * bulls

And now are they ready to devour me: and therefore as a Lion, when he is near his prey, makes a terrible roaring, by that means to aſtoniſh the poor creature, and make it fall down, through the fright, before him; ſo do they now rave, and vaunt, and threaten exceſſively.

13. *They gaped upon me with their mouth, as a ravening and a roaring Lyon.*

i. My outward eſtate cannot better be reſembled, than by a conſumptive body, brought extream low, dayly pining and falling away very faſt, the bones ſtarting one from the other (ſee v. 17.) and the very heart and moſt vital parts quite diſſolved,

14. *I am poured out like water, and all my bones* † *are out of* i *joynt; my heart is like wax, it is melted in the midſt of my bowels.*

† are parted, or, have ſeparated themſelves.

The radical moiſture ſo dryed up, that there is no more left, than in a brick or tile that comes ſcorcht from the kiln, the tongue dry, and not able to ſpeak, and the whole body ready to drop into the grave,

15. *My ſtrength is dryed up like a potſheard, and my tongue cleaveth to my jaws, and thou haſt brought me into the duſt of death.*

k. For my enemies come about me as fiercely as ſo many dogs, to rend and tear me; a multitude of malitious people, like a ravenous Lion, have now got me into their power, beſet me, and incloſed me, on deſign to wound and deſtroy me. (This was moſt eminently fulfilled in Chriſt at his crucifixion, that being a real piercing of his hands and feet, and that cauſed by the importunate clamors of the Jewiſh ſanhedrim and people; and a more literal accompliſhment of the words, than belonged to David.)

16. *For dogs have compaſſed me, the aſſembly of the wicked have incloſed me: they* k *pierced my hands and my feet.*

My civil ſtate, I ſay, is as low as their ſtate of body, who have no fleſh left on it, whoſe bones conſequently are ſo wide and diſtant one from another, that they may be numbred (as Chriſts were to be, on another occaſion, by being naked and diſtended on the croſs) and are thereupon lookt on as a prodigy, and ſcoft at by all beholders (as Chriſt alſo was upon the croſs, Matt. xxvii. 39.)

17. *I may tell all my bones, they look and ſtare upon me.*

They look on me as their prey, and all that I have as their lawful ſpoil or pillage, to be divided as by lot, and diſtributed among them. (This alſo was more literally fulfilled in Chriſt, John xix. 23. 24. when the ſouldiers having divided his upper garments into four parts, finding his inner garment to be without ſeam, would not tear it, but rather caſt lots who ſhould have it.)

18. *They part my garments among them, and caſt lots upon my veſture.*

19. But

19. *But be not thou far from me, O Lord: O my ſtrength, haſt thee to help me.*

But be thou, O Lord, who art my only aid, in a ſpecial manner preſent, and with ſpeed aſſiſtant to me.

‖ *deſolate, or only one,* יְחִידָתִי *ſee note on Pſ. 25, c.*

20. *Deliver my ſoul from the ſword, my ‖ darling from the power of the dog.*

Reſcue me now, I beſeech thee, that am left deſtitute, and helpleſs, from the power and malice of theſe bloody men. (Or, as applied to Chriſt, thou ſhalt deliver me out of the grave, and not permit the very jaws or power of death, though it ſeize on me, to detain me under its dominion.)

21. *Save me from the Lions mouth; for thou* k *haſt heard me from the horns of the Unicorn.*

k. And as formerly thou haſt anſwered my prayers, and preſerved me from the ſtrongeſt enemies, when they moſt inſolently exalted themſelves againſt me; ſo be thou now pleaſed to deliver me from thoſe violent men who now are ready to devour me. (And thus was it fulfilled to Chriſt in his reſurrection.)

22. *I will declare thy name unto my brethren: in the midſt of the congregation will I praiſe thee.*

And this ſhall give me continual matter of rejoycing, and proclaiming thy wonderful goodneſs toward me, and of making the moſt publick mentions of theſe thy unſpeakable mercies, and aſcribing the glory to thee, (this alſo was fulfilled in Chriſt, in the Apoſtles preaching his reſurrection in all their aſſemblies, and magnifying God for it: See Acts ii. 47.) after this manner:

23. *Ye that fear the Lord, praiſe him, all ye the ſeed of Jacob glorifie him, and fear him all ye the ſeed of Iſrael.*

O bleſs and praiſe the name of our gracious Lord, all ye that profeſs to be his ſervants, all ye whom he hath thus taken to himſelf to be his peculiar people, and ſhewed ſuch marvelous works of mercy among you; let this be a perpetual obligation to you to magnifie him, and perform all faithful obedience to him for ever. (Of this, as it reſpects Chriſt, ſee St. *Peters* Sermon Acts iii. 26.)

† requeſt

24. *For he hath not deſpiſed nor abhorred the* m † *affliction of the afflicted, neither hath he hid his face from him, but when he cryed unto him, he heard.*

Becauſe he is faithfull, and conſtantly ready to hear and anſwer the petitions of them that are m. brought to the loweſt condition, and inſtantly anſwers them with timely relief, and never finally caſts out, or rejects their ſupplications. (How this was fulfilled in Chriſt, ſee Heb. v. 7.)

‖ *from thee* מֵאִתְּךָ

25. *My praiſe ſhall be ‖ of thee in the great congregation: I will pay my vows before them that fear him.*

From theſe gratious revelations of thy ſelf unto me, ſhall I fetch abundant matter of praiſe and thanksgiving, when I come to thy holy aſſembly; and there will I conſtantly offer thoſe ſacrifices, which I now devote and conſecrate unto thee, that all thy faithful ſervants may joyn with me in this duty. (This had its completion in Chriſt, in reſpect of the commemorative Euchariſtical oblations, offered up daily in the Church, in remembrance of Chriſts death and reſurrection.)

26. *The meek ſhall eat and be ſatisfied; they ſhall praiſe the Lord that ſeek him: your heart ſhall live for ever.*

As remembring what certain returns thou makeſt to the prayers of the diſtreſſed, ſupplyeſt all their wants, giveſt them matter of thankſgiving, whoſoever make their addreſſes to thee, and comforteſt and reviveſt them with durable refreſhments, when their condition is moſt diſconſolate and deſtitute. (This is alſo fulfilled in the Evangelizing and comforting of the poor humble Chriſtian, and in the Euchariſtical ſpiritual food, and the vital effects thereof, of which Sacramentally and by faith they are made partakers.)

27. *All the ends of the world ſhall remember, and turne unto the Lord; and all the kindreds of the nations ſhall worſhip before thee.*

Theſe miracles of thy mercy ſhall be recounted through all the world, and bring in many ſpiritual ſubjects to thy Kingdome, to ſerve and adore thee. (This alſo was moſt eminently completed in the effects of the reſurrection of Chriſt, that mighty work of Gods power, and mercy, and fidelity, when the Apoſtles preaching of it to all the world, brought in ſuch multitudes of proſelytes to Chriſt.)

Acknowledging that as the managery and ſole government of all the nations of the world doth certainly belong to thee, ſo all ſubjection and faithfull uniform obedience is moſt due unto thee. (This alſo was an effect of the promulgation of the reſurrection of Chriſt.)

28. *For the Kingdome is the Lords, and he is the governor among the nations.*

And all this for the confirmation of all ſorts of men in Gods ſervice: 1. of thoſe that enjoy proſperity in this world, as knowing that they have received it from God: 2. of thoſe that dy, and live not themſelves to ſee thy wonderfull work, yet ſhall their poſterity behold and adore thee for it; or, all mortal men ſhall confeſſe that all life, and preſervation, and deliverance is from God, and ſo they and their poſterity ſhall betake themſelves to thy ſervice. (How this is fulfilled in Chriſt, ſee note n.) And ſo all ſucceſſions of men ſhall declare to their followers, thoſe that are not yet borne to thoſe that ſhall come after them, how richly God hath performed all his promiſed mercies, and how ſeaſonably and miraculouſly, at this time of greateſt need, he hath granted me his protection and deliverance.

n. 29. *All they that be fat on earth ſhall eat and worſhip, all they that goe down into the duſt ſhall bow before him, and* n *none can keep alive his own ſoule.*

30. *A ſeed ſhall ſerve him, it ſhall be accounted to the Lord for a generation.*

o. 31. *They ſhall come, and ſhall declare his righteouſneſs unto a people that ſhall be borne,* o *that he hath done this.*

Annotations on Pſalm XXII.

a. אַיֶּלֶת

Tit. Aijeleth] For the meaning of the title of this Pſalm, עַל אַיֶּלֶת חַשַּׁחַר the LXXII. may firſt be conſidered, which render it ὑπὲρ τῆς ἀντιλήψεως τῆς ἑωθινῆς, and the Latine *pro ſuſceptione matutina, for the morning help.* This is by the *Learned Grotius* thought to proceed from their reading the Hebrew otherwiſe than now we have it; not אַיֶּלֶת but עֻזְרָה which v. 20. is by them rendred ἀντίλημψις *help.* But that is a very remote conjecture, the words having no affinity in ſound or writing. It is more probable, that from אֵל and אֵלוּת *robur, ſtrength,* which is made uſe of for the *aid* and *relief* of *others* (as in that v. 20. אֵלוּתִי *thou art my ſtrength, haſten unto my help*) they deduced the word אַיֶּלֶת, and took it in the notion of *relief,* and ſo render it, ἀντίλημψις *help.* Upon this conceited notion of אֵל it is that *Pſal.* cvii. 17. where the Hebrew hath אֱוִלִים *fools,* they tranſforming אָוִיל *fool* into אֵל *robur,* do conſequently render it ἀντελάβετο αὐτῶν, *he helped them,* the Latine *ſuſcepit,* and the Syriack עֲזַר *helped,* or *ſtrengthened*: and then joyning חַשַּׁחַר, *of the morning,* with it, as denoting the *haſt* or *earlineſſe* of the *helpe,* they render it ὑπὲρ ἀντιλήψεως ἑωθινῆς, *for morning,* or *ſpeedy,* or *early help.* From this notion of אֵל for *ſtrength,* the *Chaldee* alſo *paraphraſe* it, עַל תְּקוֹף קוּרְבָּן &c. *for a ſtrong* or *powerfull oblation, perpetual for the morning*; perhaps from אַיִל a *ramme* (ſuch as were uſually *offered* in *ſacrifice*) pitching on the notion of *oblation.* But the notion which the *antient fathers,* and from thence the *interlinear,* and moſt *modern tranſlations* have pitcht on, is that of אַיֶּלֶת an *hind*: ſo *Prov.* v. 19. in the forme wherein here 'tis אַיֶּלֶת *an hind,* and ſo frequently אַיָּל an *hart,* or *ſtagge, Pſal.* xlii. 2. *Gen.* xlix. 21. *Pſal.* xviii. 34. *Cant.* ii. 7. And this *beaſt* being generally taken notice of for *ſwiftneſſe* of *foot,* (as in that *Pſal.* xviii. 34. *thou haſt*

חַשַּׁחַר

אֱוִלִים

haſt made my feet like hinds feet, in reſpect of his flight to ſome place of ſafety, in the following words, קַלְיְלִין *ſwift as the hind* ſaith the Chaldee) it is therefore here ſet to denote *David* in time of his flight from his perſecutors; and the rather, becauſe אֵל and אַיָל ſignifies alſo a *Prince*, *Ezek.* xxxi. 11. אֵל גּוֹיִם *the Prince of the Nations*, *Nebuchadnezzar*, and *Ezek.* xv. 15. אֵילֵי מוֹאָב ἄρχοντες ſay the LXXII. *the Princes of Moab*: and ſo 2 *King.* xxiv. 15. we render *the mighty of the land*, the Chaldee רַבְרְבֵי *the Princes*, and ſo *Iſa.* lxi. 3. And thus the title belonging primarily to *David* in time of his perſecution, it very fitly alſo belongs to Chriſt at his crucifixion, he being that *Hart*, and that *Prince*, which was then purſued to death, and ſlaughter'd by the Jews; and the Pſalm following in many paſſages more literally belonging to Chriſt than to *David* himſelfe, in the firſt completion.

אֵל

אֵילֵי

b. V. 2. *My God*] In this verſe the LXXII. their rendring is obſervable. Firſt, for the Hebrew אֵלִי אֵלִי *My God my God*, they read אֵלִי אֵלִי ὁ θεός ὁ θεός μου, πρόσχες μοι, *God my God, look on me*; and ſo the Latine: the Arabick and Æthiopick adde [*my*] in the firſt place, *My God, my God, look upon me*; the *Jewiſh Arabick*, *my ſtrong God, my potent God.* Here 'tis evident, as oft in other places, that they gave a double ſignification of the latter אֵלִי; firſt as reading it אֵלִי ὁ θεός μου *my God*, and then again אֵלִי *to me*, which they choſe to paraphraſe by πρόσχες μοι *look*, or *give heed to me.* But our *Saviours* reciting theſe words upon the croſſe, is an evidence, that this was not the Hebrew reading, but only the deſcant of the LXXII. Then in the end of the verſe, for שַׁאֲגָתִי *my roarings*, from שָׁאַג *rugivit*, they read שְׁגִיאָתִי *my errors*, my *incogitances*, (as from שָׁגָה *ignoravit, peccavit*) παραπτώματά μου, and the Latine *delictorum meorum*, *of my faults*; and ſo the Syriack ܥܘܒܕ̈ܝ *of my follies*, and the Arabick in like manner. And this is a *miſtake* alſo. But then thirdly, where the Hebrew hath רָחוֹק מִישׁוּעָתִי דִּבְרֵי שַׁאֲגָתִי, which taking רָחוֹק *adverbially* (as oft it is) is literally rendred thus, *the words of my roaring are farre from my help*, i. e. *from helping me*; the LXXII. have followed this conſtruction, μακρὰν ἀπὸ τῆς σωτηρίας μου οἱ λόγοι — *the words — are farre from my deliverance*, or, *from delivering me*; and ſo the Latine, (and Æthiopick) *longè à ſalute mea verba — the words are farre from my ſalvation.* And to this the Chaldee agrees, רָחִיק מִן פֻּרְקָנִי מִלֵּי אֲבָלְיוּתִי *farre from my redemption are the words of my cry*: and ſo the learned *Schindler* renders them, as an inſtance of the adverbial uſe of רָחוֹק, *procul à ſalute meâ verba rugitus mei, the words of my roaring are farre from my help*; and *Seb. Caſtellio* to the ſame purpoſe, only continuing the interrogation from the beginning of the verſe, *cur à meis verbis querulis remota ſalus eſt? why is deliverance removed from my complaining words?* And thus in all reaſon are they to be rendred, to denote the ineffectualneſſe of his complaints, or how little help they brought him. The other rendering puts in [ו *and*] where the Hebrew hath it not, and joynes together יְשׁוּעַת *deliverance*, and דִּבְרֵי *words*, which cannot well joyne in ſenſe; whereas this is moſt ſimple, only underſtanding the verbe [*are*] which is ſeldome expreſt in theſe writers. Only one thing may deſerve to be added from the *Jewiſh-Arabick*, who as he concurs in this latter part of

אֵלִי אֵלִי

שַׁאֲגָתִי

רחוק מישועתי

the

the verſe, [*my words, and my groaning far from my helpe,*] ſo he puts the whole verſe in forme of deprecation, not of complaint, expreſſing the interrogation, why, as uſually he doth, by the negative, *Forſake me not, ſo as that my words and my groaning be farre from my helpe*:] and that ſure is the *adæquate importance* of them.

c. דוֹמִיָּה

V. 2. *Silent*] The Hebrew דוֹמִיָּה ſignifies *reſt* or *quiet*; either of the *tongue* only, and then 'tis *ſilence*, or of the *whole body*. And ſo here it is moſt probable to be taken, to anſwer the former part of the verſe: There 'twas, *I cry in the day time,* וְלֹא *and thou heareſt not*; and here, *and in the night,* (repeating ἀπὸ κοινοῦ *I cry*) וְלֹא *and not*, i. e. *there is not any quiet to me*, i. e. *no anſwer* to thoſe prayers of mine which were addreſt for quiet or deliverance from my perſecutors: and therefore the Syriack, by way of Paraphraſe, render it, *thou attendeſt not to me*, and ſo the Arabick alſo. As for the LXXII. their rendring οὐ σὺ εἰς ἄνοιαν ἐμοὶ, which the Latine follows, *& non ad inſipientiam mihi, and not for folly* to me, it will be hard either to give any intelligible account of the meaning of it, or of לֹא דוֹמִיָּה לִי being rendred by it; unleſſe as *Exodus* xv. 16. דוֹם כָּאֶבֶן *ſtill as a ſtone*] ſignifies ſenſeleſſeneſs, ſo here דוֹמִיָּה were thought to ſignifie ſenſeleſſneſſe, and accordingly, without care of the ſenſe, thus rendred ἄνοιαν by them.

d. יוֹשֵׁב

V. 4. *O thou that inhabiteſt*] יָשַׁב to *inhabite*, ſignifies alſo to *remain*, or *perſevere*: ſo *Pſal.* cii. 13. *thou, O Lord,* תֵּשֵׁב *ſhalt remain*, or *continue for ever*. And in this ſenſe it will be beſt taken here, וְאַתָּה קָדוֹשׁ יוֹשֵׁב *but thou remaineſt*, or *perſevereſt holy*, (the derelictions in the former verſes doe not tempt him to doubt of it) תְּהִלּוֹת יִשְׂרָאֵל תְּהִלּוֹת יִשְׂרָאֵל *the praiſe of Iſrael*; or, *O thou, the praiſes*, or *which art the praiſes of Iſrael*, i. e. the object of all their praiſes; or yet more ſimply, (without the leaſt *ellipſis* to be ſupplied) *But thou remaineſt holy, the praiſes of Iſrael.* The LXXII. retain the conſtruction in the latter part, reading ὁ ἐπαινῶν τὸν Ἰσραήλ, and ſo the Latine, *Laus Iſrael, the praiſe of Iſrael*, and the Arabick, *the glorie of Iſrael*, (as in *Simeons ſong Luk.* ii. 32. Chriſt is ſaid to be the *glory of thy people Iſrael*, in whom they ſhould *rejoyce* or *glory*:) only in the former part they have ſomewhat varied, Σὺ δὲ ἐν ἁγίῳ κατοικεῖς, *But thou dwelleſt in thy holy place*; which yet rightly conſidered, is but a Paraphraſe of the ſenſe in which we render it; for *Gods dwelling in heaven*] is but a phraſe to expreſſe his faithfulneſs and mindefulneſs of his promiſe, his not being changed, and that is it which is meant by his perſevering holy. The Chaldee have a little farther receded, *but thou art holy who eſtabliſheſt the world for the praiſes of Iſrael*] with reference, perhaps, to the phanſy of the Jews, that the world was *created for their ſakes and their laws*; this Paraphraſe of theirs being not free from ſundry of their dreams. Yet may theſe words bear no ill ſenſe, and *Gods making and eſtabliſhing the world for the praiſes* or *glory of Iſrael*] ſignifie his great care, and kindneſs, and conſequently fidelity in performing all his promiſes to his people. The Syriack differ from all the former, making the whole verſe but a compellation of God, in theſe titles, *Thou, O holy, and who ſitteſt in Iſrael thy glory.*

e.

V. 6. *A worme*] Theſe three verſes, though they have a firſt ſenſe hiſtorically verified in *David*, at the time of his flying from his enemies, yet are they, in a much

much higher, and alſo more literal ſenſe, fulfilled in Chriſt upon the croſſe. And 1. the word תוֹלַעַת worme, is thought to have a ſpecial energy in it, to denote that kinde of worme, which is begotten of a grain of *coccus*, or *coccinele*, a *red berry*, that yeelds the ſcarlet juice, with which they dy cloth of that colour, and which is full of thoſe red wormes. So *Iſa.* i. 18. *though your ſins be as ſcarlet*, the Hebrew hath כַּתּוֹלָע *as a worme*, *viz.* this *ſcarlet-worme*. So *Lam.* iv. 5. *they that are brought up on* תּוֹלָע, we rightly render it *ſcarlet*. And if it be twice dipt with it, then 'tis a darker and richer colour, *Num.* iv. 8. and is rendred *purple* by the Chaldee. And thus is it a fit title for Chriſt upon the croſſe: a worme, in that he is deſpiſed, and trodden on, and oppreſt by the Jews; and more peculiarly this *ſcarlet worme*, which being preſt, yeelds this rich juice, (*viz.* his blood) of which this royall *ſcarlet* or *purple* garment is made, wherein we may appear before God. In token of which he was *araied in a ſcarlet robe*, *Mat.* xxvii. 28. at this time peculiarly of his crucifixion. In the next place, when he is here ſtyled the *reproach of men, and deſpiſed of the people*, בְּזוי from בָּזָה, to *ſcorne* or *ſet at nought*, and ſo by the LXXII. rightly rendred ἐξουθένημα λαοῦ, *one ſet at nought by the people*, this is but parallel to that other prædiction, ſignally pointing at his crucifixion, *Iſa.* liii. 3. *he is deſpiſed and rejected of men*— and farther parallel'd in the ſtory, when they rejected him, and choſe *Barabbas*, *Matth.* xxvii. 21. when they *mocked him*, v. 29. *ſpit on him*, v. 30. and *mocked him again*, v. 31. Then for the reſt of the words, *All they that ſee laugh me to ſcorne*— they are exactly fulfil'd *Mat.* xxvii. 39. *they that paſſed by, reviled him, wagging their heads, and ſaying— he truſted in God, let him deliver him now if he will have him*, v. 43. As for the phraſe יַפְטִירוּ בְשָׂפָה, it may beſt be rendred, *they put out the lip*, from פָּטַר *emiſit*, *dimiſit*, *laxavit*, noting that way of *mocking*, by the *diſtortion* of the *mouth* or *lip*; and ſo it agrees with *laughing to ſcorne*] præcedent, and *ſhaking the head*] ſubſequent: ſo the Syriack renders it, *they moved their lips*; the Chaldee, מְחַנְּרִין *they cutt with the lip*, as a paraphraſe to expreſſe *reproaching* or *abuſing*; but the LXXII. only ἐλάλησαν ἐν χείλεσι, (and ſo the Latine, Arabick, and Æthiopick) *they ſpake with their lips*, as from the notion of פָּטַר for *opening*, which applyed to the *lips*, denoteth ſpeaking with them.

V. 8. *Truſted*] גל from גָּלַל and גָּל *volvit*, *devolvit*, *roll* or *devolve*, is uſed for *committing*, *intruſting* any thing to another, *caſting ones ſelfe on God*, which is the phraſe uſed *Pſal.* lv. 22. *caſt thy burthen upon the Lord.* So *Pſal.* xxxvii. 5. גל *roll thy wayes upon the Lord*, i. e. *commit them to him*, *caſt them on him*; farther expreſt by the next words, *truſt alſo in him*— The LXXII. have rendered it according to ſenſe ἤλπισεν, *He hath hoped*, and ſo the Latine, and is fully rendred, *Matth.* xxvii. 43. πέποιθεν *he hath confided*; ſo alſo the Syriack here, and the Arabick by two words, he hath *believed* and *confided*. גל is the imperative mood, and ſo may fitly be rendred, *truſt in God*, (as a forme of reproach:) ſo 'tis rendered *Pſal.* xxxvii. 5. But it may poſſibly be the præter tenſe in *Kal* alſo, as a contraction of גָּלוֹל, as that may, by analogy with ſome other words, be uſed for גָּלַל.

V. 8. *Delighted*] חָפֵץ *voluit*, *willed*, is frequently uſed for *complacuit*, *delectatus eſt*, being *delighted* or *pleaſed* with, when it hath the

the prepoſition ב following it. And accordingly ſo the LXXII. their [θέλω ἐν *will in*] muſt be rendred *taking pleaſure in*; and ſo muſt the phraſe be rendred *Mat.* xxvii. 43. εἰ θέλει αὐτὸν, not, *if he will have him*, but, *if he love him* (ſo חפץ ſignifies alſo) *if he delight, or have pleaſure in him.* And thus it peculiarly belongs to Chriſt, of whom 'tis teſtified by God at his baptiſm, *Matth.* iii. 17. *This is my beloved ſonne in whom I am well pleaſed.*

h. אַבִּירִים V. 12. *Strong bulls*] The notion of אַבִּירִים here muſt be reſolved by the context. The word אַבִּיר ſignifies *ſtrong*, and is ſometimes applyed to *God*, *Pſal.* cxxxii. 2; ſometimes to *Angels Pſal.* lxxviii. 25. לֶחֶם אַבִּירִים *the bread of the ſtrong*, we duly render *Angels food*, from the LXXII. who read τῶν ἀγγέλων, ſometimes to *men*, *Iſa.* x. 13; ſometimes to *horſes*, *Jer.* viii. 16. and xlvii. 3; and ſometimes to *bulls*, when in conjunction with *bullocks*, *Iſa.* xxxiv. 7. *Pſal.* lxviii. 30. and here in this place, פָּרִים *bullocks* immediately foregoing. So *Pſal.* l. 13. ſpeaking of *ſacrifice*, *the fleſh of the* אַבִּירִים muſt be the *fleſh of bulls* or *oxen.* To this it is not amiſſe to adde, that *Jer.* xlvi. 15. the LXXII. for אַבִּירֵךְ read ὁ Ἆπις. The words indeed relate to the *Ægyptians*, whoſe God *Apis* was, and as a God, may be ſo called from אַבִּיר, which oft ſignifies God, the ב, as it is ordinary in ſeveral languages, being changed into π, and the ר into ς, as in μαρτὺς *martyr*, κελὴς *celer*, and many others, thoſe letters are *permutabiles.* But that *God* of the *Ægyptians* was originally an *oxe*, or *bull*; and then why may it not be thus lightly changed from *Abir*, a *bull*? And then as שׁוֹר ſignifies a *bull* alſo (and in Chaldee תּוֹר from whence the Greek and Latine ταῦρος and *taurus*) why may not that præfixt to אַבִּיר make שׁוֹר אַבִּיר, and that be lightly changed into *Serapis*, the other title of the *Ægyptians God*, which alſo is no more originally but a *bull*, or *oxe*? But this by the way. This therefore being clear, the rendring of אבירים muſt be ſimply *bulls*, and with בָּשָׁן joyned with it, *bulls of Baſhan*; which being a rich and fruitful place, and the cattel thereof great, and ſtrong and fat, as the inhabitants gyants, *Deut.* iii. 13. and formidable, *Num.* xxi. 34. they are here fitly ſet (Poetically) to expreſſe potent enemies, and proud inſulters; as the Kine of *Baſhan*, *Amos* iv. 1. are *imperious* women. This the LXXII. renders ταῦροι πίονες, *fat bulls*, without mention of *Baſhan*; either as reading for it דָּשֵׁן, which ſignifies *fat*, or rather thus *paraphraſtically* expreſſing *Baſhan*, the *cattel* whereof were *fat* above any others. בָּשָׁן

i. פָּרַד V. 14. *Out of joynt*] פָּרַד ſignifies *dividing*, *parting*, *diſſolving*, *diſperſing*, and in *Hithpael reciprocally diſperſing* or *parting themſelves*, ſo as one leaves or goes from the other. So *Job* iv. 11. *the Lions whelps* יִתְפָּרָדוּ, we render, *are ſcattered abroad*, LXXII. ἔλιπον ἀλλήλους, *have left one another*, in the notion of *diſperſing.* And ſo all the antients render it here: the Chaldee אִתְפַּרְפַּרָן *were diſperſed*; the LXXII. διεσκορπίσθη, and ſo the Syriack, and Latine, and Æthiopick, *were diſperſed*; the Arabick, *diſſolved*: and this not to denote diſlocation of bones, but their parting one from another, as in a conſumption of the whole body, which is here deſcribed in this, and the reſt of the verſe; which is the thing which is here repreſented, and by it the lowneſſe of his preſent condition, or outward eſtate.

V. 15. *Pierced*]

k. כָּאֲרִי

V. 15. *Pierced*] The double reading of the Hebrew here is commonly taken notice of, כָּאֲרוּ *they pierced*, and כָּאֲרִי *as a Lion*; and the Chaldee hath put them both together, נְכָתִין הָוִוּ כְּאַרְיָא *biting me as a Lion*. But 'tis evident, the LXXII. read it in the former notion only, and ſo render it ὤρυξαν *they pierced my hands and my feet*; and ſo the Latine, Syriack, Arabick, and Æthiopick. Of theſe readings the enquiry muſt be, 1. what force they have in the firſt intention of the words, as they concerne *David*; and 2. what is to be ſaid of them in reference to the Prophetick ſenſe, completed in Chriſt. For the former, if we ſtand to the preſent Hebrew-reading, כָּאֲרִי *as a Lion*, the ſenſe will run thus, *the aſſembly of the wicked hath encloſed me as a Lion, both my hands and my feet*, i. e. I am brought into a condition perfectly *helpleſſe*, as when a *Lion* hath one in his power, and is about to ſeize on him; neither my *hands* nor my *feet* can ſtand me in any ſtead, the *former* to *reſiſt*, or the *ſecond* to *fly*: where יָרַךְ to *encloſe*] is of the ſame importance with סָנַר, ſo oft uſed in Scripture, for ſuch an incloſure, as puts one into the power of another. But if the other reading, כָּאֲרוּ *they pierced*, be admitted, the ſame *totall* impotence is ſtill diſcernible. To be *bound hand and foot*] is the *proverbial* ſtyle of *Scripture*, for one that is delivered up to utter ruine; but to be *nailed*, or *pierced*, or *faſtned hand and foot*, is a much higher expreſſion of the ſame thing, both in reſpect of the certainty, and ſharpneſſe of the ruine. 'Tis eaſier to *unty* a *knot*, then *looſen* what is *nailed*, and 'tis more *painfull* to be *pierced*, then only *reſtrained* from liberty. And ſo in either of the readings the ſenſe holds fitly to *Davids* perſon, as being in a *ſore diſtreſſe*, and ſad condition. Next then, to conſider the place in relation to *Chriſt*, *prophetically* deſcribed upon his *croſſe*; many conjectures of learned men are obvious on this place, but none more worthy to be hearkened to, than our two learned Countreymen, both exquiſitely skilled in the Oriental languages, Mr. *Nic. Fuller*, and Mr. *Ed. Pocock*. From the † Collections of the former we learn, that both from the *little Maſoreth*, and from *Rabbi Jacob ſon of Haym*, and from his own ocular experience of many copies, * *Joan. Iſaac Levita* hath demonſtrated כָּאֲרוּ *they pierced*] to be the reading in the *text* or *chetib*, and the other כָּאֲרִי *as a Lion*, only in the *Margine*, or *chere*. And this farther manifeſted by the rendring of *Aquila*, one very favourable to the *Jewiſh* intereſt, who rendred it as a verbe, not as a ſubſtantive, and ſo only according to the *textual*, not the *marginal* reading. From the ‖ *latter* we have a more *particular*, *literal*, *minute* account of the word it ſelfe: כארו, *they pierced*, either from כור, or from באר, as that is found in the Arabick (and ſo probably in Hebrew antiently) to be all one with כָּרָה *fodere*, *to digge*, or *pierce*, and from whence is *Alcaur*, *the digging* of the earth, and *Cawar*, *haſtâ confodere*, *to run through with a ſpear*. Or if it be read, as in their margine, כָּאֲרִי, then alſo is his conjecture very ingenious, that it be taken for the participle preſent in *Kal* in the plural number, from כָּאֲרִים כּוּר, and from thence כָּאֲרִי, of which he brings many examples. To this he addeth alſo, that the Chaldees paraphraſtical rendring (which from the likeneſſe of the word כָּאֲרִי, *as a Lion*, took occaſion thus to expreſſe the notion of the participle, and therein the manner

† *Miſcel.* l. 3. c. 12.

* *in defens. Hebr. Lect. adverſ. Lindan.*

‖ *Not. Miſcel. c. 4.*

manner of their ſavage uſage) was the original of that double reading of the Hebrew; and indeed not an effect, but the cauſe of it. As for thoſe who ſuſpect our reading as a falſification of the Chriſtians, beſides many other evidences of conviction, he there gives us the teſtimony of *David Kimchi*; who taking notice of the Chriſtians reading in this place, different from the Jews, doth not accuſe them of any fraud, as elſewhere he doth *Pſal.* cx. and probably would have done, if he had not known that they had herein followed the moſt emendate copies.

l. עֲנִיתָנִי

V. 21. *Haſt heard me*] From עָנָה to *ſpeak*, or *anſwer*, or *hearken* to another, is the word עֲנִיתָנִי here, *thou haſt heard*, or *anſwered me*. This verbe the LXXII. read, as if it were a noune from the other notion of עָנָה *afflixit*, and ſo read ταπείνωσίν μου *my affliction* or *humiliation*, (and from them the Syriack and Latine &c.) as if it were עָנְיִי *my affliction*.

m. עֲנוּת

V. 24. *Affliction*] עֲנוּת from the præcedent עָנָה may ſignifie *affliction*, or *low eſtate*: but all the *antient interpreters* render it in the notion of *prayer*, and the like; the Chaldee צְלוֹתְהוֹן *the prayer*, the LXXII. δέησιν *prayer*, the Latine *deprecationem*, and ſo the Arabick, and the Syriack ܒܥܝܬܐ *the cry*; and ſo the *not deſpiſing* or *abhorring* or *caſting out*] will beſt agree with it, and the ſubſequents alſo, *when I cryed unto him he heard*: And ſo the word will well enough bear, from עָנָה *to ſpeak*, as that is here applyed to עָנִי *the poore*, of whom the wiſe man ſaith, the *poor man ſpeaketh ſupplications*.

n. נַפְשׁוֹ לֹא חִיָּה

V. 29. *Keep alive*] Where the Hebrew reads וְנַפְשׁוֹ לֹא חִיָּה *and he hath not quickened his ſoule*, the LXXII. (and Syriack, Latine, Arabick, Æthiopick) render, καὶ ἡ ψυχή μου αὐτῷ ζήσεται, *and my ſoule lives to him*, for נַפְשׁוֹ *his ſoule*, reading נַפְשִׁי *my ſoul*, for לֹא *not*, לוֹ *to him*; and then joyning the maſculine חִיָּה to the fæminine נֶפֶשׁ. But the Chaldee rendering it וְנַפְשׁ רְשִׁיעָא לָא יְחַיֵּי *and the ſoule of the wicked he ſhall not enliven*] doe evidence our vulgar reading of the Hebrew to be that which they then uſed, and ſo the LXXII. to have miſ-read it. The literal meaning of it is ſomewhat difficult. *Caſtellio*'s conjecture is not unfit to be taken notice of, who joyns it with that which follows, thus; *and he that hath not quickened his ſoul*, i. e. *who is dead*, וְזֶרַע יַעַבְדֶנּוּ *his ſeed ſhall ſerve him*, *Eorum progenies*, *quorum vita non perdurat*, *eum colent*, *the progeny of them whoſe life continues not*, *ſhall ſerve* or *worſhip*. And thus may the *elliptis* be well enough *ſupplied*, and with as little violence as any other way. Yet becauſe both חִיָּה and נַפְשׁוֹ are in the ſingular, not plural number, (and זֶרַע *ſeed*, without any affix of any number, muſt agree with thoſe) it will be more reaſonable to change his plural, *eorum*, and *quorum*, into *ejus*, and *cujus*, and then reteining that his way of interpretation, the rendring will be literally this; *and for him who doth not enliven his ſoul*, i. e. *who dies*, *his ſeed or poſterity ſhall ſerve him*, i. e. *God*. This may have a commodious meaning, in reſpect of *David* himſelfe, that when he is dead, and ſo can *praiſe God* no longer himſelfe for theſe his mercies, yet his *poſterity* ſhall *praiſe God* for them, and by that ingagement be moved to undertake, and adhere to his ſervice. But in reſpect of Chriſt, the completion is more ſignal; that though he dy, yet he ſhould have a numerous poſterity, and thoſe begotten, as it were, by his *blood-ſhedding*: as

וְזֶרַע יַעַבְדֶנּוּ

Iſa.

Iſa. Liii. 10. *when he hath made his ſoule an offering for ſin, he ſhall ſee his ſeed, and this ſeed of his ſhall ſerve him, viz. the multitude of Chriſtians that adore the crucified Saviour*; of whom it very agreeably follows, *that they ſhall be accounted to the Lord for a generation*, being the men that make up the μέλλων αἰὼν *the future age*, (as Chriſtianity is called) of which Chriſt is ſtiled ὁ πατὴρ *the father*, in the LXXII. their rendring of *Iſa.* ix. 6. If this be not the meaning of the place, then taking the words by themſelves, וְנַפְשׁוֹ לֹא חִיָּה *and enlivens not his own ſoule*,] muſt probably be thus ſupplyed, as our Engliſh hath it, *and none can keep* (or more literally to חִיָּה *hath kept alive*) *his own ſoule*: i. e. in relation to *David*, 'tis God that hath delivered and preſerved him, and none elſe could have done it, being deſtitute of all worldly aides; and the ſame by way of pious aphoriſme, is appliable to all others, all deliverance from the leaſt to the greateſt ſtreight or danger, is totally to be imputed to God. But moſt eminently and ſignally to Chriſt, who being *dead in the fleſh, was quickened by the ſpirit*; being put to that *ſhamefull death of Cruciſixion* in his *humane nature*, was *raiſed again* by the *power* of his *divine nature*; and in that was founded the propagation of the Chriſtian Religion, as the interpretation of that which follows, *His ſeed ſhall ſerve him, and be numbred* יִסָּפֵר or *accounted to God for a generation.* יִסָּפֵר

V. 31. *That he hath done this*] Where the Hebrew hath כִּי עָשָׂה *that*, or, *becauſe he hath done it*, the Chaldee renders paraphraſtically, and in ſenſe, פְּרִישַׁן דַּעֲבַד *the miracles which he hath wrought.* The LXXII. applying it to the *people that ſhould be born*, reads, ὃν ἐποίησεν ὁ Κύριος, *which the Lord hath made*, (and ſo the Latine and Æthiopick, and the Syriack alſo, ſave that they read it in the future.) That which is moſt exact, and according to the *letter*, will be to render כִּי עָשָׂה *becauſe he hath wrought it*, by it meaning the righteouſneſſe præcedent: ſo *Caſtellio* renders it, *ut exponant quâ ſit uſus juſtitiâ, that they may ſhew what righteouſneſſe he hath wrought*; by righteouſneſſe meaning either fidelity, and performance of promiſe, or more fitly, in the ſacred notion of צְדָקָה, *benignity* or *beneficence.* כִּי עָשָׂה צְדָקָה

The Twenty Third Pſalm.

Paraphraſe.

A Pſalm of *David.*

The twenty third Pſalm was compoſed by David, and is a moſt paſſionate expreſſion of Gods abundant care and providence toward all thoſe that faithfully depend on him: (And hath its moſt eminent completion in Chriſt, the great ſhepheard and Biſhop of our ſouls, of whom that this Pſalm is a prophecy, ſee Maximus περὶ ἀγάπ. l. 3. c. β. and l. 2. 55. &c.).

1. *The Lord is my ſhepherd*; *I ſhall not want.*

The Lord my God is to me (and all that diligently wait on him) as a Paſtor is to his flock of ſheep, ‖ though it be in a wilderneſſe; he is able to provide for me, I ſhall not be leſt deſtitute.

‖ יְיָ זָן יָת עַמֵּיהּ בְּמַדְבְּרָא *the Lord hath fed his people in the wilderneſs*, Chald.

He provideth abundantly both for my food and refreſhment.

2. *He maketh me to ly down in green paſtures; he leadeth me beſide the ſtill waters.*

He revives and refreſhes and comforts me by his ſpirit, affords me a full and plenteous baite, and thereby enables me for the hardſhip of a journey; (as he did Elias 1 King. 19. 8.) and then leads me forth in the even paths of pious duties, gently and carefully, as I am able to goe; by this means directing me to that true felicity even of this life, the exerciſing my ſelfe, and guiding my ſteps by his excellent lawes, and rules of living: and this out of his free mercy to me, the greateſt and moſt valuable that any mortal is capable of.

3. *He* ‖ *reſtoreth my ſoule; he leadeth me in the paths of righteouſneſs for his names ſake.*

‖ or refreſheth, ſee note on Pſ. xix. e.

And though this courſe ſhould engage me in the greateſt diſtreſſes, the loweſt depreſſion of ſadneſſe, the moſt palpable darkneſſe of deſpaire, yet am I chearfully reſolved not to be diſcouraged therewith, or to apprehend 'twill make me miſerable, being confident of the continuance of this ſpecial guard about me, and that, as a ſhepherd ſtill, thou wilt keep me from ſtraying from thee, and protect me from all dangers.

4. *Yea, though I walke through the valley of the ſhaddow of death, I will feare no evill; for thou art with me: thy rod and thy ſtaffe they comfort me.*

Nay more, thou giveſt me that treatment of the moſt indulgent poſſeſſor 2 Sam. 12. 3. that admitted his beloved lamb unto his table, to eate of his bread, and drink of his cup with him; thou omitteſt no expreſſion of reſpect and tender love to me. By this means thou provideſt all plenty for me, maugre the malice of my enemies, who grieve to ſee the riches of thy bounty to me, and care over me. Thou entertaineſt me with wine and oyle in the moſt feſtival manner, affordeſt me, not only in a ſufficient, but in a moſt plentifull degree, all things that are for the advantage, as well as ſupport, both of my body and ſoule.

a.

5. *Thou prepareſt a table before me in the preſence of mine enemies: thou anointeſt my head with oyle; my cup* [a] *runneth over.*

And I cannot doubt but this bounty and ſuperabundant mercy of thine ſhall continue to me all my dayes; and, for my returne to thee, I ſhall moſt diligently frequent the publick aſſembly of thy ſaints and ſervants, whereſoever the Arke is placed, and there bleſſe and praiſe thy name, and addreſs my prayers to thee, as long as I live. (And this is a farther addition to the felicities of my life, that thou wilt afford me this honourable and glorious way of inhabiting in thy ſanctuary, and moſt amicably converſing with thee.) Or to crown all this, thou ſhalt enfold me at laſt in that beſt of ſheep-coats, that place of equal purity and ſafety, where no unclean or ravenous beaſt can come; there ſhall I reſt, and there abide for ever.

b.

6. *Surely,* ‖ *goodneſſe and mercy ſhall follow me all the dayes of my life; and I* † *will* [b] *dwell in the houſe of the Lord* * *for ever.*

‖ benignity טוב
† or ſhall
* for length of dayes, לאֹרֶךְ יָמִים

Annotations on Pſalm XXIII.

a. רְוָיָה

V. 5. *Runneth over*] The LXXII. for רְוָיָה *exuberant*, read μεθύσκον *inebriating*: but this is their ordinary uſe of the word μεθύειν, for *drinking liberally*, not being *intoxicated* or *drunk*. The word רְוָיָה ſignifies *moiſt*, *watered*, and (*watering* being a means of making *ground fertile*) *plentifull*, *exuberant*, and ſo is fitly applied to the *feſtival cup* here. But to this the LXXII, adde ὡς κράτιστον; the Latine, *quam præclarus eſt? how excellent is it?* This they doe, by taking the beginning of the next verſe, and adding it to the end of this, אַךְ טוב, which they therefore render, *how good?* But that belongs to the conſequent words, and ſo is rendred by the Chaldee בְּרַם טָבוּתָא *but goodneſſe* or *benignity*, and ſo the Syriack and the Arabick; who yet finding κράτιστον in the verſion of the LXXII. render

אַךְ טוב

render that there, *inebriating as pure wine*, accounting that the meaning of κρᾶτιστον *beſt*, the *wine* which hath no *daſh* of *water* being ſuch. In this place the LXXII. read ποτήριόν σε *thy cup*, and from them the Arabick and Æthiopick; but the Hebrew hath כוסי *my cup*, and ſo the Chaldee and Syriack and Latine; and S. *Hierome* in his Epiſtle to *Sunia* and *Fretella* ſaith, that in the edition of the LXXII. it was *my cup*, and that *thy cup* was an *error* of the *Scribes*.

כוסי

b. יְשַׁבְתִּי

V. 6. *Dwell*] יְשַׁבְתִּי which the interlinear regularly renders, *I ſhall return*, from שוּב which is commonly taken in that ſenſe, is by all the antient Interpreters rendred *I ſhall dwell*, אֵתֵב in the Chaldee, κατοικεῖν in the LXXII. and ſo in the reſt, from a ſecond notion of שוּב *to inhabite*, in which we have it *Jer.* XLII. 10. אִם שׁוֹב תֵּשְׁבוּ. We render it, *if ye ſhall ſtill abide*, and the Chaldee אִם מֵתֵב תֵּתְבוּן *if by dwelling ye ſhall dwell*, and ſo the LXXII. ἐὰν καθίσαντες καθῆσθε, *if ye ſhall ſurely abide*, and the Arabick, *if ye ſhall remain firm*, and the Latine, *ſi quieſcentes permanſeritis*, *if ye ſhall abide quiet*, and ſo the Syriack alſo. Thus 2 *Sam.* xix. 32. בְּשִׁבְתּוֹ *in his abiding*, the Chaldee again בְּמֵתְבֵהּ *in his dwelling at Mahanaim*. And that thus it was taken here, is much more probable from their general conſent, than that they read (as ſome imagine) יְשַׁבְתִּי from יָשַׁב and not שַׁבְתִּי from שׁוּב, it being ordinary for words of ſo neer alliance, as are יָשַׁב *to dwell*, and שׁוּב *to returne* (and I may adde שָׁבַת *to reſt*) to change ſignifications, the one with the other, and ſo to ſignifie the ſame thing; eſpecially when 'tis remembred, that he that is returned to a place, is ſuppoſed to abide for ſome time, and ſo to inhabite there.

The Twenty Fourth Pſalm.

Paraphraſe.

A Pſalm of David.

The Twenty fourth Pſalm, compoſed by David on occaſion of bringing the Arke into Sion, is a declaration of Gods dominion over this world, his providential preſence in every part of it, but his ſpecial preſence in the place aſſigned for his worſhip, the Arke of the Covenant; which is therefore joyfully to be received into Sion, and entertain'd by all Iſrael, being moreover a ſignal emblem of Chriſts aſcenſion into heaven.

1. *The earth is the Lords and the fulneſſe thereof, the world and they that dwell therein.*

2. *For he hath founded it upon the ſeas, and eſtabliſhed it upon the flouds.*

This whole lower orbe of ours (and not only the heaven, where he is ſaid to dwell) is the Lords, by all right of creation, and providence, and preſervation; and ſo are all the ſorts of creatures, and every particular, with which he hath repleniſht it; the Univerſe, and all the inhabitants thereof, produced at firſt, continued ſince, and every minute preſerved by him: for were it not ſo, this globe whereon we dwell would ſuddenly be overwhelmed and covered with waters. For thus the order of nature would direct; and thus we finde in the beginning of the creation, that next under the aire were the waters, encompaſsing the whole ſurface of the earth, Gen. 1. 7. till God reformed this courſe, made ſuch cavities in the earth, as ſhould receive the water into them, and ſuch banks, as ſhould bound and keep it in, and ſuch a law, as ſhould bridle this vaſt Ocean, that it ſhould not break forth, Gen. 1. 9. and ſo now by his providence the water is beneath the earth, and yet

the earth ſtands firme on that fluid body, as upon the moſt ſolid foundation: which is a mighty worke of wiſe diſpoſal and contrivance, for the preſervation of mankinde; and though once, for the ſins of the old world, theſe waters were appointed to break out, and ſo overwhelmed the whole earth, yet God hath firmely promiſed that they ſhall never doe ſo again.

But though all the whole Univerſe be his, and he effectually preſent in every the ſmalleſt corner thereof, yet in a more peculiar manner will he exhibite himſelf in Mount Sion, at the placing the Arke of the Covenant in, it (that image of heaven it ſelfe, the ſpecial place of his reſidence) built on purpoſe for the adoring and worſhipping, and performing ſervice to him. And (as to heaven, ſo) to this, every one promiſcuouſly is not meet to be admitted, nor can expect to partake of his bleſsing auſpicious preſence there;

3. *who ſhall aſcend into the hill of the Lord? and who ſhall ſtand in his holy place?*

a. But only ſuch as keep cloſe to the commands of God, that preſerve their minds, as well as their bodies, their inward thoughts and conſents, as well as their external actions, from all forbidden unlawful objects; that never make uſe of perjurious deceitfull means for the inriching themſelves, or depriving others, but ſerve and worſhip God uprightly.

4. *He that hath clean hands and a pure heart, who hath not † lift up his [a] ſoule unto vanity, nor ſworne deceitfully.*

† taken his life to a falſity.

b. Such, and none but ſuch, ſhall be accepted, and rewarded by God, at their approach to his Sanctuary, when they pray unto him, and when they moſt want and depend upon his mercy. Though God (in Chriſt) be a Saviour to all ſincere worſhippers, and ſervants of his, none, 'tis ſure, but ſuch, ſhall have part in this ſalvation.

5. *He ſhall receive the bleſſing from the Lord, and* [b] ‖ *righteouſneſſe from the God of his ſalvation.*

‖ or, mercy

c. Theſe indeed are the men that may properly be ſaid to pray to, and worſhip God; theſe are the true Iſraelites, that are meet to appear before the God of Iſrael, whoſe peculiar preſence is exhibited in the Arke of his Covenant, or that aſſociate themſelves and joyne with thee, O Jacob, in the worſhip of the one true God.

6. *This is the generation of them that ſeek him,* * *that ſeek thy face,* [c] *O Jacob.* Selah.

* of Jacob, or, the ſons of Jacob that ſeek thy face.

d. For the admiſſion of this Arke of the Lord to a place where it may long continue, the gates of the Fort of Sion are now to be ſet wide open, thoſe ſtrong invincible gates, as for the cheerful hoſpitable reception and entertainment of that great King, whoſe Palace it is.

7. [d] *Lift up your heads, O ye gates, and be ye lift up, ye everlaſting dores, and the King of glory ſhall come in.*

And if any aske, what King this is; the anſwer is ready, That powerfull omnipotent Lord, that hath wrought all Davids victories for him.

8. *Who is the King of glory? The Lord ſtrong and mighty, the Lord mighty in battel.*

And let this be a ſolemnity to all Iſrael, as for the moſt glorious and welcome news, the placing the Arke of Gods Covenant in the Royall city, and ſo ſecuring to us the preſence of God himſelfe, the God of all victory in warre, to whom we may daily aſſemble and make our addreſſes, with confidence to be accepted and heard, and ſo be for ever happy, and joyfull in his preſence. (This primarily belonging to the bringing the Arke into Sion, doth alſo literally belong to the aſcenſion of Chriſt our Saviour into the higheſt heavens: and ſo the antient Fathers frequently apply it.)

9. *Lift up your heads, O ye gates, even lift them up, ye everlaſting dores, and the King of glory ſhall come in.*

10. *Who is* ‖ *the King of glory? The Lord of hoſts, he is the King of glory.* Selah.

‖ this the King הוּא יְהוָה מֶלֶךְ

Annotations

Annotations on Pſalm XXIV.

a. נָשָׂא

V. 4. *Lift up his ſoule*] That נָשָׂא to *take*, to *lift up*, (which is uſed in very many ſenſes, according to the matter to which it belongs) doth ſometimes ſignifie *to ſwear by*, there is no *queſtion*. Thus 'tis in the *third Commandment*, and generally, when it is the *taking Gods name*: for *Gods name being God himſelf*, the *taking of* that is the *ſwearing by God*; ſee note on *Pſal.* xvi.e. And though applied to נֶפֶשׁ *the ſoule*, it frequently in the *Pſalmiſt* ſignifies ſomewhat elſe, *lifting it up in devotion*, as it were a ſacrifice to God; yet the conſequents here belonging evidently to perjury, and among the forms of ſwearing, that *by the ſoule* or *life* being one, (נִשְׁבַּע בְּנַפְשׁוֹ *Am.* vi. 8. *God hath ſworn by his life* or *ſoule*) therefore it is here moſt probable to be taken in that ſenſe, eſpecially having לַשָּׁוְא *in vain*] joyned with it: which again makes it more parallel to that in the *third Commandment*, where by ἐπιορκεῖν (ſaith our Saviour *Mat.* v.) *perjury* is denoted. The onely remaining difficulty is, how the נַפְשִׁי is to be rendred, *my ſoule*, or *his own ſoule*. The points direct to render it, *my ſoule*; and ſo the Interlinear reads *animam meam*, *my ſoule*, or *life*, as if it were נַפְשִׁי, *making God the ſpeaker* of this verſe, and then it is, *Gods life*, or *ſoule*. But the *text* writing י not ו, and the *context* according with it, the *punctation* muſt in reaſon give place; and accordingly all the *antient interpreters* appear to have read it נַפְשׁוֹ *his ſoule*, by that meaning *his own ſoule*, or the *ſoule* of the *ſwearer*. And thus it may probably be. And yet it is as probable alſo, that the *Lord* being formerly more than once mentioned in this *Pſalm*, the [נַפְשׁוֹ *his ſoule*, or *life*] may be the *life of God*, by whom *oaths* are wont to be conceived, and are then an acknowledgement of *Gods vindicative* power, which if it be invoked לַשָּׁוְא *to a vain*, i. e. *a falſe* thing, is a huge degree of *profaneneſs*; and ſo may here fitly be ſet to ſignifie thoſe, that are not meet to be admitted into *Gods holy place*, where he is to be *honoured* and *worſhipt*.

נֶפֶשׁ

לַשָּׁוְא

נַפְשִׁי

b. צְדָקָה

V. 5. *Righteouſneſſe*] That צְדָקָה *righteouſneſſe* is oft taken for *mercy*, is frequently obſerved, (ſee *note* on *Mat.* 1. g. and *Mat.* vi. a.) and ſo 'tis moſt probably to be taken here, being explicative of בְּרָכָה *bleſſing*] going before, as εὐεργεσία and εὐλογία (the two words for *bleſſing*) *benefaction* and *benediction*, are frequently uſed for *works* of *mercy*: and thus the LXXII. read it here, ἐλεημοσύνην παρὰ θεοῦ σωτῆρος αὐτοῦ, (and the Latine, Arabick, and Æthiopick in like manner) *mercy from God his Saviour*.

בְּרָכָה

c. יַעֲקֹב

V. 6. *O Jacob*] What יַעֲקֹב *Jacob* is ſet to ſignifie here, is uncertain. The LXXII. leaving out the *affix* of the *former* word פָּנֶיךָ *thy face*, and reading it onely τὸ πρόσωπον *the face*,] for יַעֲקֹב *Jacob*] read τοῦ θεοῦ Ἰακὼβ *of the God of Jacob*; and ſo the Latine, and Arabick, and Æthiopick; but the Syriack, *thy face, O God of Jacob*, as our engliſh doth, making an unuſual *Ellipſis*, which they ſupply with [*O God of.*] But it may be more probable, that *Jacob* is here ſet (as oft it is) for the *children* or *poſterity* of *Jacob*; as *Iſrael* the other name of *Jacob*,

is, we know, very frequently uſed for the *men* or *children* of *Iſrael*, the *Iſraelites*: ſo the *Jewiſh Arab* here, *of the family* or *poſterity of Jacob*: and then *two* rendrings the words will be capable of. For *Jacob*, i. e. the *children of Jacob*, will be a fit appellation for thoſe that are diligent ſeekers of God, truly pious men, and ſo may be joyned with them by appoſition, or as the ſubſtantive, to which that participle is to be annext in conſtruction, though it be placed before it: ſo the *Jewiſh Arab*, *which ſeek the light of thy countenance, of the family*, &c. And to this the Chaldee may ſeem to have lookt, who, without any paraphraſe, to illuſtrate it, or ſupply any *Ellipſis*, ſet it juſt as the Hebrew doe; onely in ſtead of [*thy face*] they read סִבְרַ אַפּוֹי *the ſight of his face*. To this ſenſe the *learned Caſtellio* reads it, thus expreſſely; *Jacobæorum qui ſunt ejus præſentiæ cupidi, the Jacobæans or Iſraelites which are deſirous of his preſence*, which love, and earneſtly deſire and frequent the aſſemblies where God hath promiſed to exhibite himſelf to thoſe that worthily approach him. But there is alſo a ſecond *poſſible* & not *improbable rendring*, to be fetcht from the importance of the phraſe [*ſeeking the face*,] which is no more than *joyning themſelves* to another. So *Prov.* vii. 15. *Therefore came I out to meet thee diligently, to ſeek thy face*, &c. 'Tis the ſpeech of the *whore* to the *lover*, and ſignifies no more then to *get* into his *ſociety*, to *joyne* her ſelfe to him. Now the ſons of *Jacob* being the onely people that had the *knowledge of God*, and that were owned by him, and that ſhould have liberty to enter into the *Temple*, the *holy hill*, the *repreſentation of heaven*, and this priviledge being communicable to *Proſelytes*, that ſhould *come*, and *ſeek*, and *joyne* themſelves to *them*, and the *Prophets* oft foretelling, that thus the *Nations* ſhould *flow* in to them, (which was moſt eminently fulfilled in the *Gentiles* receiving the faith, and ſo becoming the *ſpiritual ſeed of Abraham*, and *Jacob*, the true *Iſraelites*;) therefore this may very fitly be the rendring of the words, [*that ſeek thy face, O Jacob,*] that *come* in, and are *proſelytes* to *Iſrael*, *joyne* themſelves to them, in the *worſhip* and *lauding* of *God*, and undertaking of his *obedience*: *the ſeeking of Jacobs face*, in this ſenſe, being all one with being *proſelytes* to their *Jewiſh Religion*, as the προσέρχεσθαι τῷ θεῷ *coming to God*, *Heb.* xi. 6. (the *periphraſis* of a *proſelyte* to *Chriſt*) is all one with ἐκζητοῦν *ſeeking him diligently*, in the latter part of that verſe. This interpretation will be yet more commodious, if we ſuppoſe (ſee note *d.*) this *Pſalm* ſung by way of *antiphona*, one *chorus anſwering* to'ther. For then *they* to whom the *anſwer* is given, may fitly be meant by the other, in that phraſe [*thy face, O Jacob*;] as thoſe that repreſented the whole people, and praiſed God in their name.

מְבַקְשֵׁי פָנֶיךָ

V. 7. *Lift up your heads*] Where the Hebrew hath שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם *lift up O gates your heads*, the LXXii. read ἄρατε πύλας οἱ ἄρχοντες ὑμῶν, which may be conſtrued, *Ye Princes lift up your gates*: ſo the Latine render it, *attollite portas principes veſtras*, and ſo the Arabick and Æthiopick, and ſo *Apollinarius*, d.

Ὑμεῖς ἄψα πύλας ἀναείρετε ἡγεμονῆες,

Ye Rulers lift up your gates. But that rendring can have no accord with the Hebrew, which joynes the affixe כֶם *yours* to רָאשׁ *heads*, רָאשֵׁיכֶם not

not with שְׁעָרִים *gates*. Tis therefore more probable, that the LXXII. ſet οἱ ἄρχοντες ὑμῶν, *your Princes*, to render רְאשֵׁיכֶם *your heads*, ſo *inverting* the *Syntaxis*, *your heads, or Princes lift up the gates*, for, *ye gates lift up your heads*. But this is a *miſrendring* of theirs, and the Chaldee and Syriack read, *ye gates liſt up your heads*: what that is, may next be conſidered. The *gates* are ſpecified by the Chaldee to be תַּרְעֵי בֵית מַקְדְּשָׁא שְׁעָרִים *the gates of the houſe of the Sanctuary*, i. e. *of Sion*, whither the Arke was to enter, and to be placed there. The Arke, we know, is called הַכָּבוֹד *the glory*, 1 *Sam.* iv. 22. *The glory is departed from Iſrael, for the Arke of God is taken.* And God having promiſed to be preſent there, he is, as in other, ſo peculiarly in that reſpect, here called מֶלֶךְ הַכָּבוֹד *the King of glory*, and he to come in, when the Arke enters. Now there be ſome *hanging gates*, the *letting down* of which is the *ſhutting* of them, and the *lifting* them *up* the *opening* of them. Such are thoſe which we call *Portcullis*, of uſe for *fortified* places, ſuch as *Sion* was, the *ſtrong hold of Sion*, 2 *Sam.* v. 7. and ſo the *gates* of *Sion lifting up their heads*, is their being opened, for the Arke to come into it. And this, we know, was done with *ſolemnity*, 2 *Sam.* vi. 12. *with gladneſſe*, ſaith the text: and this *Pſalm* was either made for that *ſolemnity*, or elſe for the *commemorating* of it. That theſe *gates* in the next words are called פִּתְחֵי עוֹלָם *eternal gates*, the reaſon may be taken from the *durableneſſe* of the *matter* whereof they were made, as *ſtrong holds* have *iron-gates*, or the like. In this place it is not amiſs to adde of this *Pſalm*, that being deſigned for ſo *ſolemn* an occaſion, as that of the *bringing* the *Arke* into *Sion*, or the commemorating thereof, it was probably ſung by way of *Antiphona*, or *reſponſe*, or *alternation*. Thus it ſeems to be practiced at the *Encænia*, or *dedication* of the *wall*, *Nehem.* xii. the ſolemnity whereof was performed by drawing up the whole train of Attendants into *two companies*, or *Proceſſions*. *Then* ſaith *Nehemiah* v. 31. I appointed שְׁתֵּי תוֹדוֹת גְּדוֹלוֹת *two great companies*, or *chori* וְתַהֲלֻכוֹת *and proceſſions*, ſaith the *interlinear*; we render it, from the *vulgar*, *laudantium*, *of them that gave thanks*; whereof *one went on the right hand*, and v. 38. the *other company of them that gave thanks, went over againſt them*: *So ſtood the two companies of them that gave thanks in the houſe of the Lord*, v. 40. This ſame uſage, on *ſolemn occaſions*, to *divide* into *two chores*, (though without reſpect to *alternations*) appeareth alſo more *antiently*, (before this of *bringing the Arke to Sion*) from the performances on *Mount Gerizim* and *Mount Ebal*, *Deut.* xxvii. 12. where the *quires* were after this manner *divided*: *Simeon, and Levi, and Judah, and Iſſachar, and Joſeph, and Benjamin, to bleſſe the people on the one*; and *Reuben, Gad, Dan, Aſher, Zabulon, and Naphtali*, on the *other*, to *curſe*; *ſix* on *one* ſide, and *ſix* on *t'other*. And being thus found ſo long *before* and ſo long *after* this time, 'tis the leſs to be doubted, but it was practiſed now, at the *bringing* of the *Arke* to *Sion*. To which purpoſe 'tis farther to be obſerved from *Pſal.* lxviii. (written for the removal of the Arke, and beginning with the ſolemn forme, *Let God ariſe*, &c. preſcribed in the law for that occaſion, *Num.* x. 36.) that the manner of this *Proceſſion* is thus deſcribed, v. 24. *They ſee thy goings, O God, the goings of my God and King in the Sanctu-*

שְׁעָרִים

מֶלֶךְ הַכָּבוֹד

שְׂאוּ רָאשֵׁיכֶם

פִּתְחֵי עוֹלָם

Ἀντίφωνα

Sanctuary. The ſingers went before, the players on inſtruments followed after; amongſt them were the Damſels playing upon the timbrels. One תורה *company*, or *chorus* of *vocall Muſick* went before the Arke, the other of Inſtrumental of all kinds followed it. Whereon it follows, *Bleſs ye the Lord in the congregations* (in the plural, theſe two companies.) And then it cannot be improbable that, as *Neh.* xii. 40. [*So ſtood the two companies in the houſe of the Lord,*] ſo here, at the entry of the Arke into *Sion*, theſe *two chori* ſhould be *drawn* up at the *gates* on *each* ſide of it; and ſo *ſtand*, and the firſt be ſuppoſed to *begin* with the *three firſt verſes* of this *Pſalm*, *The earth is the Lords*, &c. *Who ſhall aſcend*, &c. to which the other anſwered in the three following, *He that hath clean hands*, &c. Then the firſt reſuming their turne, in the ſeventh verſe, *Lift up your heads*, &c. the other anſwered in part of the eighth, *Who is the King of glory?* then the former anſwering, *The Lord ſtrong and mighty, the Lord mighty in battel*; The other reſumes again, *Lift up your heads*, &c. And then the firſt asking the queſtion, *Who is*, &c. the ſecond concludes, *The Lord of hoſts, he is the King of Glory.*

The Twenty Fifth Pſalm.

Paraphraſe.

The twenty fifth Pſalm, compoſed by David in ſome time of diſtreſſe, is a divine mixture of prayer for pardon of ſin, and deliverance from evill, and alſo of meditation of Gods gracious dealings with his ſervants.

A ‖ Pſalm of David. ‖ *To, or, For David.* לדוד

O Lord, I have none but thee to whom to addreſs my prayers in times of diſtreſs; to thee therefore I come with the tribute of an humble heart, the offering of a devout ſoule: be thou pleaſed to accept it from me.

1. *Unto thee, O Lord, doe I lift up my ſoule.*

In thee, O my gracious God, doe I repoſe all my confidence; O let me not be left deſtitute or forſaken by thee; let not my adverſaries have occaſion to rejoyce and deride me, as one that have been diſappointed, or fruſtrated in my dependences on thee.

2. *O my God, I truſt in thee, let me not be aſhamed; let not mine enemies triumph over me.*

Yea let all thoſe that rely and depend on thee, be conſtantly owned by thee: let not any man that hath repoſed his whole truſt in thee, finde himſelfe diſappointed: Let that be the fate of treacherous perfidious perſons, thoſe that rely on their own ungodly policies, let them miſcarry and be diſappointed of their hopes, and ſo appear ridiculous among men. (The only way that may moſt probably work reformation in them, Pſal. Lxxxiii. 16.)

3. *Yea let none that wait on thee be aſhamed: let them be aſhamed that † tranſgreſs a without cauſe.* † *deal perfidiously in vain.*

O Lord, be thou pleaſed by thy ſpeciall grace to direct me in the performance of all that may be acceptable in thy ſight.

4. *Shew me thy wayes, O Lord, teach me thy paths.*

Preſerve me from all ſtraying and wandring out of the right way. On thee I depend for this, and every minute look up to thee, for the directions and ſupport of thy good ſpirit.

5. *Lead me in thy truth, and teach me; for thou art the God of my ſalvation: on thee do I wait all the day.*

6. *Remember*

6. *Remember, O Lord, thy tender mercies and thy loving kindness; for they have been ever of old.*

Lord, thou hast allwaies abounded to thy servants in compassion and bounty, relieved the distrest, and plentifully supplied all wants to those that have addrest their prayers to thee. Be thou pleased at this time thus in mercy to deal with me.

7. *Remember not the sins of my youth, nor my transgressions: According to thy mercy remember me, for thy goodness sake, O Lord.*

Lord, the sins of my younger daies are many, the breaches innumerable, wherewith I have ignorantly or foolishly, for want of knowledge or consideration, offended against thee: Lay them not I beseech thee, to my charge; but of thine own free mercy and compassion to a wretched sinner, be thou pleased to be reconciled to me, O Lord.

8. *Good and upright is the Lord; therefore will he teach sinners in the way.*

It is an act of the great purity and justice and rectitude of God, to direct and assist toward the waies of virtue, all those that are by error and weakness fallen away and departed from it, and timely to reduce them to good life.

9. *The meek will he guide in judgment, and the meek will he teach his way.*

Those that are truly humbled before him for their sins and failings, and devoutly address to him for pardon and grace, he will never fail to allow them his assistance and direction in the wayes of virtue.

10. *All the paths of the Lord are mercy and truth unto such as ‖ keep his Covenant and his testimonies.*

‖ observe, take care of; see note on Psalm cxix. a.

God will never faile either in mercy or fidelity any man, that walks diligently and industriously in obedience to him. The pardon and the grace that he hath promised to such, the pardon of all their frailties, and the donation of sufficient strength to support their weakness, shall never fail to be performed to them that remain thus faithful to him.

11. *For thy names sake, O Lord, pardon my iniquity, for it is great.*

I have many wayes greatly sinned against thee, and have no ground of hope for mercy, but only from thy free abundant pardon, which, I know, exceedeth my sins, and for which I am the more abundantly qualified, by how much my state is more sadly miserable, without the interposition of this mercy. On that only account therefore of thy free pardon to the greatest, so they be truly penitent sinners, I beseech thee to be reconciled unto me, who unfeinedly repent and return to thee.

12. *What man is he that feareth the Lord? Him shall he teach in the way that he shall chuse.*

Where the fear of God is planted truly in the heart, there God will afford him knowledge not fail of his directions and illuminations, but will certainly what will be acceptable in his sight.

† abide in good, תלין בטוב

13. *His soule shall † dwell at ease, and his seed shall inherit the earth.*

And beside this, all the comforts of this life are his portion here, and his posterity have a greater assurance of prosperity intailed on them, than any other.

* The Counsel and Covenant of the Lord to them that fear him, is to make known or reveal to them.

14. * *The* b *secret of the Lord is among them that fear him, and he will shew them his Covenant.*

b.

It is part of the gracious decree and Covenant of God, stricken in Christ with all those that truly fear and serve him, and endeavour sincerely to doe what he commands, never to conceal from them the knowledge of his will so farre as their practice is concerned in it.

15. *Mine eyes are ever toward the Lord; for he shall pluck my feet out of the net.*

What ever my streits are, I shall not fail to wait and attend on thee confidently, assuring my selfe that thou in thy good time wilt deliver me out of them.

16. *Turne*

And now that I am in ſuch a condition, I have no other motive to invite thy mercy, but my ſhewing thee that I have need of it. All humane aids failing me, 'tis now thy ſeaſon to interpoſe for me.

c. 16. *Turne thee unto me, and have mercy upon me, for I am* c *deſolate and afflicted.*

My anxieties and deſtitutions daily increaſe: O be thou pleaſed to deliver me out of them.

17. *The* || *Troubles of my heart are inlarged: O bring thou me out of my diſtreſſes.*

|| preſſures צרות

My ſins, I know, they are, that have brought theſe puniſhments on me: be thou of thine own goodneſſe pleaſed to pardon the one, and remove the other.

18. *Look upon mine affliction and my pain, and forgive all my ſins.*

My adverſaries daily increaſe, and their hatred to me is perfectly cauſeleſs, let their power and my innocence move thee at length to chaſtize the one, and vindicate the other.

19. *Conſider my enemies, for they are many; and they hate me with* † *cruel hatred.*

† unjuſt חָמָס

Preſerve and deliver me out of their hands: my confidence is wholly in thee, O let me not be diſappointed in that hope.

20. *O keep my ſoul, and deliver me: let me not be aſhamed, for I put my truſt in thee.*

Let my innocence be ſupported and defended by thee, for I have none elſe to depend upon. Or, thy mercy and thy fidelity ſhall ſecure me, as one that have no other hold, and therefore wholly depend and rely on thee, that as thou haſt promiſed thou wilt performe for me.

d. 21. || *Let* d *integrity and uprightneſs preſerve me, for I waite on thee.*

|| or perfectneſs and uprightneſs ſhall preſerve—

And in thy good time deliver all thoſe that rely on thee, from all the difficulties that encumber them.

22. *Redeem Iſrael, O God, out of all his troubles.*

Annotations on Pſalm XXV.

a. בֶּגֶד רֵיקָם

V. 3. *Without a cauſe*] בֶּגֶד ſignifies any *falſeneſs*, *perfidiouſneſs*, *violation* of *oath* or *league*; and not ſimply any kinde of *tranſgreſſion*, but thoſe of *lying*, or *falſeneſs*. The onely difficulty is, what is meant by רֵיקָם, that is joyned with it, an adverbe from רִיק *inanis* or *vacuus*, *vain*, *empty*, or *void*. It is by the LXXII. rendred διαχενῆς, by the Latine *ſupervacuè*, *in vain*, or *to no purpoſe*; and it ordinarily belongs to thoſe that doe any thing, and receive *no reward* or *advantage* by it. So *Gen.* xxxi. 42. *Surely thou hadſt ſent me away* רֵיקָם, we render it *empty*, the LXXII. κενὸν, that is, *without any reward for all my labour*. So *Exod.* xxiii. 15. *thou ſhalt not appear before me* (i. e. *before God*) רֵיקָם *empty*, without ſome preſent to offer him. So 1 *Sam.* v. 3. *if ye ſend the Ark, ſend it not empty*, i. e. *without ſome preſents to accompany it*. And thus it ſeems to ſignifie here, being applyed to the *falſe perfidious* perſons, that had violated their faith to *David*. Thoſe, if they were fruſtrated in their miſchievous deſignes, if they proſpered not, ſhould be *perfidious without any reward*, and ſo be *put to ſhame*, rendred *ridiculous* thereby, as thoſe that are *diſappointed* of their *expectations*: and ſo that is the meaning of the *phraſe*.

b. סוֹד

V. 14. *The ſecret*] The Hebrew סוֹד, *the ſecret*, is by the LXXII. rendred κεφαλαίωμα, by the Latine *firmamentum*, the *firmament* or

or *foundation*, by the Arabick the *ſtrength*; all either reading יְסוֹד *a foundation*, or elſe ſuppoſing סוֹד, which is a *primitive*, to be derived from יָסַד *fundavit*. But the Chaldee reads it in the notion of סוֹד *the ſecret*; which ſignifying a *thought* alſo, or *counſel*, or *conſultation*, the Syriack read it to no ill ſenſe, *The thought of the Lord is of them that fear him*, as *thought* ſignifies *care*, or *conſultation*, and *ſollicitude* for or about any thing, and ſo the *thought of God*, his *careſull providing* all that is wanting for them. In the notion of a *counſel* or *conſultation* we have it, *Gen.* XLIX. 6. *My ſoul come not* בְּסוֹדָם *into their ſecret*, i. e. into the *conſultations* of thoſe *brethren in iniquity*. And either this notion, or that for a *ſecret*, may moſt fitly be retaind in this place. If it be *the ſecret*, then 'twill be anſwerable to the *ſhewing* or *revealing*, that follows in the end of the verſe, וּבְרִיתוֹ לְהוֹדִיעָם, which is thus literally to be rendred; *and his Covenant* (*is*) *to declare* (*viz. his ſecrets*) *to them*. So the LXXII. καὶ ἡ διαθήκη αὐτοῦ τοῦ δηλῶσαι αὐτοῖς, *and his Covenant of declaring*, or, *to declare to them*; and the Latine, *& teſtamentum ejus ut manifeſtetur iis*, *and his Teſtament or Covenant is*, *that it*, i. e. *the ſecret preceding*, *be revealed to them*, i. e. it is *part of Gods Covenant* with his *faithful*, to *reveal* his will to them, and not to keep it *ſecret*, ſo that they may know it, and practice it, which without *knowing* they cannot doe. See *Deut.* XXX. 11. And to this ſenſe the Æthiopick paraphraſe it *his law ſhall teach them*. And this is no incommodious ſenſe of theſe words. But then conſidering that this of the *Pſalms* is a *Poetical* writing, in which trajections are not unuſual or ſtrange, it may, I ſuppoſe, yet be more probable, that there ſhould be place here for ſuch an eaſie trajection, as we obſerved *Pſal.* ii. 11. and ſo the whole verſe lie in conſtruction thus וּבְרִיתוֹ סוֹד יְהוָה לִירֵאָיו 'Tis *the counſel* (or *ſecret*) *of the Lord*, *and his Covenant to them that fear him*, לְהוֹדִיעָם *ad notificandum iis*, *to declare to them*, or *reveal*, or *let them know*, i. e. *to reveal* his *will* unto them, *viz.* that *part* of his *will*, which is ſo oft mentioned in this *Pſalm*, v. 4, 5, 8, 9, 10, 12. and that which alone is uſefull for us to know, his *will*, or *Commandments*, wherein we are to walk, if ever we hope to be accepted by him. And this I ſuppoſe to be the fulleſt and cleareſt rendering of theſe words, which muſt be acknowledged to have ſome obſcurity in them.

V. 16. *Deſolate*] יָחִיד *unus one*,] oft uſed for *unigenitus*, *an onely ſon*, doth alſo ſignifie a *ſolitary* and *deſolate* perſon; ſo *Pſal.* LXVIII. 6. *God ſetteth* יְחִידִים *the ſolitary in families*, i. e. *gives* them *children* that had *none*. So *Pſal.* XXII. 20. *deliver my ſoule from the ſword*, יְחִידָתִי *my onely one*, i. e. *my ſoule*, which is now *left deſtitute*, *from the power of the dogge*. And ſo here, as muſt be concluded from וְעָנִי *and afflicted*] which is added to it. Yet have the LXXII. rendred it in the other ſignification, μονογενὴς, *onely-begotten*; and ſo the Arabick, *onely ſon*: But the Latine more to the *letter*, *unicus & pauper ſum ego*, *I am alone and poor*. c. יָחִיד

V. 21. *Integrity*] For תֹּם וְיֹשֶׁר *integrity and uprightneſs*, in the *abſtract* and *ſingular*, the LXXII. read in the *concrete* and the *plural*, ἄκακοι καὶ εὐθεῖς, *the innocent and right*: and then יִצְּרוּנִי from נָצַר to *keep* or *preſerve*, is by them rendred ἐκολλῶντό μοι *ſtuck* or *adhered to me*, as if it were from צָרַר *colligavit*, to *be bound up* in *league* with d. תֹּם וְיֹשֶׁר — יִצְּרוּנִי

with any. But the Chaldee render it clearly, *Perfectneſs and uprightneſs ſhall preſerve me.* And thus alſo 'tis capable of two ſences; one in relation to *himſelf*, the other to *God*. If it refer to *David* himſelf, then תם will beſt be rendred *ſimplicity*, that ingredient in *Jacobs* character, as that is ſomewhat *inferior* to *goodneſs*, which v. 8. is joyned with *uprightneſs*, and both ſpoken of *God*, beſides whom *none is good* in that ſenſe, as Chriſt ſaith. But it may not unfitly refer to *God*, and then it will ſignifie *perfectneſs* in the higheſt degree: and as that denotes the *greateſt goodneſs* and *mercy*, as when Chriſt ſaith, *be you perfect, as your Father in heaven is perfect*, *Mat.* v. 48. 'tis *Luk.* vi. 36. *be ye merciful, as your heavenly Father is merciful*; and then as *Pſal.* xxiii. 6. we have, *Surely goodneſs and mercy ſhall follow me all the dayes of my life*, referring queſtionleſs to *Gods goodneſs*, &c. ſo here it may well be, *Perfectneſs and uprightneſs*, i. e. *Gods perfectneſs and uprightneſs*, his *mercy* in promiſing, his *fidelity* in performing, *ſhall preſerve me.*

תם

The Twenty Sixth Pſalm.

Paraphraſe.

The Twenty ſixth Pſalm was compoſed by David, as an appeal to God to vindicate his integrity, and deliver him from his enemies.

A Pſalm of *David.*

To thee, O Lord, I appeal for patronage and relief; and to qualifie my ſelfe for ſo great a dignity, am able only to ſay this for my ſelfe, 1. that I have not injured them that invade me, nor by any other wilful prevarication from my duty forfeited thy protection; 2. that I have conſtantly and immutably repoſed my full truſt and dependance on thee my onely helper.

1. || *Judge me, O Lord, for I have walked in mine integrity: † I have truſted alſo in the Lord, therefore I ſhall* [a] *not ſlide.*

|| Plead for, or defend me.

† and in the Lord I have truſted, I will not be ſhaken.

a.

For theſe two I humbly offer my ſelfe to thy divine moſt exact inſpection, and examination, even of my moſt inward thoughts; and if thou ſeeſt good, to thy caſting me even into the furnace of affliction, for the approving my ſincerity herein.

2. *Examine me, O Lord, and prove me:* [b] *try my reins and my heart.*

b.

What ever thy trials are, this thou wilt certainly finde, that I have never failed to meditate on, delight in, and repoſe all my truſt in thy mercies, and that I have ſincerely performed obedience to all thy commandments.

3. *For thy loving-kindneſs is before mine eyes, and I have walked in thy truth.*

My converſation hath not been tainted with the evil examples of the world; I have not been guilty either of falſeneſs or treachery or any manner of baſe unworthy dealing.

4. *I have not ſat with* * *vain perſons, neither* || *will I goe in with* [c] *diſſemblers.*

c.

* falſe שוא

|| gone in (ſee note d.) with flagitious men.

† have not ſat; ſee note d.

On the contrary, I have deteſted and abhorred all aſſemblies of thoſe that deſigne ſuch things, and conſtantly eſchewed entring into any of their conſultations.

5. *I have hated the congregation of evil doers, and* † *will not ſit with the wicked.*

6. *I*

6. *I* ‖ [d] *will wash mine hands in innocency*; † *so will I compass thine altar, O Lord.* I have indeavoured daily so to preserve my thoughts and actions from all impurity, that I might be duly qualified to offer my oblations to thee, with confidence to be accepted of thee: d.

‖ *have washt* † *and compast.*

7. *That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.* To proclaim to all men, in the solemnest manner, thy abundant rich mercies to those that keep close to thee.

8. *Lord, I have loved the* [e] *habitation of thy house, and the place* * *where thine honour dwelleth.* O what a pleasure hath it always been to me to come, and offer up my prayers before the Ark, the place where thou art graciously pleased to presentiate and exhibite thy self? e.

* *of the tabernacle of thy glory.*

9. ‖ *Gather not my soul with sinners, nor my life with bloody men:* This I hope may be ground of assurance to me, that thou wilt not deal with me as with wicked and bloody men, that thou wilt not permit me to fall under their fate, to * perish as they doe;

‖ *Unite not* אל תאסוף

* σωσατε. λεῖν Lxxii.

10. *In whose hand is mischief, and their right hand is full of bribes.* Who designe, and consult, and contrive nothing but injustice, and spare no liberalities that may be useful toward that end.

11. *But as for me,* † *I will walk in mine integrity. Redeem me, and be mercifull unto me.* Out of such mens power and malice be thou pleased to rescue me, who have never yet forfeited mine integrity.

† *I have walkt,* so the *Syriack* and Lxxii. and *Lat.* see *note* d.

12. *My foot standeth* [f] ‖ *in an even place; in the congregation will I bless the Lord.* I am constant and steady in my adherence and relyance on thee: thou, I know wilt support me, and I will make my most solemn acknowledgements of it to thee. Or, And now what have I to doe, but to offer sacrifice to thee, and bless and praise thee for ever in the publick assembly? f.

‖ *or in the plain* or *court.*

Annotations on Psalm XXVI.

a. אבעד

V. 1. *Slide*] The only difficulty in this verse is, in what sense אֶמְעַד is to be taken. The verbe מָעַד signifies to *trip*, to *totter*, to be *shaken*, or *moved*, to be *ready to fall*, *inconstant*, or not *able to stand*. And it may be applyed either to the subject matter of his hope, that he shall not be *cast down* by his *enemies*, *forsaken* by *God*, (and that look't on as a *reward* of his *hope*;) and so our *English* understands it, and accordingly infers it with the *illative*, *therefore*: Or else it may be applyed to the *hope* it selfe, or *David hoping*; and then it signifies the *constancy* of his *unshaken hope*; that however *God* deal with *David*, he will *immutably trust* in him. And thus I suppose it is to be understood here, if the words be simply read, as they are in the *original*, thus, *Judge me, O Lord, for I have walked in mine integrity,* וביהוה *and in the Lord I have trusted,* לא אֶמְעַד *I will not be shaken.* Where in his appeal to God he proposeth two things to his trial (*examine me*— v. 2.) 1. whether he have not continued *upright* before him; 2. whether he have not, and do not still *constantly* continue to *adhere* and *depend* on him for his *protection:* which being the *two* things to *qualifie* a man for *God*: *audience* and *acceptance*, (*sincerity* of *obedience* to, and of *trust* in *God*) he may now chearfully

fully appeal to him, and adventure himſelf to his *divine examination*. And thus all the *antient Interpreters* ſeem to have underſtood it, none of them interpoſing the [*therefore*,] or varying from the *ſimple* reading, as our *Engliſh* doth; but, on the contrary, the Arabick interpreting מָעַד by *fearing*, (which is the *ſhaking* of his *hope*) *I have truſted in the Lord, and will not fear*,] have confined it to this ſenſe; and ſo the LXXII. καὶ ἐπὶ τῷ κυρίῳ ἐλπίζων οὐ μὴ σαλευθῶ, *and truſting in the Lord I will not be ſhaken*, or as other copies read, ἀσθενήσω *grow weak*: the Latine in like manner, (and the Æthiopick) *& in Domino ſperans non infirmabor, and hoping in the Lord I will not be weakned*, i. e. I doe *hope*, and will continue *firme* in ſo doing. To this the *learned Caſtellio* hath expreſt his ſenſe, *Patrocinare, Jehova, qui me innocenter gero, immotam in Jehova fiduciam habens, O Lord take my part, who behave my ſelfe innocently, having an unmoved truſt in the Lord.* And conſidering that it is here his *requeſt to God to take his part*, that which follows in the reſt of the period, muſt in reaſon be the recital of the qualifications neceſſarily required to the *hearing* of this *prayer*, rather than the *inferring* or *concluding* that *God* will *take his part*, i. e. that his *prayer ſhall be heard*. And this alſo appears by v. 3. where, having *offered* himſelf to *Gods examination*, v. 2. for the truth of what he had here pretended, he ſpecifies expreſly or inſtances in theſe two things; (only by way of ἐπάναδος, frequent in *ſacred* ſtyle, the *latter* is mentioned *firſt*) *For thy loving kindneſs is before mine eyes*, (there is his *unmoved hope*) *and I have walked in thy truth*, (there is his *integrity*.)

b. צָרְפֵהוּ V. 2. *Try*] The Hebrew צָרַף ſignifies originally ſo to *try*, as the *metalliſt* doth his *gold*, by *diſſolving* and *melting* it. So *Pſal.* LXVI. 10. *thou haſt tried me as ſilver is tried*; where the *Targum* אַתְכְתָנָא *thou haſt melted us* as the *goldſmith melts his ſilver*. So *Iſa.* XLVII. 10. צְרַפְתִּיךָ *I have melted thee — I have tried thee in the crucible of affliction.* And thus the LXXII. renders it here, πύρωσον *ſet on fire*; the Latine, *ure, burn*; and the Arabick, *make to burn*. And thus it ſpecially belongs to *afflictions*, by which, as by *fire*, ſuch *trials* are made.

c. נַעְלָמִים V. 4. *Diſſemblers*] From עָלַם *hiding* himſelf, is נַעְלָמִים here, which therefore literally ſignifies *thoſe that hide themſelves*; which becauſe all wicked men deſire to doe, their actions averting and hating the light, therefore the LXXII. here render it παρανομοῦντες, and the Latine *iniqua gerentes, wicked doers*, the Arabick, *breakers of the law*: and ſo in ſenſe it is to be rendered, but literally the *ſecret dealers*; the greateſt wickedneſſes being thoſe that are moſt *ſecretly contrived*: and accordingly the Chaldee ſo paraphraſeth it, *they that hide themſelves that they may doe ill.*

d. V. 6. *I will waſh*] That the future tenſe in Hebrew is frequently taken in the preter tenſe, is known to all. Here the context requires it to be ſo, both in v. 5. and 6. being all but an explication, or recital at large of what had been ſaid v. 1. *viz.* that he had *walked in integrity*. And therefore as it is v. 3. *I have walked in thy truth*, and v. 4. *I have not ſat*, and v. 5. *I have hated*; ſo in all reaſon muſt the *futures* be rendered in the latter part of thoſe *verſes*, 4. and 5. *I have not*, (not *I will not*) *goe*, and *ſit*. And then by conſequence ſo it muſt be in this v. 6. *I have* (not, *will*, for the *future*)

וְאָשְׁבְּתִי

אבוא אשב ארחץ

future) *waſht my hands in innocency, and ſo compaſt*— Now for the phraſe, *waſhing hands in innocency*, the LXXII. render it, ἐν ἀθῴοις, i. e. literally, *among the guiltleſſe*; and ſo the Latine render it, *inter innocentes*, *among the innocent*. But this ſure ſignifies no more than the ordinary reading of the Hebrew imports, *to waſh the hands* in token of *innocence*. This we know was common among the Jews (from *Deut.* xxi. 6.) in any ſolemn buſineſs of proteſting *innocency*, to *waſh the hands*, as a *token* of it; and ſo *Pilate* did *Matth.* xxvii. But it particularly belong'd as a ceremony preparative to *praying*; for unleſs we come *pure* to that work, there is no *hope* to be *heard*. *If I incline to wickedneſs in my heart, the Lord will not hear*, ſaith *David*: and, *ſurely the Lord heareth not ſinners*, ſaith the man in the *Goſpel* that was *born blinde*: and *Iſa.* 1. *when you make long prayers, I will not hear, your hands are full of blood*; *waſh you, make you clean*: 'Twas therefore a *common* uſage among all the Jews, alwayes to *waſh* before *prayers*. So ſaith *Ariſteas* in his Hiſtory of the LXXII. ἔθος ἐστὶ πᾶσι τοῖς Ἰουδαίοις ἀπονιψαμένοις τῇ θαλάσσῃ τὰς χεῖρας, ὡς ἂν εὔξανται πρὸς τὸν Θεόν, *It is the cuſtome for all the Jews to waſh their hands, as oft as they pray to God*: whence the Apoſtle takes that phraſe of *lifting up holy hands*, 1 Tim. ii. 8. (ſee *note* b. on that *chapter*) So in the *Tad Tephillah* c. 4. ℌ. 2. *The hands are to be waſht before prayers*. To this belongs the rule of the Jews, that every one ſhould *waſh*, as ſoon as he *riſes* in the *morning*, thereby to *prepare himſelf for the reading of the Shemaah, and praying*; not accounting him טָהוֹר *pure* or *clean*, *before he hath waſht his hands in water*: and this in imitation of the Prieſts miniſtring in the Sanctuary, who were not to perform any *ſacred office* till they had *poured water out of the Laver*, (that was ſet in the Temple to that purpoſe,) and *waſht their hands* in it. In place of which offices of the Prieſt, is, ſay they, the *reading of the Shemaah in the morning, and at other times*, which belongs to all, and muſt be prepared for by waſhing. See Mr. *Pococks Miſcell.* c. 9. p. 388. This then being premiſed, the only difficulty remaining is, what is meant by *incompaſſing the Altar*; this referring, no doubt, to the *Prieſts officiating* or *ſacrificing*, at which time he was wont to *goe about the Altar*, (as it here follows in the next verſe) *publiſhing and telling of all his wondrous works*, (in order to which *going about* the *Altar* was adapted) *praiſing of God*, or *praying* to him. In reference to this cuſtome of the *Prieſts* going *about* the *Altar*, it is, that the LXXII. *Pſal.* xxvii. 6. have theſe words, ἐκύκλωσα καὶ ἔθυσα ἐν τῇ σκηνῇ αὐτοῦ θυσίαν ἀλαλαγμοῦ, *I compaſt and ſacrificed in his Tabernacle a ſacrifice of ſhouting*; and the Arabick reads طوف *to walke about*, to *perambulate*, rendred by the Latine *luſtravi*, ſo *compaſſing*, as in a *luſtration*. The truth is, the Hebrew סְבִיבוֹתָי in that place ſignifies *round about me*, and ſo is moſt rightly rendered by the LXXII. ἐκύκλωσα (they ſeem rather to have read it סַבּוֹתִי) *I compaſſed*: Yet is that mis-rendering of theirs founded in this cuſtome of the *Prieſts going round the Altar*, in time of his *oblation*: And then it being this cuſtome of the *Prieſts waſhing* before his *officiating*, from whence came the cuſtome of the *peoples waſhing* before prayers, the whole verſe muſt thus be underſtood with reference to the *Prieſts practice*, who firſt *waſht* his *hands*, and then *offered ſacrifice*, and in *offering encom-*

אסבבה מזבחך

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past the *Altar*. In proportion whereto *David* willing to expreſs his coming with a pure heart to pray to God, doth it by this ſimilitude of a Prieſt, that as a *Prieſt waſhes his hands*, and *then offers oblation*, ſo had he conſtantly joyned *purity* and *devotion* together; which ſtill belong to the two things mentioned v. 1. and again v. 3. as the qualifications to fit him for *Gods patronage*. The *waſhing hands in innocency* being perfectly all one with *walking innocently* v. 1. *walking in thy truth* v. 3. as his *compaſſing Gods Altar*, i. e. *offering up his prayers* in a *pious* hope and *reliance* on *God*, is equivalent with *truſting* in him v. 1. and having *Gods loving-kindneſs before his eyes*, v. 3. And ſo ſtill the *decorum* is obſerved throughout the *Pſalm*, and *concludes* it again, *But as for me, I will walk innocently*, v. 11. (there is the former) *My foot ſtandeth in an even place*, v. 12. and ſo *ſteady, firme*, to ſignifie the ſtability of his *hope*, (there is the latter.)

V. 8. *Habitation*] The Hebrew e. מָעוֹן *habitation*, from עוּן to *dwell*, is here by the LXXII. rendered ἐυπρέπεια *comelineſs*, miſreading it, as ſome think, נוֹעַם, by *inverting* the *letters*. In another place they render it νεφέλην *a cloud*, *Zach.* ii. 13. as if it had been עָנָן that ſo ſignifies. But 2 *Sam.* ii. 29. they render it ὀφθαλμὸς *eye*, as if it were from עַיִן *oculus*. And ſo probably they took it here, the *eye* ſignifying alſo the *aſpect*, wherein conſiſts the ἐυπρέπεια or *comelineſs* of any *living* thing. The Syriack here render ܫܘܒܚܐ *miniſtery*; but the Chaldee מְדוֹר *habitation*. The only queſtion can be, whether by *habitation of thy houſe*] be meant *Davids inhabiting Gods houſe*, as *Pſal.* xxvii. 4. *One thing have I deſired, that I may dwell in the houſe of the Lord*; or *Gods inhabiting it himſelf*. And the *latter* ſeems moſt agreeable, ſo as the *the habitation of thy houſe*, be the *houſe* which thou *inhabiteſt*, or מְעוֹן בֵּיתֶךָ by *appoſition*, *thy habitation-houſe*, as we uſe in *Engliſh* a *manſion-houſe*, i. e. a *place* for *daily habitation*, ſuch as the *Temple* or *Tabernacle* was to *God*, having promiſed to be continually preſent there. Anſwerable to which is the *latter* phraſe in the verſe, מְקוֹם מִשְׁכַּן כְּבוֹדֶךָ *the place of the Tabernacle of thy glory*; ſo 'tis *literally* to be rendred (מִשְׁכָּן *Tabernacle*, from שָׁכַן *habitavit*) and ſo the Chaldee reads, and ſo the LXXII. τόπον σκηνώματος δόξης σου, *the place of the Tabernacle of thy glory*, by *glory*, as formerly, meaning the *Ark* which was placed in the *Tabernacle*.

מעון ביתך

משכן כבודך

V. 12. *In an even place*] From f. בְּמִישׁוֹר יָשַׁר *rectus, æquus, planus fuit*, is מִישׁוֹר *planicies*, a *plain* or *valley*. So *Deut.* iii. *all the cities* מִישׁוֹר *of the plain*, and the *Chaldee* מֵישְׁרָא. And then 'tis not improbable, the word may here be uſed for the *area*, or *atrium*, the *court* where the *Altar* ſtood, and ſo bear ſome *analogy* with the mention of the *Altar* v. 6. the *habitation* of thy *houſe*, &c. v. 8. and with *the congregation* where *God is praiſed*, in the *end* of this *verſe*.

The

The Twenty Seventh Psalm.

Paraphrase.

A Psalm of *David.*

The Twenty Seventh Psalm was composed by David in time of his distress; wherein placing all his trust and confidence in God, he especially expresseth his desire of returning to the participation of Gods publick service.

1. *The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?*

Whatsoever my distresses are, I have a God of might, who will deliver me out of this dark and forlorn condition, will preserve me safe from all the malice of my enemies. It were then great folly in me, to betray any the least fear, or apprehension of the dangers that incompasse me.

2. *When the wicked, even mine enemies, and my foes* ‖ *came upon me to eat up my flesh, they* [a] † *stumbled and fell.*

When ungodly men make their approaches against me, very bloodily resolved to devour and destroy me utterly, then will God certainly interpose his hand, to discomfit and disappoint my forest enemies, and rescue me out of their hands: for thus he hitherto hath done in my greatest dangers.

a.

‖ *came neer upon me,* בְּקָרֵב עָלַי

† or, *shall stumble and fall.*

3. * *Though an host should encamp against me, my heart shall not fear:* ‖ *though warre should rise against me, in this will I be confident.*

Whatsoever the danger be, whether by close siege, or by pitcht battail, yet have I still my reliance firme, in confidence of Gods assistance and relief, and that will keep all fear from me.

* *If an host* ĩcamp, אִם—

‖ *If warre rise*— אִם—

4. *One thing have I desired of the Lord, that I will seek after; that I may dwell in the house of the Lord all the dayes of my life, to behold the* † *beauty of the Lord, and to enquire in his Temple.*

There is but one thing that I am much sollicitous for, or importunate in my prayers, viz. (not that I be setled in my regal throne, which he * seems not yet to be, but) that I may have that benefit of peace to partake of Gods publick service in the assembly, and never to be taken off from it, to injoy that sweetness and transcendent pleasure and delight of conversing daily and frequently with God, and receiving counsel and directions from him in all my doubts. The being but for a time deprived of this felicity is indeed matter of some sadness to me, from which I daily pray to be released. But besides this, I have nothing else to complain of in my present distresses.

† *sweetness* בְּנֹעַם so the *Chald.* and *Syr.* but the Lxxii. τέρψιν ἰδίαν, the *Lat. voluptatem, pleasantness.*

* The Lxxii. in the *title* of the *Psalm* adde πρὸ τοῦ χρισθῆναι, *before he was anointed.*

5. *For in the time of trouble he shall hide me in his pavilion; in the secret of his Tabernacle shall he hide me, he shall set me up upon a rock.*

Were I but returned to the Sanctuary, I should look upon it, and make use of it as of a refuge of perfect safety, to which in any difficulty I might confidently resort, and be secured by God, as in a tower or fortresse.

6. *And now shall my head be lifted up above mine enemies* ‖ *round about me: therefore will I offer in his Tabernacle sacrifices* [b] *of* † *joy; I will sing, yea I will sing praises unto the Lord.*

And as now it is, though I am at present withheld from that felicity, yet have I confidence that my prayers shal be heard, that I shall be delivered from mine enemies power, and exalted above them all, and afforded all matter of joy and Sacrifices, when I doe come to Sion, and abundant thanksgivings unto God.

b.

‖ *see Psal.* xxvi. *note* d.

† *jubilation*

And therefore with this confidence I now offer up my prayers to thee, O Lord, for mercy and compaſſion, and gracious returns to all my wants.

7. *Hear, O Lord, when I cry with my voice; have mercy alſo upon me, and anſwer me.*

c. Whatſoever ſupply I lack, my heart directs me whither to apply my ſelf, by reſounding in my ears thoſe gracious words of thine [ſeek ye my face,] calling all, that want any thing, to ask it of thee. To thee therefore I make my addreſſe with thine own words of invitation in my mouth, [Thy face, O Lord, will I ſeek] making all my application to thee, and to none other.

8. ‖ *When thou ſaideſt, Seek ye my face,* [c] *my heart ſaid unto thee, Thy face, Lord, will I ſeek.*

‖ To thee ſaid my heart, ſeek ye my face: Thy—

Lord, vouchſafe me thy wonted preſence and favourable aſpect, withdraw all expreſſions of thy diſpleaſure.

9. *Hide not thy face* † *farre from me, put not thy ſervant away in anger: thou haſt been my helpe; leave me not, neither forſake me, O God of my ſalvation.*

† from me מִמֶּנִּי

Thy former continued reliefs have ingaged me to hope for deliverance from none but thee: O doe not thou leave me, for then I ſhall be utterly deſtitute.

It is one of thy wonderfull works of mercy, to provide for thoſe whoſe parents have expoſed and left them helpleſſe, (the young Ravens, Pſalm cxlvii. 9.) And the like I truſt thou wilt doe for me, though all humane aids ſhould utterly faile me.

10. ‖ *When my father and my mother forſake me,* * *then the Lord will take me up.*

‖ for my— כִּי
* and the— וְ

Lord, do thou inſtruct and direct me what courſe I ſhall take, that mine enemies may have no advantage againſt me, but that I may eſcape ſafe out of their hands.

11. *Teach me thy way, O Lord, and lead me in a plain way, becauſe of mine enemies.*

Permit me not to fall into their power; for as they have begun with ſlander and calumny, ſo will they end, if thou doe not divert or withhold them, in injuſtice and rapine.

d. 12. *Deliver me not over unto the will of mine enemies; for falſe witneſſes are riſen up againſt me, and* [d] *ſuch as breath out* ‖ *cruelty.*

‖ injury, rapine.

e. Had I not had a full confidence that I ſhould by Gods great mercy be ſupported in my diſtreſſe, and reſtored to thoſe injoyments of reſt and peace, which God had faithfully promiſed me. (Here the Pſalmiſt abruptly but elegantly breaks off the ſpeech.)

13. [e] * *I had fainted, unleſs I had believed to ſee the goodneſs of the Lord in the land of the living.*

* Unleſs I had believed—

f. O my ſoul, doe thou patiently expect Gods leaſure; be not diſcouraged with thy preſent evils, but arme thy ſelf with conſtancy and fortitude, and never doubt of Gods ſeaſonable reliefes.

14. * *Waite on the Lord; be of good courage,* [f] *and he ſhall ſtrengthen thy heart: waite, I ſay, on the Lord.*

* Expect קַוֵּה

Annotations

Annotations on Pſalm XXVII.

a. כָּשְׁלוּ

V. 2. *Stumbled*] Though כָּשְׁלוּ and נָפְלוּ be in the *Præter tenſe*, yet 'tis uſual in Prophetick writings, that theſe ſhould be taken in the *future* tenſe, when the *context* inclines that way. And ſo here it doth, being a *profeſſion* of his *confidence* in *God*, that he will *deliver* him out of his preſent diſtreſſes; as both the *antecedents* v. 1. and *conſequents* v. 3. make evident. And accordingly it is moſt probable that here thus it ſhould be, v. 2. and ſo the *Jewiſh Arab* reads, *they ſhall ſtumble, and fall*; and ſo the *learned Caſtellio* renders it, *ſi invadant— offenſuri ſunt atque caſuri, If they invade me, they ſhall ſtumble and fall.* Though it be alſo poſſible, that it may reflect upon his paſt experiences of Gods mercies, as pledges of his future, and then it may retain the *preter tenſe*. And therefore I deemed it ſafeſt to take that in alſo in the Paraphraſe.

b. תְּרוּעָה

V. 6. *Joy*] וּבְחֵי תְרוּעָה *ſacrifices of jubilation*, are thoſe of the *ſolemn feaſts*, attended not onely with the *harmony* and *Muſick* of the *Levites*, but the *Hoſannahs* and *acclamations* of the *people*. Hence *Jeremy* compares the *military* clamours of the victorious *Chaldeans* in the *Temple*, to thoſe that were formerly made there in the *day of a ſolemn feaſt*, *Lam.* ii. 7. *They have made a noiſe in the houſe of the Lord, as in a day of a ſolemn feaſt.* And this is that תְּרוּעָה or *joyful ſound*, which they that *hear*, are by *David* pronounced *bleſſed*, *Pſal.* LXXXIX. 15. *Bleſſed is the people that know the joyful ſound.*

c.

V. 8. *My heart*] For the meaning of this v. 8. little help will be had from the *antient Interpreters*. The Syriack leave out a part of it unrendred, and have only thus much, *My heart ſaith unto thee, and my face ſhall ſeek thy countenance.* The LXXII. (and after them the Latine, Arabick, and Æthiopick,) inſtead of *Seek ye my face*,] read, *I have ſought thy face*;] Σοὶ εἶπεν ἡ καρδία μου, ἐξεζήτησα τὸ πρόσωπόν σου, τὸ πρόσωπόν σου, Κύριε, ζητήσω, *My heart ſaid to thee, I have ſought thy face; thy face, Lord, will I ſeek*: and other copies with ſome *change*, Σοὶ εἶπεν ἡ καρδία μου, Κύριον ζητήσω. ἐξεζήτησέ σε τὸ πρόσωπόν μου, τὸ πρόσωπόν σου &c. *My heart hath ſaid to thee, I will ſeek the Lord; my face hath ſought thee, thy face, Lord, will I ſeek.* But the Chaldee keeps cloſe to the Hebrew, only for [*ſeek ye*] reads in the *ſingular ſeek thou.* The full meaning of it will eaſily be gathered, by reflecting on Gods mercy and kindneſs unto men, ready to defend them, if they will but call to him for his help. This is conteined in this ſuppoſed ſpeech or command of Gods, [בַּקְשׁוּ פָנָי, *ſeek ye my face*,] thereby inviting all to addreſſe their prayers to him. This gracious ſpeech of Gods, *David* here meditates upon, and on it founds his confidence, and in his addreſſes to heaven firſt minds God of this his command, or invitation, or incouragement to all, *to ſeek* to him, (that is the meaning of [*My ſoule ſaid to thee, ſeek ye my face*] laying a foundation of claim in Gods own words;) and then he makes uſe of this priviledge immediately, anſwers the invitation in the very words wherein 'twas made, [*Thy face, Lord, will I ſeek.*] This

בַּקְשׁוּ פָנָי

This *Caſtellio* hath *paraphraſtically* expreſt, *ſic animo cogito, velle te tuum quæri conſpectum; tuum conſpectum, Jova, quæro. I thus think in my minde, that thou wouldeſt have thy face ſought: Thy face, Lord, I ſeek.* The *Jewiſh-Arab* hath here another conſtruction, making פָּנַי *my face*, to *govern*, and not be *governed* by the *verb*, thus; *My heart ſaid of thee, O my face, ſeek him* (becauſe ſaith he, the other members are at the command of the heart, to doe what that bids) *therefore will I ſeek the light of thy countenance, O Lord.*

d. יִפַּח חָמָס

V. 12. *Such as breath cruelty*] For פֹּחֲ חָמָס *breathers* or *ſpeakers* of *injury* or *rapine*, (חָמָס ſignifying *injury* or *rapine*, and פּוּחַ to *breath* or *ſpeak*) the LXXII. read ἐψεύσατο ἡ ἀδικία ἑαυτῇ *iniquity hath lied to*, or *againſt it ſelfe*, and the Latine and Æthiopick (and in effect the Arabick) follow them. How they came thus to vary from the original, is not eaſie to reſolve: what is moſt probable may be briefly noted. Neer unto פּוּחַ to *breath* or *ſpeak* is פַּח and פָּח *laqueus* (from whence is the Greek παγὶς) a *ſnare*. One of theſe the LXXII. may have miſtaken for the other. So the learned ‖ *Schindler* ſuppoſeth them to have done, *Iſa.* XLII. 22. חָפֻח בַּחוּרִים כֻּלָּם which he renders, *all the young men have been puft at*, (חָפֻח in the *infinitive* to be rendered in the *preter tenſe*.) To this the Chaldee paraphraſe ſeems to accord, אִתְחַפְיוּ בְּהֵיתָא *were covered with ſhame* or *confuſion*: but the LXXII. read ἡ παγὶς ἐν τοῖς ταμείοις, *a ſnare in their receſſes*: where as they render בַּחוּרִים ἐν ταμείοις, from חֹר *a ſecret chamber*, frequently rendred ταμεῖον, ſo they took חָפֻח as from פַּח and accordingly rendred it ἡ παγὶς *the ſnare*. And herein the ſenſe favours them there, and our tranſlation hath followed them. And if as there, ſo here, they deduced יִפַּח from פַּח a *ſnare*, then taking חָמָס for *iniquity* in the *nominative* caſe, they might thus (by periphraſis) expreſſe its being inſnared, *by its lying againſt it ſelfe*.

‖ *Pentagl.* p. 1426. c.

e. *Annotations.*

V. 13. *I had fainted*] In the Hebrew there is an *apoſiopeſis*, a *figure* of *elegance*, purpoſely *breaking off* in the *midſt* of the ſpeech; yet ſo as every man can foreſee what kinde of concluſion ſhould follow, if he did not purpoſely divert to the contrary. As *Neptune* in *Virgil*, *Hos ego*—the *begining* of a *threat*, but then artificially breaking off into an exhortation to prevent it,—*ſed motos præſtat componere fluctus*, *but 'tis your beſt way to quiet the waves*: ſo here, לוּלֵא, *except*, or *unleſs I had believed to ſee the goodneſs of the Lord in the land of the living*—The LXXII. render it Πιϛεύω ἰδεῖν *I believe to ſee* (and ſo the Syriack ܗܝܡܢܬ ܕܐܚܙܐ *I believed that I ſhould ſee*, and ſo the Latine &c.) not at all rendring לוּלֵא *unleſs*, nor taking notice of the *figure*, or *manner* of ſpeech, the abrupt breaking off in the midſt. But the Chaldee reads juſt as the Hebrew doth, and thinks not fit to ſupply what is wanting, but leaves it in *ſuſpence*. And ſo ſure that is the fulleſt way of rendring it, that ſo the figure may be diſcernible; which conſiſting wholly in the *breaking off*, or *concealing* ſomewhat, is loſt, if the ſenſe be made perfect by addition of any other words. The only difficulty is, what is here meant by אֶרֶץ חַיִּים *the land of lives*, or *of the living*. And the anſwer will be brief, that though the phraſe may very fitly denote (where the context requires it) the future age, whether as that denotes the

לוּלֵא

אֶרֶץ חַיִּים

age

age of the Meſſias, or the life eternal after the end of this; and though there is no cauſe of doubt, but that *David* believed both theſe; yet it being the matter of the whole *Pſalm* to expreſs his confidence, that God would not now leave him in his preſent diſtreſs, but deliver him out of his enemies hands, and return him home in ſafety and peace; in all reaſon that is to be deemed the meaning of it here alſo, as the land of the living oft ſignifies a proſperous life in this world, but this not excluding, but including alſo his hopes of the other, which much added to his ſupport alſo.

f. יאמץ

V. 14. *Shall ſtrengthen*] יאמץ is literally to be rendred, *he ſhall ſtrengthen*, and may ſo be applied to God by way of promiſe, that he *ſhall ſtrengthen his heart* that *waits* on him. But yet it is alſo to be remembred, that the *Hebrews* doe oft uſe to confound conjugations, and uſe the *active* in the *third* perſon, to denote the *paſſive* in ſome *other perſon*: *Thou fool, this night ſhall they take thy ſoul from thee*, i. e. *thy ſoul ſhall be taken away*: So 2 Sam. xxiv. 1. *And he moved David*, i. e. *David was moved* (ſee examples in note on *Luk.* xvi. b.) and then ſo it may well be here, *be of good courage, and he ſhall ſtrengthen thy heart*, i. e. (to continue the conſtruction with the antecedents and conſequents) *let thy heart be ſtrengthened*, (all the *imperative*) *wait on*, or *expect the Lord*. And thus all the antient Interpreters render it: עלם לבך *ſtrengthen thy heart*, ſay the Chaldee; κραταιώθω ἡ καρδία, *let your heart be ſtrengthened*, ſay the LXXII. and ſo the Syriack ܬܬܩܦ and Latine, *& confortetur*, and the Arabick ſo alſo (only reading it, *my heart*, inſtead of *your*, reading the whole verſe accordingly, *I hope*—) So *Pſal.* xxxi. 24. and thus in both places the *Jewiſh-Arabick* Tranſlator renders it.

The Twenty Eighth Pſalme.

Paraphraſe.

A Pſalm of *David*.

The Twenty Eighth Pſalm was compoſed by David in time of his diſtreſs, and is a fiducial prayer for deliverance.

1. *Unto thee will I cry, O Lord, my rock: be not* ‖ *ſilent to me*; [a] *leſt* † *if thou be ſilent to me, I become like them that goe down into the pit.*

‖ or, deaf חרש
† thou be ſilent, and I be likened.

O Lord, I have no ſtrength or power to defend my ſelf, but that which wholly deſcends from thee. To thee therefore I make my humble and moſt importunate addreſſe: be thou pleaſed to hear and anſwer it gratiouſly; leſt, whilſt I call to thee, and am neglected by thee, my enemies begin to inſult, and account of me, as of a deſtitute loſt perſon: a.

2. *Hear the voice of my ſupplications, when I cry unto thee, when I lift up my hands toward thy holy* [b] *oracle.*

Lord, anſwer my petitions, which ardently and ſolemnly I addreſs unto thee, and ſo, as thou haſt promiſed graciouſly to anſwer them. b.

3. *Draw*

c. And let not me be handled in that manner, as wicked unjuſt oppreſſors, and treacherous deſigners are wont to be handled, periſhing in their injurious attempts.

3. * c. *Draw me not away with the wicked, and with the workers of iniquity; which ſpeak peace to their neighbours, but miſchief is in their hearts.* * *Seiſe not on me.*

d. For them, it is moſt juſt that they ſhould be dealt with as they have dealt, that the ſame meaſure that they have meted to others ſhould be meted to them again. That as they have not heeded God, and his actions, and works of providence, but lived in oppoſition to all his precepts; ſo he, inſtead of proſpering them as they expect, ſhould remarkably blaſt all their attempts, and at length utterly deſtroy them (ſee note on Pſal. x. 1.) (But thus ſure thou wilt not deal with me, who have kept cloſe to thee in all my undertakings, have dealt uprightly with all, and attempted nothing but what I have thy warrant for.)

4. *Give them according to their deeds, and according to the wickedneſs of their endeavours; give them after the work of their hands, render to them their* || d *deſert.* || *rendring.*

5. *Becauſe they regard not the works of the Lord, nor the operation of his hands, he ſhall deſtroy them, and not build them up.*

On which grounds I come confidently to thee with my requeſt, and am ſo aſſured of thy hearing and anſwering it graciouſly, that I have nothing to doe, but to acknowledge and magnifie thy mercies, as if they were already poured down upon me, ſaying,

6. *Bleſſed be the Lord, becauſe he hath heard the voice of my ſupplications.*

e. The Lord of heaven is my only fortification and defence. I placed my full truſt in him, and never made applications to any other aids, that humane wiſdome might ſuggeſt, and I am aſſured I ſhall reap the fruit thereof, aſſiſtance and deliverance in due ſeaſon; and therefore I am tranſported with joy, and cannot chuſe but triumph, and exult, and make and ſing hymns for the acknowledging of his mercy.

7. *The Lord is my ſtrength and my ſhield; my heart truſted in him, and I am helped: therefore my heart greatly rejoyceth, and* c *with my ſong will I praiſe him.*

f. Thoſe that adhere to God ſhall certainly be protected by him: he will never fail to come ſeaſonably to the reſcue of him, whom he hath by his own appointment advanced to the Kingdome.

8. *The Lord is their ſtrength, and he is the* * f *ſaving ſtrength of his anointed.* * *fortreſſ of deliverances.*

O be thou now pleaſed to ſtreteh forth thy hand, to reſcue thy faithful ſervants whom thou haſt choſen for thy ſelf, to be owned by thee in a peculiar manner: be thou their paſtor to take care of them, as of thy flock, and for ever to ſupport them, and raiſe them up, when they are fallen.

9. *Save thy people, and bleſs thine inheritance: feed them alſo, and lift them up for ever.*

Annotations on Pſalm XXVIII.

a. פֶּן־תֶּחֱשֶׁה וְנִמְשַׁלְתִּי

V. 1. *Leſt if thou*] The Hebrew *idiome* is here *obſervable.* The words are literally thus, פֶּן תֶּחֱשֶׁה מִמֶּנִּי *Leſt thou be ſilent*, or, *hold thy peace from me*, (from חָשָׁה *ſiluit*) וְנִמְשַׁלְתִּי (from מָשָׁל to *ſpeak by parable.*) Yet here the adverbe פֶּן hath no influence on that which immediately follows, for thus the ſenſe bears not, [*be not ſilent, leſt thou be ſilent*;] but on that only which is farther off [*leſt I be likened*—] that in the midſt being only taken in, in paſſage to the *latter*, and is beſt rendred *in ſenſe*, *leſt thou being ſilent*, or *leſt whilſt thou art ſilent, I be likened.* (This *idiome* frequently occurres in the ſacred writings, and will be uſeful to be remembred from hence.) The LXXII. render it literally, as it lies in the Hebrew, μήποτε παρασιωπήσῃς

σιωπήσῃς ἐπ' ἐμοὶ, καὶ ὁμοιωθήσομαι, *leſt thou be ſilent to me, and I be likened*; and ſo the Latine and Syriack alſo, and ſo it muſt be rendred; the other by [*if*, or, *whilſt*] being the paraphraſe, and not the verſion, and ſo uſed only by the Chaldee, which profeſſeth paraphraſing.

b. דְּבִיר V. 2. *Oracle*] From דָּבַר to ſpeak is דְּבִיר, uſed for the place wherein the *Arke* was, the *holy of holies* in the *Temple*, and ſo proportionably in the *Tabernacle*, before the *Temple* was built: ſo ſtyled not only from the *Decalogue*, or ten דְּבָרִים *words*, which were put into the *Arke*; but ſpecially becauſe from the *midſt* of the *Cherubim*, God was wont to give anſwer to the *Prieſt*, when he inquired of ought, and ſo to ſpeak there. From this uſe of it 'tis ordinarily ſtyled *the oracle*, 1 *Kin.* vi. 5. 16, 19, 20, 22, 30. and viii. 6, 8. in all which the LXXII. retain the Hebrew word, and render it δαβεὶρ: and ſo 2 *Chron.* iii. 15. and iv. 20. and v. 6, 8. onely here they render it ναὸς, not as the Latine takes it in the notion of Ναὸς *Templum*, but as Ναὸς may beſt be rendred the *Tabernacle*, (of the notion of ναὸς ſee note on *Act.* xix. e.) or *Sanctuary*, a part of that, as in the *Chriſtian Church* Ναὸς is but a part of the σηκὸς or τέμενος, (by which words ἱερὸν ὅλον *the whole Church* or *Temple* is ſignified) and that part particularly, ἐν ᾧ ἡ θεία μυσηρίων τράπεζα κεῖται, *in which the table of the holy myſteries is ſet*, called alſo the θυσιαστήριον or *altar-place*, as we learn from the *Scholiaſt* of *Nazianzen* σηλ. α'. This therefore is the meaning of דְּבִיר קָדְשֶׁךָ *thy holy Oracle*, in this place, (ſo *Symmachus* and *Aquila* read it, χρηματιστήριον *oracle*) the *Tabernacle*, or *Sanctuary* wherein the *Arke* was placed, toward which they uſed to pray, and expect Gods anſwers from thence, viz. the granting of their prayers: as when in matters of doubt they ſought to the *oracle* for the reſolution of it, the *Prieſt* ſolemnly gave them *reſponſes* from thence, called alſo λόγια *oracles*, *anſwerable* to the *origination* of דְּבִיר here, from דָּבַר *to ſpeak*, (ſee *note* on *Rom.* iii. 1.) λόγια

אַל תְּמָשְׁכֵנִי V. 3. *Draw*] אַל תְּמָשְׁכֵנִי from מָשַׁךְ that ſignifies both to draw and apprehend, will be beſt rendered here, *ſeize not on me*, as he that *ſeizeth* on any to *carry* or *drag* him to *execution*. The Syriack reads ܠܐ ܬܫܠܡ ܠܝ *Number me not with the wicked*, ſeeming to *transferre* the phraſe אַל תֶּאֱסוֹף *Pſal.* xxvi. 9. hither, for ſo that is to be rendred, *number not my ſoul with ſinners*. In like manner the LXXII. which there read μὴ συναπολέσῃς, *deſtroy me not together with* — doe here, after they have literally rendred the Hebrew by μὴ συνελκύσῃς, *draw not together*, adde, καὶ μὴ συναπολέσῃς, *and deſtroy not together*; hereby evidencing, 1. that the *phraſe* here, and [*number not*] *Pſal.* xxvi. are all one; and 2. that the *meaning* and *full* importance of *both* is, *deſtroy me not* with the *wicked*, or in *ſuch* manner as the *wicked* are *deſtroyed*. אַל תֶּאֱסוֹף

d. גְּמוּלָם V. 4. *Deſert*] From גָּמַל *to retribute*, or *render*, גְּמוּלָם here muſt moſt probably be rendred, *their retribution*, or *rendering*, i. e. *according as they have rendred to others*. In v. 3. 'tis ſaid, *they ſpeak peace to their neighbour, but imagine miſchief*, i. e. *deſigne the hurt of them that are their neighbours*, and *deſerve no ill of them*, and to whom they profeſs *great kindneſs*. This therefore is their גְּמוּל *their rendring*, as much *unkindneſs* and *rudeneſs* as can be, and that as little expected

from

from them. And then for God to *render them their rendering*, (which the LXXII. exactly translate ἀπόδῳ τὸ ἀνταπόδομα αὐτῶν αὐτοῖς, *render to them their retribution*, and so the Chaldee and Latine) is to deal the *like measure* to them, to bring *mischieves* on them *unexpectedly*; and this, as the clear *explication* of what is in the beginning of the verse, *give them according to their deeds*—— And thus it belongs to *Davids argument* to *God* in the whole *Psalm*, that he should not be *used* as *wicked* men are used, that as he hath *dealt unkindly*, or *treacherously* with *none*, so he should not be *forsaken* by *God*, when he stands in most need of the *completion* of his *promise* to him.

e. V. 7. *with my song*] In this place the Hebrew being very perspicuous, and void of ambiguity, the LXXII. (and from them the Syriack, Latine, Arabick, and Æthiopick) have very farre departed from it. The account of it is very hard to be given, unlesse we suppose them to have read the words *otherwise* placed, than now they are. We now read וַיַּעֲלוֹ לִבִּי וּמִשִּׁירִי אֲהוֹדֶנּוּ *and my heart exults, and in my song I will praise him*: but the LXXII. καὶ ἀνέθαλεν ἡ σάρξ μου, καὶ ἐκ θελήματός μου ἐξομολογήσομαι αὐτῷ, *and my flesh hath reflourished, and from my will I will confesse unto him.* Here the onely way of *according* this *vast difference* seems most probably this; to suppose לִבִּי and וּמִשִּׁירִי *transposed*, וּמִשִּׁירִי set fore-most, and lightly changed into וּבְשָׂרִי, *and my flesh*, which being joyned with וַיַּעֲלוֹ from עָלַז *was merry*, (and being applied to *plants*, *flourished*, or *lookt green*, and so metaphorically applyed to a *body*, when it *returns* to *verdure* again) ariseth that part of their rendring, καὶ ἀνέθαλεν ἡ σάρξ μου, *my flesh reflourished*. And then לֵב *the heart* being not unfitly taken for the *will*, the other *two words* לִבִּי אֲהוֹדֶנּוּ *with my heart will I praise him*, will be naturally enough rendered ἐκ θελήματός μου ἐξομολογήσομαι αὐτῷ, *from my will I will confesse to him*; in *Hiphil*, which we render *praise*, ordinarily signifying *to confess*, and that oft taken in the notion of *praising*.

וּמִשִּׁירִי

וַיַּעֲלוֹ

לִבִּי

הוֹדָה

f. V. 8. *Saving strength*] From עָז *was strong*, and מָעוֹז *strength*, *is* מָעוֹז *a strong place*, or *fortification*. So *Jud.* vi. 26. *build an altar in the top of this* (*rock*, we read but in the margine) *strong place*. So *Dan.* xi. 7. *and shall enter* בְּמָעוֹז *into the fortress* or *strong hold*; and so it signifies here, and with יְשׁוּעוֹת *salvations* added to it, must be rendered, *the fortress* or *strong hold of deliverances*——

מָעוֹז יְשׁוּעוֹת

The

The Twenty Ninth Pſalme.

Paraphraſe.

A Pſalm of *David.*

The Twenty ninth Pſalm ſeems to have been compoſed by David after his ſubduing the Kings and heathen people, 2 Sam. viii. the Philiſtims, Moabites, Syrians, &c. whom he therefore inviteth to the ſervice of God, and thus beſpeaketh them:

1. *Give unto the Lord,* [a] *ye mighty, give unto the Lord glory and* || *ſtrength.*

O ye Governors of the heathen people, which have now experimented the power of God in ſubduing you, there is nothing ſo reaſonable to be done by you, as to come in, and make your oblations and homage to his ſanctuary, and acknowledge his ſupreme power and dominion over you; to magnifie him in all his glorious attributes, and adore him in that ſacred Majeſty, wherein he hath revealed himſelf to the world, but eſpecially to the Jews his peculiar people. a.

|| *power or empire: ſee note on Pſ. xcvi. b.*

2. *Give unto the Lord the glory due unto his name; worſhip the Lord in* † *the* [b] *beauty of holineſs.*

† *or, his holy majeſty.* b.

3. [c] *The voice of the Lord is upon the waters, the God of glory thundereth, the Lord is upon* * *many waters.*

Gods thunder in the clouds is moſt terrible over all the people in the world, when it breaks out of them, it is an emblem of his majeſtick preſence, and almighty power, by which he can ſubdue, when he pleaſeth, the moſt puiſſant or populous nations on the earth. c.

* *or, great* רַבִּים

4. *The voice of the Lord is powerfull; the voice of the Lord is full of majeſty.*

If he ſend out theſe weapons of his, there is no poſſible reſiſting, they bring with them an awful reverence to all creatures.

5. *The voice of the Lord breaketh the Cedars: yea, the Lord breaketh the Cedars of Lebanon.*

This ſame thunder rends the ſtouteſt and talleſt Cedars in pieces, even thoſe of Libanus, that is famous for them, (an eſſay, and evidence to all, that at his pleaſure the moſt powerfull Princes are ſubdued; as was lately exemplified in the Syrians, which are neer to Lebanon, and were deſtroyed by David, twenty two thouſand of them, that came out to ſuccour the King of Zobah againſt David, 2 Sam. viii. 5. and became ſervants to David. v. 6.)

6. *He maketh them alſo to ſkip like a calfe,* [d] *Lebanon and* [d] *Syrion like a young Unicorn.*

Both theſe Syrians that border upon Lebanon, and all the other heathen nations neer Mount Hermon, the Amorites, &c. are vanquiſht and put to flight, when he once appears to take the part of his anointed. d.

7. *The voice of the Lord divideth the flames of fire.*

His preſence and interpoſition of his power, ſignified by this terrible majeſtick meteore, tears the aire, and caſts out many darts, or flaſhes of lightning with it, at once a formidable ſound and flames of fire, and withall a ſucceſſion of thoſe flames: ſuch is the dreadful power, and preſence of God againſt his enemies.

8. *The voice of the Lord ſhaketh the wilderneſs; the Lord ſhaketh the wilderneſs of* [e] *Kadeſh.*

And the ſame omnipotence of his hath ingaged it ſelfe for his ſervant David againſt the Moabites and Idumæans, and utterly ſubdued and ſubjected them to him; e.

f. Puts them into that terrible fright, into which the thunder puts the hinds, when it makes them calve; drives them out of their holds, as the ſame thunder frights the beaſts of the forreſt out of their thickets. This therefore is to admoniſh all the whole world, every man living, to acknowledge his power and glorious Majeſty, and come in and worſhip him, in theſe or the like words:

9. *The voice of the Lord* f *maketh the hinds to calve, and diſcovereth the forreſt: and in his Temple doth every one ſpeak of his glory.*

g. The Lord judgeth and ruleth in the clouds, and ſo he ſhall continue to doe for ever, and ſubject the proudeſt nations to his Kingdome.

10. *The Lord ſitteth upon the* g *floud; yea, the Lord ſitteth King for ever.*

And for thoſe that he hath choſen and taken to himſelf, and that live conſtant and faithfull in his ſervice, he will protect, and ſtrengthen them, and beſtow upon them all the proſperity and felicity in the world, ſubjecting all their enemies, and reſtoring them to a durable, laſting peace.

11. *The Lord will give ſtrength unto his people; the Lord will bleſs his people with peace.*

Annotations on Pſalm XXIX.

a. V. 1. *Ye mighty*] From אֵיל *fortitude* is אַיִל and אֵל *powerfull, ſtrong*, of which ſee *note* on *Pſal.* xxii. a. And though that word come to ſignifie many other בְּנֵי אֵלִים things, yet in the *plural* בְּנֵי אֵלִים is ſure the compellation of *Princes*, under the phraſe of [*ſon of the potent* or *ſtrong.*] Thus is *Nebuchadonozor* called אֵל גּוֹיִם *the Prince of the Nations*, or the *ſtrong among the Nations*, *Ezek.* xxxi. 11. Thus אֵילֵי מוֹאָב *the Princes*, we render, the *mighty men of Moab*, *Exod.* xv. 15. and thoſe particularly, in the number of thoſe to whom *David* is ſuppoſed to ſpeak in this Pſalm, after his ſubduing them, 2 *Sam.* viii. ſo again 2 *Kin.* xxiv. 15. אֵילֵי תֹאַרְץ *the mighty of the land.* The Chaldee paraphraſeth this by כְּתִי מַלְאַכַיָּא בְּנֵי אֵילִים *the aſſembly of Angels, ſonnes of God*, taking אֵילִים for *Angels.* The Syriack read בני אלהא, which is rendered *filios arietum*, *young rams*, in that notion of אַיִל for a *ram*; though as זָכָר in Hebrew, ſo in Chaldee and Syriack and Arabick, דְּכַר is the *male* of any ſort. The LXXII. at leaſt theſe copies which we have of their tranſlation, doe (as it is not unuſual in other places) render the words twice; firſt in the *vocative* caſe, by way of *compellation*, υἱοὶ θεοῦ *ſons of God*, and then in the *accuſative*, υἱοὺς κριῶν *young rams*, as doubtfull which was to have place, and therefore ſetting down both of them: and in this the Latine and Arabick and Æthiopick follow them. But the plain ſimple rendring it by [*ye mighty*, or, *ye Princes*] is moſt to be allowed of; and to thoſe this *Pſalm* is an *invitation*, that they will, being ſubdued by Gods power, come in to the acknowledgement and worſhip of him.

V. 2. *Beauty of holineſſe*] Where the Hebrew reads בְּהַדְרַת b. בְּהַדְרַת *in the glory* or *beauty* of *holineſs*, from הָדַר *to honour* or *beautifie*, the LXXII. read ἐν αὐλῇ ἁγίᾳ αὐτοῦ *in his holy court*, as if it were from חָדַר *penetrale*, *thalamus*, *area*, a *cloſet*, a *marriage-chamber*, a *court*; and ſo the Latine and Syriack follow them, and the Arabick, *in his holy habitation*: but the Chaldee have בְּשִׁבְחוֹרַת *in the ſplendor*, or *beauty of holineſs*, or *in the holy*

beauty

beauty or *majeſty* (as v.4. the LXXII. render the ſame word הֲדָר μεγαλοπρέπεια *majeſty*;) meaning thereby either the *Arke*, which the *Prieſts* and *Levites* with their *Urim* and *Thummim* carryed, and where *God* was gloriouſly *preſent*, as in the place of his *worſhip*, (ſee *Pſ.* CX. note *a.*) or elſe the *ſacred majeſty* of *God* himſelf, *ſacrâ prædituſ majeſtate Jovam*, ſaith *Caſtellio*, *Jehova indued with a ſacred majeſty*, the *God* of heaven and earth, ſo *glorious* in all his *attributes*, that all, even *heathen* men, ought to give *all glory* and *honour* to him. This *glory* he here calls כְּבוֹד שְׁמוֹ *the honour of his name*, by which his attributes are to be underſtood, his *power* and *dominion* over all, &c. which for theſe *heathen* princes to *acknowledge*, is in effect to become his *proſelytes*, and *ſervants*.

כבוד שמו

c. V. 3. *The voice of the Lord*] That קוֹל *voice* in *ſcripture-ſtyle* frequently ſignifies *thunder*, there is no queſtion; and then there will be ſmall cauſe of doubt, but that קוֹל יְהוָה *the voice of the Lord* here ſignifieth the ſame, when in the next words it follows, *the God of glory thundereth*. For this *Pſalm* being plainly an acknowledgment of *Gods majeſtick preſence*, and his *thunders* being in thoſe dayes, 1. the inſtruments ſignally to *atteſt* that, (as to *Joſhua* in the firſt conqueſt of *Canaan*, to *Samuel* againſt the *Philiſtims*, 1 *Sam.* xii. 15. and to *David* alſo againſt the *ſame* enemies, which therefore is called *Gods rebuking the heathen*) and 2. the ordinary means of *conveying Gods* oracles to them, which therefore were ſtyled בַּת קוֹל *the daughter of thunder*, and 3. the *ceremony* of *Gods* giving the *law* from *Sinai*; it was very fit in this *Pſalm* to make a peculiar *elogy* of this *Majeſtick meteor*, which is done throughout the *Pſalm*. By

קול יהוה

analogy herewith, the *waters upon* which this *voice* is ſaid to be, and the *many waters* from which, in the next words, he is ſaid to *thunder*, or to be *upon them* when he *thunders*, and the *water-floods*, upon which he is ſaid *to ſit*, v. 10. are ſtill thoſe waters (*Gen.* 1.) *above the firmament*, the *clouds*; agreeably to *Pſal.* xviii. 11. *He maketh darkneſs his ſecret place, with dark waters and thick clouds to cover him: At the brightneſs that was before him the clouds paſſed, (theſe watery clouds) hailſtones and coals of fire (the thunder ſhafts:) The Lord alſo thundered*, &c. And theſe opinions and doctrines of the *Jewes* might move the *heathens*, to think that they did *adorare nubes, & cœli numen, adore the clouds, and that Deity of heaven*, which is thus deſcribed in their *Prophets* to *ſit* and *dwell* there.

מַיִם

V. 6. *Lebanon*] Two things are here to be obſerved of *Lebanon*. First, that it was a *very high mountain*, and ſeems thence to have taken the name from לָבָן *white*, in reſpect of the *ſnow* (mentioned on *Lebanon Jer.* xviii. 14.) that is alwayes, even in the *ſummer*, *white* on the *top* of it. Thus ſaith Saint *Hierome* on *Jerem.* 1. iv. *Nix de Libani ſummitatibus deficere non poteſt, nec ullo, ut omnis liqueſcat, ſolis ardore ſuperatur: Snow cannot fail on the tops of Lebanon, nor is it by any heat of the ſun overcome that it ſhould melt.* The Chaldee Paraphraſe *Cant.* iv. 11. uſeth the word אוּלְבָּנִין *Olbanem* in the ſame notion, from אֶלְבֶּן *Olben*, which is the Syriack formation of לָבָן *white*. And with this the name of the *Alpes*, thoſe *very high hills*, ſeems to have *affinity*. *Album*, ſaith *Feſtus*, *quod nos dicimus, à Græco, quod eſt ἄλφον, eſt appellatum, Sabini tamen Alpum dixerant; unde credi poteſt nomen Alpium à candore nivium vocitatum. The*

d. לְבָנוֹן

word Album, white, is from Alphon a Greek word, which the Sabines called Alpum; whence the name of the Alpes may be believed to come, ſo called from the whiteneſs of the ſnow. And ſo the *Etymologicum*; διὰ τὸ πλῆθος τῆς λευκῆς χιόνος Ἄλπις ἐκλήθη τὰ ὄρη, *from the multitude of the white ſnow the name of the Alpes is taken.* Thus in *Crete* the tops of *Mount Ida*, a very *high mountain*, are called λευκὰ *white*, on the ſame account, ſaith *Theophraſtus de hiſt. Plant.* l. iv. c. 1. ἐν τοῖς Ἰδαίοις ὄρεσι, ἢ ἐν τοῖς λευκοῖς καλουμένοις ἐπὶ τῶν ἄκρων, ἔπερ οὐδέποτε ἐπιλείπει χιὼν, *on the top of them there never wants ſnow.* The ſecond thing to be noted of this *high hill* is, the *ſituation* of it, that it is in *Syria*: Λίβανος ὄρος Συρίας, ſaith *Stephanus*, *Libanus is a mountain of Syria.* So *Strabo* l. xvi. *There are*, ſaith he, *two mountains that incloſe Cœlo-Syria, Libanus and Antilibanus; Damaſcus is in Libanus, Zidon in Antilibanus.* By both theſe put together we may conclude, what is *poetically* here meant by the mention of *Libanus, viz. the Kings* or *chief cities* of *Syria*, firſt *ſlaughtered* in great multitudes, and then *ſubdued* by *David*, 2 *Sam.* viii. 6. With this is joyned *Syrion* v. 6. another *high mountain*, known alſo both by the name of *Hermon*, and *Shenir*, *Deut.* iii. 9. (which *Hermon the Sidonians call Syrion, and the Ammonites call it Shenir.*) So *Cant.* iv. 8. *from the top of Shenir and Hermon.* From *Shenir* it is that the Syriack here call it *Sinir*: of this S. *Hierome de Loc. Hebr.* tells us alſo, as of *Lebanon*, that it was *ſo high a mountain*, that *ſnow was to be found on it in the ſummer*; and therefore the Chaldee, *Deut.* iii. 9. call it טוּר תַּלְגָּא, *the mount of ſnow*, and ſo alſo *Cant.* iv. 8. but here טוּר מַסְרֵי פֵּרְוָא *the mountain producing fruit*, in reſpect of the great *fertility* of the *valleys*, which was cauſed by the *ſnow-water* that came down from it. The *ſnow* of this *mountain*, ſaith S. *Hierome, de loc. Heb. was carried to Tyre, and ſold there for the cooling of their wines*, and was much *deſired for the deliciouſneſs thereof*; and in that reſpect poſſibly may by the LXXII. be here rendred ὁ ἠγαπημένος *the beloved* (and thence by the Latine, and Arabick, and Æthiopick;) or rather becauſe שִׂרְיֹן might by them be deduced from שׂוּר and שַׂר in the notion of *looking earneſtly upon*, as on ones *moſt beloved*, from whence יְשֻׁרוּן *Jeſchiron* or *Jeſchuron* (the title of *Iſrael*) being by ſome * *learned men* deduced, and convertible into שִׂרְיֹן, by *tranſpoſition* of י from the *middle* to the *beginning* of the word, is by the LXXII. rendred (as *Syrion* here) ὁ ἠγαπημένος *the beloved*, *Iſa.* xliv. 2. and *Deut.* xxxii. 15. This *mountaine* was neer unto *Libanus*, *Pameadi imminens*, ſaith ‖ S. *Hierome*, *hanging over the City Pameas* (or *Paneas*, called Πάνιον by *Ptolemee*) and placed at the *root of Libanus.* And that gives an account of the *conjunction* of it here with *Lebanon*, and being all one with *Hermon* and *Sion*, by all which 'tis called by the ſeveral *nations bordering* on it, *the Amorites*, &c. and having on the *top* of it, ſaith S. *Hierome*, *Templum inſigne quod ab Ethnicis cultui habetur, a famous Temple uſed for their worſhip by the heathens*, it is here *poetically* ſet to denote the *heathen nations* lying next that *mountain* on the *eaſt* of the *holy land*, (*Hermon mons Amorrhæorum*, ſaith S. *Hierome*) &c. As for וַיִּרְקְדֵם *he made them leap*, from רָקַד *to leap* or *dance* (agreeable to *Pſal.* cxiv. 4. the *mountains* רָקְדוּ *skipped like Rams*, &c.) the LXXII. that render it *Pſal.* cxiv. ἐσκίρτησαν *leaped*, doe yet here render it

p. 519.

שִׂרְיֹן

* *Schindl. Pentagl. p. 1832. A.*

‖ *De loc. Hebr.*

De loc. Hebr. p. 414. c.

Ibid.

וַיִּרְקְדֵם

it λεπτυνεῖ, *ſhall beat to pouder*, reading it, ſaith the *Learned Schindler*, וידקם, from דָּקַק uſed in that ſenſe; he ſhould have ſaid from הָדַד (which is a little more remote, כ for ק as well as ד for ר) for that is it which he renders *contudit, contrivit, beating to pouder*, from *Job* xl. But to me it ſeems more probable, that they ſhould uſe this word rather to *paraphraſe*, than to tranſlate the Hebrew; meaning thereby to ſignifie the *putting thoſe nations to flight, diſſipating* and *ſubduing*, and ſo *beating them ſmall*, as when an *Armie* is *routed*, it is *beaten* to *pieces*.

Pentagl. p.1768.1.

e. קָדֵשׁ

V. 8. *Kadeſh*] The wilderneſs of *Kadeſh* was a *vaſt deſert* in *Arabia*, in part whereof the *Iſraelites* wandered ſo many years, that part wherein is the *city of Kadeſh*. Of that City it appears by *Numb.* xx. 16. that it is *ſituate* in the *utmoſt of the borders of the Edomites*. (The *wilderneſs* of *Zin* in which that is, v. 1. and c. xxvii. 14. is this *wilderneſs* of *Kadeſh*, *Numb.* xxxiii. 36. *Zin which is Kadeſh*) It borders alſo upon the *Moabites*; and accordingly *Jud.* xi. *from Kadeſh the Iſraelites* are ſaid to have *ſent* (as to the *Edomites* v. 17. ſo) to the *King of Moab*, in the end of the verſe, for his *conſent* to *paſs through their land*; and neither of them *conſenting*, they went along through the *wilderneſs* (this *wilderneſs* of *Kadeſh*, or *Zin*, called alſo here by the Chaldee, *Recham*) and *compaſt the land of Edom, and of Moab, and pitched on the other ſide of Arnon, the border of Moab*, v. 18. This *wilderneſs* therefore of *Kadeſh* is here very fit to ſignifie *poetically* the *Kings* or *people* both of the *Edomites* and *Moabites*, both which were terribly *ſhaken*, i. e. *ſubdued* by him, 2 *Sam.* viii. *Moab he ſmote—caſting them down to the ground*, and ſo the *Moabites became Davids ſervants*, v. 2. and *he put gariſons throughout all Edom*, and *all they of Edom became Davids ſervants*, ver. 14.

V. 9. *To calve*] As יְחִיל, from חול *to be moved* or *ſhaken* with *griefs* or *fear*, ſignifies the *ſubduing* and *ſubjecting* the *Moabites*, v. 8. ſo from that there is another *Synecdochical ſignification* of the word, for *pangs* of *travail* or *bringing forth*; and ſo in *Hiphil* הֶחִיל ſignifies to *force*, or *make bring forth*: and in this notion the Chaldee underſtands וְחוֹלֵל here, applyed to the *Hinds*, that the *voice of the Lord*, i. e. *the thunder*, makes them *bring forth their young ones*. For thus it is obſerved of that beaſt, that through the hardneſs of the womb they bring forth with much difficulty; but that the noiſe of thunder affrighting them, the womb opens, and they bring forth preſently. This ſeems to be the meaning of the lxxii. alſo, that render it κατορθιζομένη ἐλάφους *preparing the hinds, viz. to bring forth*. This is here ſet poetically to expreſs the great *conſternation* that the *Moabites* and *Edomites* (intimated in the former verſe) were in.

f. יְחִיל

וְחוֹלֵל

V. 10. *The floud*] That מַבּוּל, from נָבַל *to wither*, ſignifies a *floud* of *waters* or *deluge* that *layes all waſt*, is certain. Such was that in *Noahs* time, vulgarly, and by way of eminence thus ſtyled, הַמַּבּוּל *the deluge*: and of that the Chaldee underſtands this place, God ſay they, בְּדָר טוּפָנָא *in the generation of the deluge ſat in judgement*, and the lxxii. κατοικιεῖ τὸν κατακλυσμὸν κατοικιεῖ, *God ſhall make the deluge to be inhabited*, or *make the world habitable after it*: ܐܰܦܩ ܡܰܒܘܽܠܳܐ *called back the deluge*, ſaith the Syriack; *reſtrained* it, ſaith the Arabick (rendering יָשַׁב ſits, in the notion of יִשֵּׁב

g. מַבּוּל

habitavit.) And thus it may properly be underſtood here, (the only place where the word is uſed, ſave in the ſtory of *Noah*) as reflecting on the great judgements of God on the old heathen ſinful world, which he ſtill continues (although not in the ſame way of execution) upon the heathen princes, *Davids* and his enemies. But it is alſo poſſible, that as [*waters*] and *many waters*] ſignifie no more then the *clouds*, (ſee note c.) ſo here the *floud*, which is ſtill but a *multitude of waters*, may be taken for thoſe *waters* above *the firmament*, the *clouds* or *watery meteors*, which when they were let looſe upon the old world, the *windows of heaven were ſaid to be opened*. But theſe withall very fit, poetically to ſignifie the armies of *Davids* and *Gods enemies*, which alſo, if not repreſt, *lay waſt* as a *flood*, and come in like a *deluge*. So a *flood of mighty waters* ſignifies, *Iſa.* xxviii. 2. and the *enemies coming in like a flood*, *Iſa.* lix. 19. See *Jer.* xlvi. 7, 8. and xlvii. 2. *Dan.* ix. 26. and xi. 22. *Am.* ix. 5. *Nah.* i. 8. And in the like, though not the ſame ſtyle, *David* ſpeaks of his enemies *Pſal.* lxix. 2. and *Pſal.* cxxiv. 4. And then *Gods ſitting on them*, will be his judging and executing puniſhments upon them, i. e. theſe *heathen people* here formerly mentioned.

The Thirtieth Pſalm.

Paraphraſe.

a. The Thirtieth Pſalm was compoſed by David to accompany the feſtival at the dedication of his houſe, (the building whereof is mentioned 2 Sam. v. 11. ſoon after the end of his warre with Sauls houſe, and his being anointed King over Iſrael) and is the commemoration of his own great troubles and dangers, and Gods rich mercy in delivering him out of them.

‖ A Pſalm and ſong at the [a] dedication of the houſe of *David*.

‖ *A Pſalm of Davids dedicatory ſong for an houſe, or his houſe.*

I will magnifie thy mercy, O Lord, who haſt reſtored me peaceably to the throne, out of a very low and and well-nigh loſt condition. When I was made like water ſpilt upon the earth, and not only ſo, but as ſuch water again ſunk into the pit, v. 3. thou wert then pleaſed, as it were, to let down the pitcher into that pit, and from thoſe many waters, that there are loſt, to recover and gather up one who could not deſerve to be eſteemed as a drop of the bucket, and ſo to lift me, and to draw me out of that pit, to inable me to overcome all difficulties, and not ſuffer mine enemies to prevail againſt me, who would have triumpht abundantly, if thou hadſt not reſcued and delivered me out of their hands.

1. *I will extol thee, O Lord, for thou haſt* † *lifted me up, and haſt not made my foes to rejoyce over me.*

† *drawn me up (out of the pit, v. 3.)* דליתני

When I was in diſtreſs, I addreſt my prayers to thee, and thou gaveſt me releaſe.

2. *O Lord my God, I cryed unto thee, and thou haſt healed me.*

It was thy continued aid and protection that ſtill ſupported me, without which I had certainly been deſtroyed.

3. *O Lord, thou haſt brought up my ſoul from the grave; thou haſt kept me alive,* ‖ *that I ſhould not goe down to the pit.*

‖ *from among the deſcenders into, or from going down.* מיורדי

4. *Sing*

4. *Sing unto the Lord, O ye Saints of his, and give thanks for the remembrance of his holiness.*

O let this be matter of rejoycing and blessing God to all pious mens; let it excite all such to acknowledge and commemorate his fidelity and mercy to all that wait on him.

5. *For his anger endureth but a* [b] *moment, in his favour is life: weeping may endure for a night, but joy cometh in the morning.*

When he chastiseth his servants for their sins, this endureth but for a small time, but the effects of his favour ‖ never have any end; he exerciseth them with sadness and light affliction for some small space, but then presently follow solid and durable joyes. b.

‖ חיי עלמא *life eternal, Chald.*

6. *And in my prosperity I said, I shall never be moved.*

When Saul was dead, and I was crowned both over Judah and Israel, in Hebron, and the Arke, the pledge of Gods presence and powerfull assistance, placed and settled in

7. *Lord, by thy favour thou hast* † *made* [c] *my mountain to stand strong: thou didst hide thy face, and I was troubled.*

† *establisht strength upon my hill.* c.

the hill of Sion, I deemed my quiet and prosperity so complete, that I needed not to fear removing out of it. Gods special favour to me had exalted me to the throne, and, as I thought, now secured me in it: But he was pleased for some time to withhold my rest. For as after my first crowning I was seven years together exercised by enemies of the house of Saul, 2 *Sam.* v. 5. so after this second, other troubles assaulted me; thereby to instruct me, by what tenure it was that I held my security, meerly by his continued favour and mercy toward me.

8. *I cryed to thee, O Lord, and unto the Lord I made supplication.*

9. *What profit is there in my blood when I goe down into the pit? shall the dust praise thee? shall it declare thy truth?*

In this estate I made my moan to God, and besought him, that he would not give me up to the malice of mine enemies, to be destroyed and slaughtered by them, but magnifie in me at once his mercy and his fidelity; the one in preserving my life, and restoring me to peace, the other in performing those promises, which would seem to have been frustrated by my death.

10. [d] *Hear, O Lord, and have mercy on me: Lord, be thou mine helper.*

And to that end, that he would now seasonably interpose his hand for my assistance. d.

11. *Thou hast turned for me my mourning into* [e] *dancing; thou hast* ‖ *put off my sack-cloth, and girded me with gladnesse:*

‖ *opened.*

And at length my prayer hath been heard, and all my sorrow and affliction exchanged for joy, and e.

a most prosperous condition and establishment in the Kingdome, 2 *Sam.* v. 12. which is now the more glorious by comparison with my former sadness.

† *glory* see note on *Psal.* xvi. 1.

12. *To the end that* † *my* [f] *glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks to thee for ever.*

And this obligeth me for ever with soul and tongue to give glory to God, and never to think I have done f.

enough in praising and magnifying his mercy. This therefore shall be my continuall practice, O thou powerfull God, and to me a most gracious Father.

Annotations

Annotations on Pſalm XXX.

a. לְדָוִד

Tit. *Dedication*] The word לְדָוִד is generally uſed in the Titles of *Pſalms*, to denote the *Author* to be *David*, and ſo here may beſt be joyned in conſtruction, a *Pſalm of David*. Then שִׁיר and חֲנֻכַּה being joyn'd, and made one word by *Maccaph*, will be a *dedicatory ſong*. All the difficulty is concerning הַבַּיִת the *houſe*. For from חָנַךְ *to initiate, to inſtruct*, and, by a *metaphor*, to *dedicate* a *houſe*, is חֲנֻכָּה the *initiation*, *dedication*, either the *conſecration* of an *holy houſe*, or *Temple*, or the *dedication*, i. e. *initiation*, or *entring* on a *common houſe new built*, when the owner comes firſt to dwell in it: For this was wont to be obſerved and celebrated, as a day of ſolemnity and feſtivity; ſo we ſee (*Deut.* xx. 5.) care taken for him that hath *built a new houſe, and hath not dedicated it*, that he ſhall be permitted to *return* from the *battel*, as he that hath *betrothed* a *wife*, and not *taken* her, or *planted* a *vineyard*, and not *eaten of the fruit* of it, *cuſtome* among the *Jews* having made every one of theſe a *ſolemn* time of *rejoycing*. When a man firſt eats in a new houſe, ſay the Jews, he makes a feaſt and rejoyceth himſelf. And thus, I ſuppoſe, it was with *David*. When he was quietly ſeated in the Kingdome of *Iſrael*, as well as *Judah*, and after his taking of *Sion*, and *dwelling* in the *fort*, and *calling it the City of David*, and *building round about from Millo and inward*, 2 *Sam.* v. 9. at length we read that *Hiram King of Tyre ſent meſſengers to David, and cedar trees, and Carpenters and Maſons, and they built David an houſe*, v. 11. And this being finiſhed, this *Pſalm* may reaſonably be thought to have been fitted by him for a *feſtivity*, at the ἐγκαινισμὸς (as the LXXII. render it) the *dedication of his houſe*. *Thus the ſucceeding Church of the Jewes* have made uſe of this *thirtieth Pſalm*, at the firſt injoyment of the *fruits* of the earth, according to that *feſtival* manner preſcribed *Deut.* xxvi. 10. *Maimonides* tells us, this *Pſalm* was repeated by the *Levites*, in the *Court* of the *Sanctuary*, over thoſe that brought their *baskets* on their ſhoulders. And the חֲנוּךְ or *dedication* of an houſe was of the ſame kinde, in a *ſolemn* and *religious* manner of entring on the *poſſeſſion* of it. And 'tis not impoſſible that ſuch *dayes* might be kept *yearly*, as the *Natales* of *men* and of cities were; and then here will be place for the conjecture of thoſe, which apply this *Dedicatory Pſalm* to *Davids victorious* return from the danger of *Abſaloms rebellion*. To this the matter of the *Pſalm* fitly agrees, ſee v. 1, 2, 3, 5, 7, 11. And the *building* of a royal *Palace* having been the effect of his *eſtabliſhment* in his *Kingdome*, 2 *Sam.* v. 'tis not unlikely the *feſtival* remembrance of it ſhould be in a ſpecial manner *obſerved*, after ſuch an *interruption* as this *rebellion* gave it. The *Chaldee* indeed *read* בֵּית מַקְדְּשָׁא the *houſe of the Sanctuary*, and to that the *Emphaſis* in the *Hebrew* הַבַּיִת *the houſe*, inclines, as if *David* had built ſome ſuch *houſe* as he deſigned, 2 *Sam.* vii. 2. But we know he was not permitted by *God* to doe it, v. 5. but the *dignity* was reſerved for *Solomon* v. 13. Then indeed at the *building* of the *Temple* there was a *feaſt*, and *ſong*

of

of *dedication*. Nay, foure ſuch we finde mentioned among the Jews: the firſt at the building it by *Solomon*, in Autumn, 1 *King.* viii. 63. the ſecond in the ſpring, at the reedifying it by *Zorobabel*, *Ezra* vi. 16. the third of the Altar, when *Judas Maccabæus* repaired it, after *Antiochus*'s *profanation*, in the winter, *Ioh.* x. 22. and the fourth at *Herods* building the ſecond Temple. But this of *Davids* here cannot be thought (by way of prophecy) to reſpect that, unleſs, as *Kimchi* fanſies, taking order for the future building of the Temple 1 *Chron.* xxviii. 9. and giving a model of it to *Solomon*, he gave him alſo this *Pſalm* for the dedicating it, together with the ſilver and gold and braſs, and other materials for that ſacred work. This conjecture of his was not unfit here to be mentioned. But the Pſalm more probably belongs to his own houſe, which he built new at his being peaceably ſetled in the Kingdome of *Iſrael*, as well as *Judah*, and, as 'tis probable, celebrated with an *Anniverſary* ever after.

b. רֶגַע

V. 5. *Moment*] From רָגַע *ſubito motus eſt*, is רֶגַע *a moment*: but the LXXII. read it ὀργὴ *anger*, either becauſe that is a *ſuddain* commotion of the *ſoule*, or elſe taking it for רֹגֶז *anger*; (ſo the Syriack reads ܒܬܪܥܝܗ *in his anger*, in the latter part of the verſe) meaning, I ſuppoſe, the effects of his *anger*, *chiding*, increpation, (as the Syriack ܒܬܪܥܝܗ is rendred) or other ſuch *puniſhments*: for otherwiſe that there ſhould be ὀργὴ ἐν τῷ θυμῷ αὐτοῦ, *anger in his anger*, would have no great *ſenſe* in it; and yet thus hath the Latine rendred it, *ira in indignatione ejus.*

c. לְהַרְרִי עֹז

V. 7. *My mountain*] לְהַרְרִי עֹז (from הַר *mountain*) is literally *ſtrength in* or *on my mountain*, referring poſſibly to *Sion* the hill of *David*, ſince the time of the *Arks* being placed there. For thus is עֹז in both the notions, both for *praiſe* and *ſtrength*, applyed to the *Schechinah*, or *preſence* of *God* in the *Arke* or *Temple*; *Pſal.* xcvi. 6. *ſtrength and beauty are in his Sanctuary*, and *Pſal.* cxxxii. 8. *the Arke of thy ſtrength.* And then the *ſetting* or *eſtabliſhing ſtrength on that mountain*, may be the placing of the *Arke* there. But the lxxii. for mountain read τῷ κάλλει, *beauty* or *comelineſs*: either reading לְהַדְרִי from הֲדָר which ſignifies that, or elſe from the *affinity* of theſe words both in *ſound* and *ſignification* (הֲדָר and הַר *mountain* and *glory*) they thought fit to take in the ſenſe of the *one*, the more fully to *paraphraſe* the *other*. And thus if applyed only to *Davids* perſon, the ſenſe will bear, being in the Hebrew figurative, הֶעֱמַדְתָּה *Thou haſt ſet* or *eſtabliſht ſtrength on my mountain*; but in the lxxii. more clear, παρέσχες (it ſhould be, I ſuppoſe, παρέσχες) τῷ κάλλει μου δύναμιν, *thou haſt afforded ſtrength to my beauty*, made my *ſplendor* (or *proſperous* ſtate v. 7.) *firme* and *durable*: which may probably enough be the intire meaning of the phraſe, without referring to the *Arke*; yet was it not amiſs to mention the other in the *Paraphraſe*, as the means of his conceived *ſafety.*

d. שָׁמַע

V. 10. *Hear*] For שָׁמַע *hear thou*, the LXXII. read שָׁמַע *hath heard*, and ſo for הֱיֵה *be thou*, הָיָה *thou haſt been*; and ſo convert the *petition* of *David*, into a *report* of *Gods* having *granted* it, which is the ſubject of the next verſe.

e. מָחוֹל

V. 11. *Dancing*] From חָלַל *to bore*, is חָלִיל a *pipe*, or *hollow muſical*

ſical inſtrument, ordinarily uſed in *ſinging* or *dancing*, and from thence מָחוֹל here for *dancing*. So the Chaldee renders it, לְחַנָּנָן *into dancing*, and ſo the Interlinear: and though the copie of the LXXII. antiently, as well as now, read it εἰς χαρὰν, *into joy*, and ſo is followed by the Latine, Syriack, and Arabick; yet the conjecture of our learned countrey-man Mr. *Nic. Fuller* is very probable, that their original reading was εἰς χορὸν to *dancing*, not εἰς χαρὰν to *gladneſs*, the Hebrew word thus exacting, and the conjunction with κοπετὸς *wailing* and *lamentation* not unfitly agreeing thereto, for to that is oppoſed, and properly ſucceedeth *dancing*, ſee *Mat.* xi. 17. To this is here added פִּתַּחְתָּ שַׂקִּי, literally, *thou haſt opened my ſackcloth*. For in time of *mourning* the manner was to *gird* it on, ſo 2 *Sam.* iii. 3. *Rend your clothes, and gird you with ſackcloth*, *Joel* i. 13. *Gird your ſelves and lament*— and ſo *Iſa.* xxxii. 11. *gird upon your loyns*. Inſtead of that *melancholy cincture*, *gladneſs* here becomes a *cincture*, as if *ſorrow*, like a conquered enemy, were to be carried in triumph, adding to the glory of the victory, and taken in as an ingredient in our joy.

l. iii. c. ix.

פִּתַּחְתָּ שַׂקִּי

V. 12. *My glory*] What is here meant by כְּבוֹד *glory*, is ſomewhat uncertain. The Chaldee render it יְקִירִי עַלְמָא *the honourable of the earth*, that *they may praiſe thee*; the Syriack read it, as after the verb of the firſt perſon, אזמר לכ כבדי, *I will ſing to thee glory*; but the LXXII. ἵνα δοξάσῃ μου, *that my glory may ſing*, (and ſo the Latine, Arabick, and Æthiopick) in the notion of *glory*, for the *tongue* or *heart* of man, *praiſing God*, as elſewhere, and here the context directs to interpret it.

f. כָּבוֹד

The Thirty Firſt Pſalm.

Paraphraſe.

The Thirty firſt Pſalm is an excellent mixture of prayer and praiſes, and conſtant affiance in God: it was compoſed by David, and committed to the Prefect of his Muſick.

TO the chief Muſitian, a Pſalm of *David*.

O bleſſed Lord, I place my whole affiance and confidence in thee; doe not thou forſake and diſappoint me, but make good thy promiſed mercies and deliverances unto me.

1. *In thee, O Lord, doe I put my truſt, let me never be aſhamed; deliver me in thy righteouſneſs.*

Receive my prayer, and haſten to my relief: be thou to me as a fortreſs, and place of refuge, whereto I may confidently reſort, and finde ſafety.

2. *Bow down thine eare to me, deliver me ſpeedily: be thou my ſtrong rock, for an houſe of defenſe to ſave me.*

And ſuch indeed have I conſtantly experimented thee to be, whenſoever I have made my applications to thee, thou haſt ſuccoured and ſecured me; and ſo, I doe not doubt, thou wilt ſtill continue to doe, and (though I have no title of claim thereto, but onely thy free mercy and moſt gracious promiſe) direct and conduct me in all my wayes.

3. *For thou art my rock and my fortreſs; therefore for thy names ſake || lead me, and guide me.*

|| or, *thou ſhalt lead me*

תַּנְחֵנִי

4. *Pull*

4. *Pull me out of the net that they have laid privily for me, for thou art my ſtrength.*

Reſcue me, I pray thee, out of the miſchief that is treacherouſly prepared and deſigned againſt me, for thou art my onely helper.

|| commit, depoſite, give in pledge. אַפְקִיד

5. *Into thy hand I || commend my ſpirit: thou haſt redeemed me, O Lord God of truth.*

To thee I offer up my very ſoul, that part which alone is worth thy having; to thee I give it in pledge, as to one, that having already wrought ſo many deliverances for me, haſt obliged me to be wholly thine, and withall ingaged thy ſelfe by thoſe pawnes of thy goodneſs, to doe the like again in all my neceſſities.

† or, vanities to no purpoſe.

6. [a] *I have hated them that regard † [a] lying vanities, but I truſt in the Lord.*

I deteſt all the Gentile practices, of conſulting auguries and a.

divinations, which, alas, never ſtand them in any ſtead, deceive and fruſtrate their confidences: All my addreſſes ſhall be made to thee, O Lord, and in thee will I repoſe all my confidence.

7. *I will be glad and rejoyce in thy mercy: for thou haſt conſidered my trouble; thou haſt known my ſoul in adverſities;*

All my delight and joy ſhalbe in recounting thy continual goodneſs toward me, how thou haſt had regard to my neceſſities, and owned me, and relieved me in my loweſt condition,

8. *And haſt not ſhut me up into the hand of the enemy: thou haſt ſet my feet in a large room.*

And not delivered me up into the power and malice of my adverſaries, but as yet preſerved me in a ſtate of liberty.

9. *Have mercy upon me, O Lord, for I am in trouble; my eye is conſumed with grief, yea, my ſoul and my belly.*

Yet are not my troubles at an end, O Lord; I have long waited for reſt, but have not yet attained to it. This is very grievous unto me, painfull to my ſoul, my ſenſitive faculty, and to my bowels, the ſeat of thoſe affections, and of moſt accurate ſenſe: O be thou graciouſly pleaſed to look upon me.

10. *For my life is ſpent with grief, and my years with ſighing: my ſtrength faileth becauſe of mine [b] iniquity, and my bones are conſumed.*

For the continual diſtreſſes and troubles wherewith I have b.

been exerciſed have even exhauſted me; thy puniſhments for my ſins have brought me very low: I am ready to ſink and fail under them.

* and very much וְלִשְׁכֵנַי מְאֹד

11. *I was a reproach among all my enemies, * but eſpecially among my neighbours; and a fear to mine acquaintance: they that did ſee me without fled from me.*

My enemies ſcoffe at me; and ſo alſo doe my friends in a great degree, ſeeing me, after all my confidence, to continue thus helpleſs. This makes them from whom I have moſt reaſon to expect relief, to be afraid to afford me any; and ſo I am avoided, and left deſtitute by all men.

12. *I am forgotten as a dead man out of minde, I am like a broken veſſel.*

I am no more conſidered or cared for by them, than as a man dead and buried, and forgotten by his aſſociates. I am lookt on, as one irrecoverably loſt; and am therein reſembled to a potters veſſel, which if broken, cannot be made whole again, Jer. 18. 11. and ſo as that refuſe potſheard, caſt out as good for nothing.

|| fear on † aſſembled בְּהִוָּסְדָם ſee note on Pſ. 2, c.

13. *For I have heard the ſlander of many; [c] || fear was on every ſide, while they † took counſel together againſt me, they deviſed to take away my life.*

Many, and thoſe no mean ones, I have heard reproaching and taunting me, calling me fugitive, a loſt and undone perſon; hereby indeed expreſſing their wiſhes, and enterprizes, being all riſen up in armes againſt me, and joyntly reſolving to deſtroy me utterly. c.

14. *But I truſted in thee, O Lord; I ſaid, thou art my God.*

Mean while I repoſed my truſt in thee, O Lord, incouraging my ſelfe with the meditation of thy mercy and tender care, which would certainly ſecure me.

15. *My*

d. As for the fitteſt ſeaſon of affording me deliverance, it muſt in all reaſon be referred to thy choice, O Lord, when thou ſeeſt it moſt opportune; be thou pleaſed to doe it for me.

15. *My* [d] *times are in thy hand: deliver me from the hand of my enemies, and from them that perſecute me.*

Reſtore thy favourable aſpect unto me: deliver me of thy great kindneſs and mercy to me.

16. *Make thy face to ſhine upon thy ſervant: ſave me for thy mercies ſake.*

e. Lord, I have addreſt my prayers to thee, relied and depended on thee, thine honour is concerned and ingaged in my preſervation: ſhould I be diſappointed in my confidence, it would redound to thy reproach. It is the wicked mans portion to exſpect and miſs deliverance, and ſo to periſh with ſhame and ignominie.

17. *Let me not be aſhamed, O Lord, for I have called upon thee: ‖ let the wicked be aſhamed, and let them be* [e] *† ſilent in the grave.*

‖ or, the wicked ſhall be aſhamed יבשו

† or, cut off

Thus is it ordinary for the ſlanderer to be diſappointed in his deſignes, and brought to ſhame, and ſo for all others that ſcoffe and deride the faithful ſervants of God, and that with the greateſt pride and contumely.

18.* *Let the lying lips be put to ſilence, which ſpeak grievous things proudly and contemptuouſly againſt the righteous.*

* or, the lying lips ſhall— תאלמנה

But as for thoſe that ſerve thee faithfully, and repoſe their whole truſt in thee, and ſo uſe no other artifices to advantage themſelves, but thoſe which are perfectly allowable in thy ſight, there is abundant mercy laid up for them with God, his works of deliverance and exaltation are conſtantly ſhewed forth to them, in a viſible and eminent manner.

19. *O how great is thy goodneſs, which thou haſt laid up for them that fear thee, which thou haſt wrought for them which truſt in thee, before the ſons of men!*

f. Thy favour and providence over them, repreſented by the Cherubims wings in the Arke, is their ſure refuge and guard, and defence, whatſoever contentious proud men can deſigne, or threaten againſt them.

20. *Thou ſhalt hide them ‖ in the* [f] *ſecret of thy preſence from the pride of man; thou ſhalt keep them ſecretly in a pavilion from the ſtrife of tongues.*

‖ with the covering of thy countenance.

And thus hath God (his name be ever praiſed for it) given me evidence of his wonderfull mercies, ſecuring me, as in a fortified city, from all the attempts of mine enemies.

21. *Bleſſed be the Lord, for he hath ſhewed me his marvelous kindneſs in a ſtrong city.*

g. I was once in a great ſadnes of heart, at the time of my flight from Saul, and did verily think I ſhould have been deſtroyed; and yet even then, upon the addreſſing my prayers to thee, thou immediately deliveredſt me out of that danger.

22. *For I ſaid* [g] *in my † haſt, I am cut off from before thine eyes: nevertheleſs thou heardeſt the voice of my ſupplications, when I cryed unto thee.*

† flight, or, fear.

h. Here is abundant cauſe for all pious men heartily to love God, and admire his goodneſs and admirable excellencies, by conſidering his conſtant deliverances afforded to all thoſe that cleave faſt to him; and not only deliverances, but victories, all or more than they ſtand in need of.

23. *O love the Lord all ye his Saints; for the Lord* [h] *preſerveth the faithfull, and * plentifully rewardeth the proud doer.*

* he that doth glorious, or high, or excellent things, rewardeth plenteouſly.

And therefore let all that repoſe their truſt in God chearfully proceed, and firmely and conſtantly adhere unto him, and never be tempted with any difficulties to fall off or forſake him.

24. *Be of good courage, and ‖ he ſhall ſtrengthen your heart, all ye that hope in the Lord.*

‖ Let your heart be ſtrengthened. Pſal. xxvii. 14.

Annotations

Annotations on Pſalm XXXI.

V. 6. *I have hated*] שָׂנֵאתִי *I have hated*, (which the Chaldee retein in like manner in the firſt perſon,) the LXXII. render ἐμίσησας, *thou haſt hated*, (and ſo the Latine, Syriack, &c.) miſreading, it ſeems, שָׂנֵאתָ in the ſecond perſon. But שָׁוְא, that follows in the verſe, ſeems to be by them moſt ſignificantly rendered, διαχενῆς *in vain*, *adverbially*, ſo as to *affect* הַשֹּׁמְרִים *thoſe that obſerve*] precedent, and not to joyn with הַבְלֵי *vanities*; for if they be ſuch, the addition of *lying*] will adde little to them. The ſenſe lies thus, that *heathen* men, when any *danger* or *difficulty* approacheth them, are ſolemnly wont to apply themſelves to *auguries* and *divinations*, and ſo to *falſe Gods*, to receive adviſe and directions from them: but doing ſo, and obſerving their reſponſes moſt ſuperſtitiouſly, they yet gain nothing at all by it; their applications and addreſſes are in vain, return them no manner of profit. And theſe *David* deteſts, and keeps cloſe to God, hopes for no aid but from him. And thus the Latine and Arabick underſtand it alſo, though the Chaldee read paraphraſtically [*works like to vanity and a lye*,] and the Syriack, [*vain worſhips*.]

V. 10. *Iniquity*] From עָוָה the *verb*, is the noun עָוֹן *ſin*, *iniquity*; and ſo בַּעֲוֹנִי *becauſe of my iniquity*. But this the LXXII. read ἐν πλωχείᾳ *in poverty*, (and from thence the Syriack and Latine, &c.) as if it were בְּעָנִי *in poverty* or *affliction*. The word עָוֹן as it ſignifies *ſin*, ſo it ſignifies alſo the *puniſhment* of *ſin*, *Iſa.* liii. 6. 11; and ſo here it ſeems to ſignifie, ſo as to connect with grief, and ſighing precedent, and to denote thoſe miſeries which his ſins had brought upon him. The learned *Caſtellio* renders it, *in hoc ſupplicio*, *in this puniſhment*: and that conſideration perhaps, joyned with the affinity of the word עָנִי, might move the LXXII. &c. to render it *poverty*, for that, as it is *evil*, is a *puniſhment* of *ſin*.

V. 13. *Fear was on every ſide*] גּוּר ſignifies to *dwell*, *inhabite*, and with the *prepoſition* מ *from*, *to fear*, 1 *Sam.* xviii. 14. *Job* xli. 17. *Pſal.* xxxiii. 8. Hence מָגוֹר here ſignifying *fear*, is by the LXXII. rendered in that other ſenſe of *inhabiting*, (and ſo *Pſal.* xxxiv. 4. for מְגוּרוֹתַי *my fears*] ſome copies of the LXXII. have παροικιῶν μου *my habitations*, but others read θλίψεων, & the Latine and Arabick *tribulationibus*,) and as if it were connected with רַבִּים *many*] foregoing, (which it cannot doe) πολλῶν παροικούντων κυκλόθεν, *of many that dwell on every ſide*; whereas the רַבִּים belonging to רִבַּת going before, *the reproach of many* or *of great ones*,] מָגוֹר *fear* muſt be joyned with מִסָּבִיב following, *fear on every ſide*, both governed of שָׁמַעְתִּי *I have heard*, in the beginning of the verſe. For it muſt here be remembred, what *Jeremy* ſaith to *Paſhur*, *Jer.* xx. 3. *the Lord*, ſaith he, *hath not called thee Paſhur, but* מָגוֹר מִסָּבִיב. we render it there as a proper name, *Magor-Miſſabib*, but in the *margent*, *fear round about*, or *on every ſide*; and the interpretation of the phraſe is added, v. 4. *For thus ſaith the Lord, I will make thee a terror to thy ſelf and to all thy friends*, &c. even a *deſtruction* and

deportation, in the end of that verſe. This then was a proverbial phraſe, frequently uſed, and fit for a Prophetick and Poetick writing, to ſignifie *utter ruine* and *deſtruction*; and being here uſed by enemies againſt *David*, as a taunt, it ſignifies their threatning him utter deſtruction. *I heard*, ſaith he, דִּבַּת רַבִּים *the reproach of many*, or *of great ones*: and then 'tis not ſtrange he ſhould ſpecifie and ſet down the very form of their reproach, *Fear round about*, i.e. an *abject*, *loſt*, *ruin'd fellow*, as elſewhere he mentions their *crying Ah, Ah*, &c. And ſo this is the moſt perfect rendring of the place. For as to this notion of reproach, for which this is proverbially uſed, it is yet more evident from *Jer.* xx. 10. *I heard the defaming of many, Fear on every ſide*; juſt as here, *I heard the ſlander of many, Fear on every ſide*: and as here it follows, *they deviſed to take away my life*; ſo there, to the like purpoſe, *All my familiars waited for my halting, ſaying, he will be entiſed, and we ſhall prevail againſt him, and we ſhall take our revenge on him.* Meanwhile *fear*] here muſt be taken, as oft it is in Scripture, for the matter and cauſe of *fear*, *danger*. So *Iſa.* lxvi. 4. וּמְגוֹרֹתָם *and their fears will I bring upon them*, i. e. thoſe things which they feared: and ſo *Pſal.* xxxiv. 4. where 'tis rendred *tribulations*.

d. עִתִּי

V. 15. *Times*] From עֵתִּת *opportunè fecit*, or *locutus eſt*, *doing* or *ſpeaking opportunely*, is עֵת a *ſeaſon* or *opportune time*; and ſo עִתֹּתַי ſignifies here, the *fit ſeaſons* of Gods relieving him. The Chaldee reads it זְמַנֵּי פוּרְקָנִי *the times of my redemption*. For this the Copies of the lxxii. read ὁι κλῆροι μου, and the Latine from thence *ſortes meæ my lots*; and ſo *Apollinarius*, μοι, κλῆροι *my lots*, and the Arabick and Æthiopick, *my inheritance*. But the Syriack read ܙܒ̈ܢ *times*; and ſo the *old Roman Pſaltery*, *tempora mea, my times*: which makes it very probable, that the purer reading of the lxxii, was καιροί μου, *my ſeaſons*, but that by the Scribes antiently diſguiſed into κλῆροί μου, *my lots*.

e. יְדְמוּ

V. 17. *Silent*] יְדְמוּ from דָּמָה, which ſignifies both to be *ſilent* and to be *cut off*, is here by the addition of לִשְׁאוֹל *in the grave*, confined to the latter ſenſe, *cut off*, *deſtroyed*. The Chaldee have been willing to take in both ſignifications, *Let them be put to ſilence, and deſcend into the grave*; the lxxii. no more than καὶ καταχθείησαν, *Let them be brought down*——

f. סֵתֶר פָּנֶיךָ

V. 20. *Secret of thy preſence*] That *Gods face* or *preſence*, promiſcuouſly expreſt by פָּנִים *his faces*, is frequently attributed to the *Sanctuary*, the peculiar place of his *gracious reſidence*, appears by the phraſes of *ſeeking his face* there, and *coming before his face*, and many the like indications. Now this preſence of his being ſaid to be hid under the wings of the Cherubims, the phraſe here סֵתֶר פָּנֶיךָ *the covering of thy countenance*, or *preſence*, is evidently deſigned to ſignifie this bleſſing preſence and favour of Gods, exhibited in the Sanctuary: as more manifeſtly appears by the enſuing mention of סֻכָּה *Pavillion*, or *Tabernacle*, the place of *Gods inhabiting, or reſidence*. And this very fitly expreſſeth a place or guard of perfect *ſecurity*; *Gods gracious preſence*, or *interpoſition*, being moſt *eminently ſuch*.

g. חָפְזִי

V. 22. *My haſt*] חָפַז ſignifies to *make haſt*, ſo as they that *fly*; thus *Exod.* xii. 11. they were to *eat the Paſſeover in haſt*: and accordingly

cordingly *to fly* through *fear*, 2 *King.* vii. 11. where the LXXII. read θαμβεῖσθαι *to be ſore afraid*, as *Pſal.* ciii. 8. 'tis rendred δειλιᾶζειν *to be afraid*, and *Pſal.* xlviii. 5. ἐσαλεύθησαν *they were ſet a ſhaking*: and ſo alſo to be in an *amazement*, as *fearful* men are under a *terror*. In this laſt ſenſe the LXXII. render it here ἔκστασις *aſtoniſhment* or *ecſtaſie*, the Latine, *exceſſus mentis*, *exceſs of minde*, and ſo the Arabick and Æthiopick: but the Syriack reads ܒܚܫܘܬܝ in my *ſwiftneſſe*, and the Chaldee more fully בְּאִתְבָּעוּתִי לְמֵעָרֹק *when I ſought to fly*. And this is moſt probably the meaning of it, בְּחָפְזִי *in the time of Davids flight*, that his greateſt danger, and exigence (and ſo again *Pſal.* cxvi. 11. בְּחָפְזִי *in my flying*, the Chaldee read בְּמֵעָרְקִי *when I fled*) or in his *great fear*, ſuch as he was in, when he fled from *Saul*.

h. אֲמוּנִים נֹצֵר

V. 23. *Preſerveth*] Where the Hebrew reads אֲמוּנִים נֹצֵר *preſerveth the faithfull*, the Copies which now we have of the LXXII. read ἀληθείας ἐκζητεῖ *requireth truth*: but 'tis probable the right reading was ἀληθεῖς: and then ἐκζητεῖν *to require*] being uſed by them for *Gods avenging*, or *taking* the *part* of *innocent perſons* againſt thoſe that *injure* them, they might well ſet that as the paraphraſe for נֹצֵר, *Gods preſerving* his *faithful ſervants*, and *evidencing* this by *avenging* them on their *enemies*. But in the latter part of the verſe the difficulty is greater, ariſing from the ambiguity of the word נַאֲוָה for נאה ſignifying *elatus eſt*, *eminuit*, that is taken ſometimes in a bad ſenſe, for *pride* and *arrogancy*, *Pſal.* x. 2. ſometimes in a good ſenſe, for *ſplendor*, *magnificence*, *ſtrength*, *excellence*. In this latter ſenſe 'tis uſed of God, *Pſal.* lxviii. 35. נַאֲוָתוֹ וְעֻזּוֹ *his height* or *excellence*, *and ſtrength are in the clouds*. And in this notion of the word עֹשֶׂה נַאֲוָה *he that doth high things*, or *excellent things*, is a fit *title* for *God*, and ſo in conſtruction with וּמְשַׁלֵּם עַל יֶתֶר, *and ſhall abundantly reward*,] the rendring is very prompt and perſpicuous, *the Lord preſerveth the faithful, and he that doth excellent things abundantly rewards them*; ſo עַל יֶתֶר (from יָתַר *abundavit*, *ſuperfuit*, *reliquum fuit*) is beſt rendered *full meaſure*, and *running over*, what they want, and more, ſhall God give them.

נַאֲוָתוֹ וְעֻזּוֹ

עֹשֶׂה נַאֲוָה

עַל יֶתֶר

The Thirty Second Pſalm.

Paraphraſe.

A Pſalm of *David*, a *Maſchil*.

The thirty ſecond Pſalm is principally ſpent in declaration of the nature of true bleſſedneſs, conſiſting in Gods pardon, and juſtification, and was ſet to the tune known by the title of *Maſchil*. a.

1. *Bleſſed is he whoſe tranſgreſſion is forgiven, whoſe ſin is covered.*

All the felicity that can be attained to in this life, or in another, depends wholly not on the merit of any mans performances, but only in Gods free and favourable acceptance, his gracious pardon to our many frailties, and fouler ſins, (purchaſed for us by the merit of the ſufferings of the Meſſias, given to the world in Gods free promiſe to Adam, immediately after his fall.)

Happy therefore, O thrice happy is he, who is thus accepted by God; whoſe ſtate is ſuch, as that God approveth him (in Chriſt;) who though he have ſinned, yet upon his ſincerity of humiliation, confeſſing, and forſaking all known ſin, and his impartial obedience to the whole will of God, (the condition without which Gods reconciliation cannot be regained) is by God received again into favour and juſtified. See Rom. iv. 7, 8.

b. 2. *Bleſſed is the man unto whom the Lord imputeth not iniquity, and* b *in whoſe ſpirit there is no guile.*

Time was, when my condition was very ſad and miſerable; whilſt with horror reflecting on the foul ſins whereof I had been guilty, but not addreſſing my ſelfe, as I ought to have done, to thee in confeſſion and contrition, and begging of thy gracious pardon, the weight of the ſorrow conſumed me, my grief was violent and continual.

3. *When I kept ſilence, my bones waxed old, through my roaring all the day long;*

c. Thy wrath and diſpleaſure, under which I lay, was a moſt unſupportable weight and preſſure; the burthen of it conſumed and wearied me out, ſcorcht and dryed me up, like the earth when 'tis parcht by the ſcorching heat of the ſun about the ſummer ſolſtice.

4. *For day and night thy hand was heavy upon me, and* c *my moiſture is turned into the drought of Summer. Selah.*

But at length, when I better bethought my ſelfe, I repaired to, and caſt my ſelfe down before God, in true ſorrow and humiliation, confeſſing and bewailing my foul tranſgreſſions, laid all open and bare before him, without any diſguiſe, concealment, or extenuation: inſtead of excuſing, I aggravated my ſin againſt my ſelf: And then immediately upon the ſincerity of my confeſſion (and forſaking) I obtained free and full pardon from God.

5. *I acknowledged my ſin unto thee, and mine iniquity have I not hid: I ſaid, I will confeſs* || *my tranſgreſſions unto the Lord, and thou* † *forgaveſt the iniquity of my ſin. Selah.*

|| *againſt me my* עליפשעי

† or, *took away* נשאת

d. All this being duely conſidered, 1. how bleſſed a thing it is to have God reconciled unto us, 2. what a ſad weight, to lye under the guilt of ſin unpardoned, 3. how ready God is to be reconciled upon our confeſsing and forſaking, is abundantly ſufficient to ſtir up every man, that hath but any the leaſt care of piety, or his own good, to make all poſsible ſpeed to return to God, and implore his favour, leſt by delay ſuch pretious opportunities be loſt; For as for wicked ungodly men, their prayers ſhall never be heeded by God.

6. *For this ſhall every one that is godly pray unto thee in* d *a time when thou mayeſt be found; * ſurely in the flouds of great waters they ſhall not come nigh unto him.*

* but as for the inundation of great waters

e. In the liſt of the former ſort I hope to be found, and ſo to have thee my refuge, to which I may humbly, but cheerfully reſort for relief; and approving my ſelfe to thee, reſt ſecurely confident, that thou wilt continue to preſerve me, and again, as heretofore, bleſs me with victory, and gratulatory ſongs at my return.

7. *Thou art my hiding place; thou ſhalt* e *preſerve me from trouble; thou ſhalt compaſſe me about with ſongs of deliverance. Selah.*

f. Let me therefore inſtruct thee, thou proud obdurate ſinner, teach thee a more regular courſe, than that which thou art in: I will for once take upon me the ſeverer office of a tutor or guide (ſo Pſal 34. 11.) and this ſhall be the ſumme of my admonition;

8. *I will inſtruct thee, and teach thee in the way which thou ſhalt goe: I* f *will* || *guide thee with mine eye.*

|| *counſel thee; mine eye upon thee, or, mine eye ſhall be upon thee.*

g. That at length timely you begin to relent, ſhew your ſelves docile and tractable, to follow his guidance obediently, and not to imitate the unmanaged horſe and mule, that notwithſtanding bitt and bridle, all means of reducing or ſubduing them, will not be drawn that way that the owner directs; and ſuch are ye, if when ye are out of the way, departed from God by your ſins, ye refuſe to obey thoſe divine methods of his, which he uſeth to reduce you. Thoſe that are tractable he will draw and bring home to him; but as for the obſtinate and imperſwaſible, their condition is very ſad.

9. *Be ye not as the horſe or as the mule,* † *which have no underſtanding; whoſe mouth * muſt be held in with bit and bridle,* g *leſt they come neer unto thee.*

† or, *in not underſtanding.*

* *ſhall be*, or, *is held with bit and bridle, yet they come not to thee.*

10. *Many*

10. *Many ſorrows ſhall be to the wicked; but he that truſteth in the Lord, mercy ſhall compaſs him about.* But if ye be thus obſtinate, ye ſhall dearly rue it. Wicked men ſhall gain little by their courſe; many an heavy ſtroke is their portion (as it is of the undocile mule v. 9.) but the obedient and docible, that relyes and waits on God, and in humility and confidence adheres to him, and obſerves his directions, all the felicities of all ſorts are his inheritance.

11. *Be glad in the Lord and rejoyce, ye righteous; and ſhout for joy all ye that are upright in heart.* This therefore, to conclude, is abundant matter of joy, and delight, and exultation, to all ſincere, faithful, and obedient ſervants of his (though of horror to all others.) Which was the thing undertaken to be proved at the beginning v. 1. and being ſo fully deduced, may now conclude, as it began the Pſalm.

Annotations on Pſalm XXXII.

a. מַשְׂכִּיל *Tit. Maſchil*] From שָׂכַל to *underſtand*, is מַשְׂכִּיל *a wiſe, prudent, intelligent* perſon. It is here, and twelve times more, uſed as the title of a Pſalm, to denote the ſort of melody, the tune to which it was ſet, (ſo ſaith *Kimchi* on *Pſal.* iii.) known among the Hebrews by that name, from ſome famous ſong firſt ſet to that tune; either from the wiſdome conteined in it, as when it is ſtyled *Maſchil of Heman* and *Ethan*, *Pſalm* LXXXviii. and LXXXix. (thoſe being two eminent wiſe men, 1 *Kin.* iv. 31.) or elſe, as beginning with that word. The Chaldee render it שְׂכָלָא טָבָא a *good underſtanding*, the LXXII. συνέσεως, *of knowledge*, or *underſtanding*. More literally it ſignifies the *concrete*, the *wiſe* or *intelligent*; but being added to לְדָוִד *to* or *of David*, it undoubtedly ſignifies a Pſalm of his, ſet to that tune, and nothing elſe; and ſo in all the other Pſalms, where it is prefixt in the title. See note on *Pſalm* LXXXviii. b.

b. בְּרוּחוֹ V. 1. *In whoſe ſpirit*] Where the Hebrew hath בְּרוּחוֹ *in his ſpirit*, (which the Syriack, Latine and Æthiopick follow, ſome reading, *in his ſpirit*, ſome, *in his heart*, which is all one) the LXXii. as now we have their tranſlation, have ἐν σώματι αὐτῶν, *in their mouth*, and ſo the Arabick alſo. This 'tis poſſible, from the double notion of רוּחַ; either for the *ſpirit* and *ſoul*, or elſe for the *breath*, which is the *inſtrument* of *ſpeech*. But 'tis more probable that ſome ſcribe may have thus miſtaken, by reaſon of the affinity of the words, and ſet σώματι for πνεύματι, *mouth* for *ſpirit*. S. *Hierome* in *Ep. ad Suniam & Fretill.* affirms the LXXII. to have read πνεύμαῖι, and that σώμαῖι was inſerted from *Symmachus*. רוּחַ

V. 4. *My moiſture*] The laſt part of this v. 4. is ſo rendred by the LXXII. and Latine &c. as hath no affinity with the Hebrew, as now we have it, and as it is underſtood by the Chaldee. The *Hebrew* hath נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קָיִץ. The chief difficulty is in לְשַׁדִּי. Yet that is well cleared by the Chaldee, rendring it רְוָטְבִי *my freſhneſs* or *moiſture*; and ſo לְשַׁדִּי is beſt rendred from שׁוּד or שַׁד a *dugge* or *breſt*, (the ל, ſaith *Abu-Walid*, being *pleonaſtical*) and that from an old word שׁדא to *moiſten* (in which ſenſe the Arabs uſe תדא) So *Num.* xi. 8. לְשַׁד הַשָּׁמֶן *the freſhneſs*, or *juice*, or *fatneſs*, or *moiſture of oyle*. This, ſaith the Pſalmiſt, was converted (from דָּפַךְ to *turne*) *into the droughts* (from חָרַב *exaruit*) of *ſummer*. So קַיִץ ſignifies from קוּץ *tædet, moleſtum* נֶהְפַּךְ בְּחַרְבֹנֵי קָיִץ

eſt, becauſe of the *weariſomeneſs* of *ſummers heat*. But the LXXII. ſeem to have miſread at leaſt three of theſe words. For נֶהְפַּךְ *is turned*, they read ἐστράφην, *I was turned*, as if it had been נֶהְפַּכְתִּי in the firſt perſon. For לְשַׁדִּי my *moiſture* or *freſhneſs*, they read, εἰς ταλαιπωρίαν, *into miſery*, (in which ſenſe alſo the *Jewiſh-Arab* takes it) as if it were לְשַׁדָּה *in anguſtiam* (שַׁדָּה *grief* or *calamity*, from שָׁדַד *proſcidit*, *vaſtavit*.) For בְּחַרְבֹנִי *into droughts*, they read ἐν τῷ ἐμπαγῆναι, *in being fixt* or *ſtrucken into*, from that old notion of חרב in which חֶרֶב a *ſword* comes from it, the inſtrument of *tranſfixion*; from whence this other notion ſeems to have been derived, becauſe when an arrow or the like is entred into the fleſh, it cauſeth a burning in it. Laſtly, for קַיִץ *ſummer*, they read ἀκάνθαν a *prick* or *thorn*, from the ſame theme. And by thus varying the ſenſe in every word, they have yet given us but another expreſſion of the ſame matter, fit enough for a paraphraſe of the Pſalmiſts great ſorrow for ſin, thus; *I was turned into great miſery, when the thorn entred into me*, i. e. to ſignifie the ſharp ſenſe of his tranſgreſſion. The Syriack paraphraſe it in a plainer manner, *grief turned in my breſt to the killing of me*; and the Arabick, *thou haſt reflected on me cares or troubles warring in my heart*. But the *Jewiſh-Arab* followeth another conſtruction; *day and night thy plague is heavy upon me*, נֶהְפַּךְ *turneth*, or *is turned upon me*, לְשַׁדִּי *to the grieving me*, or, *and grieveth me*, בְּחַרְבֹנִי קַיִץ *as the heats* or *hot winds of ſummer*.

d. עֵת מְצֹא

V. 6. *In a time when thou mayeſt be found*] In this v. 6. the weight ſeems to be laid on עֵת מְצֹא *a time of finding*, a *time* when God will hear and grant their prayers: and that ſuggeſts another rendring of the latter part of the verſe, than the antient *Interpreters* have taken notice of, thus; רַק לְשֶׁטֶף מַיִם רַבִּים *but as for the inundation of many* or *great waters* (hereby ſignifying the wicked man, that like a torrent breaks over the banks, tranſgreſſes the laws, and ſweeps and carries all before him) אֵלָיו לֹא יִגְּעוּ *they will not come nigh*, or at all *approach unto him*, i. e. *to God*; they run on obſtinate in their courſe, they care not, nor ever look after God. Thus the oppoſition ſeems to exact: and the change of the perſon from *thee* to *him* is no objection againſt it, being frequent in other places of this poetick writing. On this it regularly follows, *thou art my hiding place*, I deſire to be in the number of the humbly pious, that make a ſeaſonable and ſucceſsful addreſs to thee, and ſo to have my part in thy protection, &c. And then for all other, the obſtinate, &c. *I will inſtruct them*, v. 8.

רַק לְשֶׁטֶף

לֹא יִגְּעוּ

V. 7. *Preſerve me*] The LXXII. their reading here is very farre from the Hebrew. For תִּצְּרֵנִי *thou ſhalt keep*, from נָצַר, they ſeem to have read חֲצַרְתַּנִי *thou haſt beſieged*, from צוּר, and ſo render it, περιεχόσης με, *beſieging me*. For רָנַי *acclamations* or *ſongs*, from רָנַן to *ſing* for joy, they render τὸ ἀγαλλίαμά μου, *my rejoycing*, as if it were רִנִּי *my exultation*. Then פַּלֵּט the *infinitive* in the notion of the *gerund* in *di*, they read as in the Imperative, λύτρωσαί με, *deliver me*. Laſtly, תְּסוֹבְבֵנִי *thou ſhalt incompaſs me*, they render ἀπὸ τῶν κυκλωσάντων με, *from them that incompaſs me*, as if it were מְסוֹבְבַנִי. Thus alſo the Latine, *à tribulatione quæ circundedit me, exaltatio mea, erue me à circundantibus me, from the tribulation which incompaſt me, my exaltation, deliver me from them that in-*

c. תִּצְּרֵנִי

רָנַי

פַּלֵּט

תְּסוֹבְבֵנִי

incompaſs me. And ſo the Arabick and Æthiopick. But the Syriack are neareſt the Hebrew, נַצְּרֵנִי &c. *preſerve* or *free me, and imbrace* or *incompaſs me with glory and deliverance*; and the Chaldee exactly according to the Original, *thou ſhalt preſerve me from tribulation, with ſongs of redemption ſhalt thou incompaſs me*, i. e. with ἐπινίκια or *gratulatory ſongs* for *victory*, ſuch as the joyful matrons meeting him at his return from conqueſt, incompaſſing him, or caſting themſelves into a ring, chanted out unto him, 1 *Sam.* xviii. 6. one ſide anſwering the other.

f. אִיעֲצָה V. 8. *Guide thee*] From יָעַץ *conſuluit*, is אִיעֲצָה here, *I will counſel thee*, i. e. *direct*, *inſtruct*, or *guide* thee, meaning the proud and haughty ſinner, v. 6. expreſt by the irregular overflowings of many waters, *I will teach thee* in what channel thou ſhalt paſs, and ſo guide thy courſe. To which עָלֶיךָ עֵינִי is added עָלֶיךָ עֵינִי *mine eye upon thee*, by way of explication of the former, I will counſel or guide thee, ſo as the eye of the rider doth the horſe, of the Tutor the Scholar, but eſpecially the guide of an unknown way, who is inſtead of eyes, *Num.* x. 31. The Chaldee read, *I will counſel thee, and ſet my eye upon thee for good*: but the LXXII. ἐπιστηρίσω *I will confirme*, or *ſtrongly ſet my eye upon thee*, moſt probably reading it אֵיתָנָה from יָתַן to be *firme* or *ſtrong*.

§ V. 9. *Leſt they come neer unto thee*] The difficulty of this v. 9. will, I conceive, be beſt explicated by obſerving the phraſe אֵין הָבִין: which is literally [*not to underſtand,*] being in the infinitive mood; but may beſt be rendered in the notion of a gerund, thus, *Be not like the horſe and mule, in not underſtanding*, i. e. which *underſtand not*; their [*not underſtanding*] being the thing, wherein the parallel betwixt ſuch beaſts, and obſtinate men, expreſt by *inundation of many waters*, v. 6. conſiſts. This being obſerved, בַּל קָרֹב in the end of the verſe, being another infinitive mood, muſt in reaſon agree with that, and in like manner be rendered, *in not coming neer*, (ſo קָרַב ſignifies, *acceſſit, appropinquavit*) or *they come not neer*, אֵלֶיךָ *to thee*: and then that which is between, בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם *with bit or bridle his jaw or mouth to be held*, or *muſt be held* (as ל with an infinitive mood oft ſignifies, *Hoſ.* ix. 13. *Ephraim* לְהוֹצִיא literally, *ad educendum to bring forth*, but in ſenſe as we render it, *ſhall bring forth*,) muſt be underſtood, not as the means to keep the beaſt from coming to or nigh, but as the means deſigned to make the beaſt come to, but, when uſed to an obſtinate, unnurtured, unruly beaſt, uneffectual to that end. For it muſt be obſerved what is the uſe of the bit and bridle, when applyed to an horſe, &c. *viz.* to direct and guide which way the rider or leader will have him goe. So *Iſa.* xxx. 28. *the bridle in their jaws cauſing them to erre*, is a *bridle to lead them into a wrong path*; as here to *lead them into a right way*, v. 8. ſo *Iſa.* xxxvii. 29. *a bridle in thy lips to turn thee back*, &c. And ſo *Jam.* iii. 3. *the bit in the horſes mouth* is to *turn about their whole body*. But then a *ſturdy, untamed, ſtiff-necked* or *head-ſtrong* horſe, will not be thus turned, or lead, or perſwaded to doe what you would have him; but like the undiſciplinable torrent, the fury of the great waters, v. 6. that *would not come nigh him*, ſo theſe here, *they will not come neer to the*

בַּל קָרֹב

לִבְלוֹם

owner

owner or *maſter*. And ſo this is the meaning of the whole verſe: *ſome unmanaged horſes* and *mules* there are, which will not be taught or inſtructed, will not goe or follow the way that you would teach or lead them, (and ſo this connects with v. 8. which had tendered them inſtruction and teaching in the *way that they ſhould goe*, and *guiding*—) are ſo far from being guided with the Maſters eye, v. 8. that his bit and bridle together, the moſt forcible means that are ordinarily uſed, for ſubduing or reducing them, will not work upon them, when they are a turning away and going from thee, are not ſufficient to compel them to come to thee: But ſaith the Pſalmiſt, *be not ye like to ſuch ſtiff-neckt cattel.* Our Engliſh, that renders, *leſt they come neer unto thee*] ſuppoſeth, without reaſon, that the uſe of the bridle is to keep the horſe and mule from doing violence to thee, as if they were Bears and Tigers, and the like ravenous beaſts. The true uſe is quite contrary, to make them come to thee, or goe, or turn, the way that thou wouldſt have them; and their not doing ſo (meant by בַּל קִרְבֹ אֵלֶיךָ *not come neer thee*) is the effect of their obſtinacy and want of managery, and that is it wherein we are here forbidden to be like them. Thus I ſuppoſe the Chaldees לָא יִתְקָרְבוּ is to be rendred; not, *ne accedant*, but, *non accedent*, *they will not come to thee.* So the Syriack expreſly, *Be not like the horſe and mule which are not wiſe*, (or *docile*) *which they tame with a bridle from their youth, and they come not to him.* And the LXXII. to the ſame effect, ἐν χαλινῷ καὶ κημῷ τὰς σιαγόνας αὐτῶν ἄγξαι τῶν μὴ ἐγγιζόντων πρός σε, *binde their jaws with bit and bridle which come not neer to thee*; and ſo the Latine, and Æthiopick. But the Arabick more looſely, by way of paraphraſe, *Be not like horſe and mule, which have not underſtanding, and are not drawn with the bridles that are in their mouths; ſo doe thou repreſs the jaws of thoſe that come not to thee.*

The Thirty Third Pſalm.

Paraphraſe.

THe thirty third Pſalm is an acknowledgment of the great power and wiſdome and goodneſs of God, in his works of creation and providence, wherein all are obliged to ſing praiſes to his name, and faithfully to ſerve and depend on him.

O bleſſe and magnifie the name of God, all ye that apply your ſelves to a carefull performance of all offices of juſtice and goodneſs, and herein delight and pleaſe your ſelves. 'Tis the imployment of the bleſſed Saints in heaven, to be continually ſinging praiſes to God; and there can be none other more proper for ſaints on earth, who have innumerable obligations to it, and from whom it is moſt gratiouſly accepted by God, and to whom it is alſo matter of the greateſt preſent delight, to be buſied in recounting Gods glories, and abundant mercies to them.

1. *Rejoyce in the Lord, O ye righteous; for praiſe is* ‖ *comely for the upright.*

‖ or, *decent*, נָאוָה

2. *Praiſe*

2. *Praiſe the Lord with harp, ſing unto him with the* || *Pſaltery, and an* [a] *inſtrument of ten ſtrings.*

|| *Pſaltery of ten ſtrings.*

To this purpoſe thoſe muſical inſtruments that are in uſe among men in feſtivities, the Harp and Viol, &c. will be moſt fitly uſed in the ſinging of Pſalms and hymns unto God. a.

3. *Sing unto the Lord a new ſong; play skilfully with a loud noiſe.*

And the choiſeſt and rareſt ditties, and the beſt compoſed Muſick, and the moſt excellent melodious voices, are all to be called in, to perform this great duty of thanksgiving unto God.

4. *For the word of the Lord is right, and all his works are done in truth.*

For all that God ſaith or doth is excellently good; his commands are of thoſe things which are infinitely beſt for us, his promiſes abundantly gratious, and certain to be performed, and his very threats and prohibitions acts of ſpecial mercy, to keep us from thoſe things which are moſt pernicious to us. As for all his works of providence, they are moſt juſt and merciſull.

5. *He loveth righteouſneſs and judgment: the earth is full of the goodneſs of the Lord.*

Merciſulneſſe and juſtice are of all things in the world moſt approved and valued by him, and are by him exemplified to us, in all the daily acts of his providence among us.

6. *By the word of the Lord were the heavens made, and all the hoſt of them by the breath of his mouth.*

The whole body of the heavens and all that is in them, the Sun, Moon, and all the planets and leſſer ſtars, were created by his bare ſpeaking the word, commanding that they ſhould have a being. Which as it is a moſt illuſtrious evidence of his abſolute omnipotence, ſo is it of his great goodneſs alſo to us, for whoſe benefit they were all created.

7. *He gathereth the waters of the Sea together,* [b] *as an heap;* † *he layeth up the deep in ſtore-houſes.*

† *he layeth them up in the ſtore-houſes of the deeps.*

So in like manner did he ſever the waters, which covered the face of the earth, and confined them to hollow places; where though they ſwell much higher then the ſhore, yet they doe not overrun it, but are gathered into a round gibbous form, and ſo remain conſtant within their channel. And in thoſe vaſt cavities of an unfathomable depth he hath laid up the whole Ocean, as ſafe, and as far from hurting, or drowning, or overrunning the earth, as corn laid up in a granary, as money in a treaſury, is ſafe from running out of it. (A joynt evidence again of his infinite power and goodneſs.) b.

8. *Let all the earth fear the Lord; let all the inhabitants of the world ſtand in awe of him.*

As therefore he is thus able to ſet bounds to that vaſt element, ſo can he and doth he to the moſt enormous power of men; which may therefore be a juſt cauſe of awe and dread to all the men in the world.

9. *For he ſpake, and it was done; he commanded, and it ſtood faſt.*

For as a bare word of his immediately created all the world; ſo is every command of his now moſt certainly obeyed: as he pleaſeth to diſpoſe, ſo ſhall it infallibly be.

10. *The Lord bringeth the counſel of the heathen to nought; he maketh the devices of the people of none effect.* [c]

Whatſoever godleſſe men (ſee note on Pſal. 10. m.) deſigne, or propoſe to themſelves, contrary to his will, he blaſts and fruſtrates it, diſſipates all their contrivances, be they never ſo prudently managed by whole multitudes and aſſemblies of them. c.

11. *The counſel of the Lord ſtandeth for ever, the thoughts of his heart to all generations.*

Onely that which he hath decreed and purpoſed, ſhall immutably come to paſs.

12. *Bleſſed is the man whoſe God is the Lord, and the people whom he hath choſen for his own inheritance.*

O then thrice happy is that nation and people, which have betaken themſelves to the ſincere ſervice of ſo great, and powerful, and gratious a God, and whom he hath in ſo ſpecial a ſort made choice of, to be peculiarly his, among them to reveal himſelf in ſo eminent a manner.

13. *The*

All the men that are in the earth, the inhabitants of the whole world, are within the compaſſe of his moſt particular providence: though he reſide in heaven, in a peculiar manner; yet from thence he exactly ſurveighs and beholds all and every their actions, and even moſt ſecret thoughts.

13. *The Lord looketh from heaven, he beholdeth all the ſons of men:*
14. *From the place of his habitation he looketh upon all the inhabitants of the earth.*

d. As he is ſeverally and equally the creator of them all, and former of their ſouls, as well as bodies, ſo he is certainly able to diſcern particularly all the operations of their very hearts; and is no idle ſpectator, but weigheth and judgeth all, and accordingly rewards every man.

15. *He faſhioneth their hearts* || d *alike; he conſidereth all their thoughts.*

|| together, or, one by one,

'Tis not the multitude or ſtrength of an army, that hath power to ſecure any Potentate; not the valour or puiſſance of the moſt giantly perſon, to preſerve himſelfe.

16. *There is no King ſaved by the multitude of an hoſt; a mighty man is not delivered by much ſtrength.*

An horſe is the moſt valiant and docile beaſt, and generally the moſt uſed in military affairs, in reſpect both of his courage, and ſwiftneſs, vigour, and activity: yet he that depends thereon for his ſafety, or good ſucceſs in a battel, oft finds him a very deceitfull falſe aid, is pitifully diſappointed by him.

17. *An horſe is a* † *vain thing for ſafety, neither ſhall he deliver any by his great ſtrength.*

† שֶׁקֶר

The only ſecurity is to be ſought from the favour and protection of God; and the way to qualifie our ſelves for that is, by conjoyning our uniform ſincere obedience to him, and our unſhaken conſtant relyance on his mercy.

18. *Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy;*

To ſuch as are thus qualified, his protection will not faile, whatſoever the danger be, how great ſoever the ſeeming deſtitution.

19. *To deliver their ſoul from death, and to keep them alive in famine.*

The Lord is our only aid and protector; to him therefore is all the deſire of our ſouls.

20. *Our ſoul* * *waiteth for the Lord: he is our help and our ſhield.*

* גִּפְּתָה חִכְּתָה

And whatſoever befalls us, we ſhall moſt cheerfully (and not only patiently) ſupport it, as having full aſſurance, and confidence in him, that he will either reſcue us out of it, or elſe convert it to our greateſt advantage.

21. *For our heart ſhall rejoyce in him, becauſe we have truſted in his holy name.*

O Lord, our full truſt is in thee; let thy mercy come down upon us, we beſeech thee.

22. *Let thy mercy, O Lord, be upon us, according as we hope in thee.*

Annotations

Annotations on Pſalm XXXIII.

a. נֵבֶל

V. 2. *Inſtrument of ten ſtrings*] From נָבַל *aruit, emarcuit*, to be *ſhriveld* or *withered*, is נֵבֶל a *lethern bottle*, or *veſſel* to put wine in, 1 *Sam.* 1. 24. and from the *likeneſs*, a *muſical inſtrument*, called *nablium* in *Latine*,

De Arte Am. l. iii. *Diſce etiam duplici genialia nablia palmâ*
Vertere, conveniunt dulcibus illa modis.

in *Ovid.* Anſwerable to it is the Greek ψαλτήριον (and ſo 'tis here rendred by the LXXII.) of which Grammarians tell us, that it is an inſtrument more ſweet and pleaſant than a harp; like it in forme, but differing from it. Accordingly we render it ſometimes a Pſaltery, as here, and *Pſal.* CXLIV. 9. ſometimes a Viol, *Iſa.* XIV. 11. As for עָשׂוֹר, which is added to it, and ſignifies *decachord* or *inſtrument of ten ſtrings*, it is not ſet (as here, and *Pſal.* CXLIV. 11. it is in our Engliſh) for a third ſort of Inſtrument, but in appoſition with נֵבֶל, a *Pſaltery* or *Viol* of *ten ſtrings*. And ſo all the antient Interpreters uniformly render it: the LXXII. ἐν ψαλτηρίῳ δεκαχόρδῳ, *on a decachord Pſaltery*; the Chaldee, בְּנִבְלָא דַעֲסַרְתֵּי נִימִין *on a nablium of ten ſtrings*; who yet *Pſal.* XCII. 4. where עָשׂוֹר and נֵבֶל are disjoyned, עֲלֵי עָשׂוֹר וַעֲלֵי נֵבֶל *upon the decachord, and upon the Pſaltery*] render it, *upon the harp of ten ſtrings, and upon the nablium*,] ſignifying that of *ten ſtrings* to belong to both *harp* and *Pſaltery*, *cithara* and *nablium*, which yet (as was ſaid) *differ* one from the other.

עָשׂוֹר

b. נאד

V. 7. *As an heap*] From נוֹד and נָד to be *moved*, to *flie*, is נֵד *an heap*, and נאד a *bladder*, or *skin*, or *bottle*. In this place all the *antient interpreters* ſeem to have read the latter of theſe כְּנאד, *as a bottle*; ſignifying the *waters of the Sea* to be ſo kept within the *banks*, as water is which is put into a *bottle*. And ſo in like manner it is rendred, *Pſal.* LXXVIII. 13. where yet it belongs to another matter, the receding of the red ſea to the *Iſraelites*, and not the framing of the *Ocean* in the creation. But the modern copies of the *Hebrew* have in both places כְּנֵד, which is beſt rendred, *as an heap*. Thus the word is uſed *Exod.* XV. 8. *the floods ſtood up* כְּמוֹ נֵד *as an heap*: where the *Targum* read כְּשׁוּר *as a wall*; the LXXII. ὡσεὶ τεῖχος *as a wall*; and ſo the *Samaritan*; the *Arabick*, *as mountains*: but the *Syriack*, *as in bottles* (ſo as here,) but certainly amiſs, as will appear from the paſſage of ſtorie (both there and *Pſal.* LXXVIII. referred to) *Exod.* XIV. 22. where 'tis ſaid, that the *waters were a wall unto them*. In this variety, the context here will be fitteſt to determine, and that may be thought in one reſpect to incline it in this one place to the former ſenſe, in which the antient interpreters read it, ὡσεὶ ἀσκὸς, as a *bottle*. For the matter in hand is the *miraculous congregating* of the waters in the creation, that is ſet down *Gen.* 1. 9. *God ſaid, let the waters under the heaven be gathered into one place, and let the dry land appear*, and v. 10. *the gathering together of the waters called he Seas*. Here the one place for the *waters*, or the one place whereto they are confi-

כְּנֵד

confined, may be fitly compared to a *veſſel*, or *bottle*, which keeps them from running over, and ſo ſevers them from *dry land*. And this alſo agrees with what here follows, *he layeth them up in the deep, as in ſtore-houſes*: for thus the words are to be rendred, נֹתֵן *giving*, or *he gives*, or *puts* them, בְּאוֹצָרוֹת תְּהוֹמוֹת *in the treaſures of the deeps*; ſo the *Chaldee verbatim* reads it, *he puts them*, i.e. the *waters*, *in the ſtore-houſes of the deeps*: and ſo the ſenſe exacts, the *deep* or *abyſſe* (the *great cavities* which God created) being the place wherein the *water* of the Sea is put, and laid up, as in a *repoſitorie ſtore-houſe*, or *treaſury*, where it is kept ſafe from hurting any thing. Accordingly *Seb. Caſtellio* renders it, *undis in cellas conditis, the waters being laid up in cellars* or *repoſitories*. The LXXII. indeed read ἐν θησαυροῖς ἀβύσσους *the deeps in treaſures*; and ſo the *Syriack* and *Arabick*; but the former, that of the *Chaldee*, is as literal, and that which the ſenſe exacteth, for 'tis the *waters* that are *laid up in the deeps*, and not the *deeps* themſelves. And ſo ſtill to this conſideration very fitly accords the notion of נאד for *bottle*, or other ſuch *veſſel*, that *gathers* and *holds water*; and not the other of נד for an *heap*, which in *Exodus* it certainly ſignifies. But beſide this act of *Gods mercy* in reſtraining the *Ocean*, and ſo keeping it as a *bottle* doth, there is another act of *Gods providence* very remarkable in the creation of the Ocean, *viz.* that it is demonſtrably of a *gibbous*, *circular* form, and ſtands above the ſhore, which yet confines it. And this inſtance of providence is moſt perſpicuouſly adumbrated by this *ſcheme* of an *heap*, *viz.* that it riſeth into a *cumulus*: and to that moſt properly belongs the *gathering* here mentioned, for that any collection naturally makes an *heap*. And therefore it ſeems beſt not to ſollicite the ordinary reading, but to take it in the notion of נד an *heap*, which moſt certainly belongs to it in thoſe other places, *Exod.* xv. 8. and *Pſal.* LXXVIII. 13.

נֹתֵן בְּאוֹצָרוֹת תְּהוֹמוֹת

V. 10.] In the end of this v. 10. the LXXII. over and above what we finde in the Hebrew, adde καὶ ἀθετεῖ βουλὰς ἀρχόντων, *and fruſtrates the counſels of Princes*; and ſo from them the Latine, Arabick, and Æthiopick. But the Chaldee and Syriack have it not, but agree with our *Hebrew copies*, and give us reaſon to reſolve that thoſe *Greek tranſlators* took the *liberty* of *Paraphraſe*, and kept not themſelves to the ſtrict bounds of literal interpreters. c.

V. 15. *Alike*] For יַחַד *ſimul*, the LXXII. read κατὰ μόνας, *the Latine ſigillatim ſeverally*; they are therefore thought to have read יָחִיד *unicum*, *ſeparatum*, and that taken *adverbially*. But 'tis more likely that they took יַחַד in that ſenſe, from the *verb* that ſignifies to *make one*, and ſo may in the *adverb* fitly ſignifie, *one by one*; and that is all that is meant by κατὰ μόνας, or *ſeverally*. d. יַחַד

The

The Thirty Fourth Pſalm.

Paraphraſe.

A Pſalm of *David*, when he changed his behaviour before *Abimelech*, who ‖ drove him away, and he departed.

‖ diſmiſt him, וַיְגָרְשֵׁהוּ ſee note on Ps. lvi. a.

The Thirty Fourth Pſalm was compoſed by David in remembrance of the time when, in his flight from Saul, he was brought to Achiſh King of the Philiſtims, (called here after their ſtyle Abimelech, i. e. my Father the King;) at which time being by them deſcryed to be David, ſo famed for his victories over them, 1 Sam. xxi. 11. he thought fit to perſonate a mad-man, v. 13. and thereupon was diſmiſt by Achiſh v. 15. and eſcaped to the Cave of Adullam c. xxii. 1.

1. *I will bleſſe the Lord at all times: his praiſe ſhall continually be in my mouth.*

I will never ceaſe lauding and magnifying the name of God.

† bleſſe it ſelfe, תִּתְהַלֵּל

2. *My ſoul ſhall † make her boaſt in the Lord; the humble ſhall hear thereof, and be glad.*

I will rejoyce, and eſteem my ſelfe moſt happy that I have ſuch a Protector to betake my ſelfe to in all my diſtreſſes, and proclaim this to all pious men that depend on his aid, that they may rejoyce and give thanks with me, ſaying,

3. *O magnifie the Lord with me, and let us exalt his name together.*

O let us all thus joyn hearts and voices to praiſe and bleſs his holy name.

4. *I ſought the Lord, and he heard me, and delivered me out of all my fears.*

When I was in my greateſt danger, diſcerned by the ſervants of Achiſh, and brought in to him, as his moſt powerfull enemy now fallen into his hands, I addreſt my prayers to God; and he came in to my relief, inclined the King to ſend me out of his houſe, and check his ſervants for bringing me in to him; and by that means I eſcaped my great danger.

5. a *They looked unto him, and were lightened; and their faces were not aſhamed.*

This dealing of God with David ſhall be matter of great reviving to all that are at any time in diſtreſs; who ſhall from hence take courage and confidence, and what ever their condition be, apply themſelves to God, and not fear being diſappointed by him. For thus ſhall they encourage one another by Davids example; 2.

This זֶה 6. **The poor man cryed; and the Lord heard him, and ſaved him out of all his troubles.*

Loe there was a man in a ſtate of extreme diſtreſs, and he betook himſelf immediately to God in prayer; and his prayer was anſwered with ſpeedy deliverance out of all his ſtreights.

7. *The Angel of the Lord incampeth round about them that fear him, and delivereth them.*

And thus ſhall it be with all truly pious men, ſuch as obediently ſerve, and wait on God; they have the promiſe of his protection, and, as the inſtruments thereof, of whole hoſts of Angels to incompaſs them, and ſecure them from all approach of dangers.

8. *O taſt and ſee that the Lord is good; bleſſed is the man that truſteth in him.*

Let any man make the experiment, keep cloſe to God in obedience and relyance on him, and he ſhall ſoon diſcern, that he is a moſt gracious maſter, and that there is no ſuch aſſured tenure in, or title to all the felicity in the world, as this, of conſtant faithful dependance and affiance in him.

There is no more prudential politick courſe for any pious man, no greater ſecurity from all worldly ſtreights and wants, than to adhere to him, who is the unexhauſted ſpring of all plenty; never taking in any unlawfull prohibited aids, but preſerving an uniform obedience to him.

9. *O fear the Lord, all ye his Saints; for there is no want to them that fear him.*

b. Such as uſe themſelves to rapine and injuſtice, by that means to ſecure themſelves of wealth, have oft that curſe of God attending and blaſting them, and their poſterity in this world, that from great wealth they come to great want, and utter deſtitution: and indeed their very rapacity and covetouſneſs, and perpetuall inſatiate deſires of gaining, keep them ſtill beggerly, and miſerable, in the midſt of their greateſt plenty, their abundance yeelds no kinde of ſatisfaction to them. On the other ſide, the pious man, that keeps him cloſe to God, depends on, and implores his bleſſing on his honeſt indeavours, and never admits of any unlawful means, either for the getting or preſerving of wealth, he ſhall never want that which is beſt for him in this world, and ſhall have a reſerve of all wealth truly ſatisfactory, all manner of felicity hereafter.

10. *The* [b] *young lions doe lack and ſuffer hunger: but they that ſeek the Lord ſhall not want any good thing.*

Tis therefore very well worth the conſideration of every one that deſires to be adviſed of his own welfare, what rich rewards the pious obedient ſervant of God is ſecured of even in this life.

11. *Come, ye children, hearken to me; I will teach you the fear of the Lord.*

If a man would project for the injoying a long life in this world, and the greateſt tranquillity and proſperity and contentation in it,

12. *What man is he that deſireth life, and loveth* ‖ *many dayes that he may ſee good?*

‖ dayes to ſee good, יָמִים לִרְאוֹת טוֹב

There is not a more probable hopeful way for the atteining it, then to begin with his tongue, and reſtrain that from all contumelious, injurious, and deceitful ſpeaking; which though it be ordinarily deſigned to the advantage of him that uſeth it, yet moſt frequently brings miſchievous effects, the greateſt reall diſadvantages:

13. *Keep thy tongue from evill, and thy lips from ſpeaking guile.*

And then to cleanſe his actions from all known ſin, (which, if continued in, muſt needs be the forfeiting of Gods protection, and bring his blaſts and curſes upon him) and ſo regularly proceed to ſuperſtruct all works of piety to God, and juſtice and charity to men: particularly, to live peaceably with all men, to be as induſtrious in that purſuit, as the moſt malicious perſon is in purſuing his deſignes of revenge, and withall to be a peace-maker among others.

14. *Depart from evil, and doe good; ſeek peace, and inſue it.*

And then, beſides the natural tendency of this method to a quiet, and ſo a proſperous and long life, (which on the contrary is frequently ſhortned, but conſtantly diſturbed and made miſerable, by contentions and unpeaceableneſſe) there is an aſſurance of Gods protection and preſervation; which duly waits over all obedient, faithfull ſervants of his, to bleſſe and proſper all they undertake, and to grant whatſoever they requeſt of him, either in kinde, or in equivalence, what they chooſe to deſire for themſelves, or what he chooſes (as ſeeing beſt) for them.

15. *The eyes of the Lord are upon the righteous, and his ears are open unto their cry.*

c. (Whereas, on the other ſide, Gods diſpleaſure and puniſhments purſue ungodly men, to the utter eradication of them and their poſterity.)

16. *The* [c] *face of the Lord is againſt them that doe evill, to cut off the remembrance of them from the earth.*

d. Whenſoever they implore Gods aid, he is ready to anſwer their requeſt, and ſend them ſeaſonable deliverance.

17. ‖ *The* [d] *righteous cry, and the Lord heareth, and delivereth them out of all their troubles.*

‖ They cry.

All humble-minded men, ſincerely changed from all their former ſins, have aſſurance of Gods ſpeciall favour to them, and of the effects thereof, his mercifull deliverances whenſoever they ſtand in need of them.

18. *The Lord is nigh unto them that are of a broken heart, and ſaveth ſuch as be of a contrite ſpirit.*

19. *Many*

19. *Many are the afflictions of the righteous; but the Lord delivereth them out of them all.* Though pious and good men fall into many afflictions, Gods providence, for their exercise and other wise ends, so disposing, or permitting it; yet he in his chosen season rescueth them out of all.

20. *He keepeth all his bones; not one of them is broken.* The providence of God pertelneth to every the least part of the body of every servant of his, and evidenceth it selfe in a signal preservation of such from all dangers. (This had a more eminent and literal completion in our blessed Saviour, whose legs were not broken, when they were of both the theeves that were crucified with him, Joh. xix. 36.)

21. [c] *Evill shall slay the wicked, and they that hate the righteous shall be desolate.* On the other side, the (perhaps fewer) afflictions that befall wicked men, shall be the utter destroying of them: and generally the aphorism will be found to hold, That they that designe mischief to good men, shall be remarkably punisht in this world. c.

22. *The Lord redeemeth the soul of his servants; and none of them that trust in him* [f] *shall be desolate.* Whilst the obedient servants of God, that rely and depend on him, have assurance of being delivered, and never forsaken by him. f.

‖ *all they— shall not—* לֹא כָל חֹסֵיהֶם

Annotations on Psalm XXXIV.

a. V. 5. *They looked*] the LXXII. render the verse in the Imperative, which the Hebrew, as now we have it, doth not bear. This makes some think that they read otherwise than now we doe, not הִבִּיטוּ *they lookt*, but הַבִּיטוּ *look*, or *come*, or *address*; and so render it προσέλθετε, and the Latine *accedite, come ye*; and then נָהֲרוּ being taken, as it may, in the imperative, and so rendred φωτίσθητε, *be ye inlightned*, the change will be easie from פְּנֵיהֶם *their faces*, to פְּנֵיכֶם προσωπα ὑμῶν, *your faces*. But it is more likely, that the LXXII. chose to render the *sense*, not the *words*, and so put it into the Imperative mood, thereby most perspicuously to express it, (and herein the Syriack, as well as the Latine and Arabick and Æthiopick, follow them:) to which they might be inclined, by seeing that there was no antecedent immediately foregoing, to which the relative [*they*] should be thought to refer. Only the Chaldee adheres literally to the Hebrew, and will both of them be best interpreted by referring to the humble v. 2. and by making *David* himselfe to be the [*him*] to whom the humble looking, and seeing how God had dealt with him, were *inlightned, revived*, and *encouraged* by that means; and so to them also may be fitly applyed the sixth verse, as the speech of these *humble*, The *poor man cryed*, i. e. *David* in his *distress, and the Lord heard him*, &c.

הִבִּיטוּ

נָהֲרוּ

פְּנֵיהֶם

V. 10. *Yong Lions*] Where the Hebrew reads כְּפִירִים *yong lions*, (and so the Chaldee from them בְּנֵי אַרְיָוָן *sons of lions*) the LXXII. render πλούσιοι *the rich*; and herein the Latine and Syriack and Arabick and Æthiopick follow them: not that they can be thought to have read the original any otherwise than now we doe, but after their wont rendring the sense, rather than words; and so as in prophetick writings, *Ezek.* xxxviii. 13. כְּפִירֶיהָ *his yong lions*] is by the Chaldee paraphrased מַלְכָהָא *his Kings*, so here *cruel*

כְּפִירִים b.

cruel and *rapacious* men being compared to *lions*, they have choſen for [*lions whelps*] to ſet *rich men*] *viz.* ſuch, whole *wealth* is gathered by the *rapine* of their *parents*.

c. פְּנֵי

V. 16. *The face*] What פְּנֵי *faces* here ſignifies, will be beſt learnt from *Maimonides*, *More Nevoch. par.* 1. c. 37. It is uſed, ſaith he, *for anger and indignation*: to which purpoſe he cites 1 *Sam.* 1. 18. where, ſaith he, the *phraſes* וּפָנֶיהָ לֹא הָיוּ לָהּ עוֹד *her faces were no more to her*, ſignifies, *her anger continued to her no longer*: (and to this ſenſe the Arabick renders it, *her countenance was no more changed for the exprobration of her rival*] expreſſing it to be the paſſion of jealouſie, and that is *anger*, which is there ſpoken of.) So *Lam.* iv. 16. we read, *the anger* (it is פְּנֵי *faces*) *of the Lord hath devided them*. So *Lev.* xx. 5. *I will ſet my face*, i. e. *my anger againſt that man*— and ſo frequently elſewhere: and ſo, ſaith he, it is in this verſe. Accordingly the Chaldee read, *but the countenance of the Lord is angry againſt them*: and ſo the conſequents inforce, *to cut off*— Upon the ſame grounds it is that אַף, and נַחַר, *parts* of the *face*, ſignify *anger*, becauſe *paſſion* immediately diſcovers it ſelfe there. So *Dan.* iii. 18. *the forme of Nebuchadnezzars viſage was changed*; and *Gen.* ii. 5. *Cain was very wroth, and his countenance fell*.

d. צָעֲקוּ

V. 17. *The righteous cry*] The placing of צָעֲקוּ *they cryed*, in the beginning of this v. 17. may be worthy to be taken notice of. That it belongs to *righteous* or *pious* men there can be no doubt; and accordingly all the Interpreters thus ſupply it; ἐκέκραξαν οἱ δίκαιοι, *the righteous cryed*, ſay the LXXII. and ſo all the reſt. But how it comes to be ſo, when the verſe immediately precedent belongs to them that *doe evill*, is the only matter of difficulty. And the anſwer is obvious; that the ſixteenth verſe is to be read as in a parentheſis, and the word *righteous* (v. 15. who are there ſaid *to cry*) will be the immediate antecedent, to which [*they cryed*] muſt neceſſarily refer. And therefore it will be beſt ſo to include v. 16. and in token thereof, to affix the moſt literal rendring to צָעֲקוּ *They cryed*, and not, *The righteous cryed*.

e. תְּמוֹתֵת

V. 21. *Evill ſhall ſlay*] For תְּמוֹתֵת *ſhall ſlay*, which we read from the Hebrew, the LXXII. ſeem to have read תְּמִיתַת *occiſion*, for ſo they render it in conjunction with רָעָה, θάνατος ἁμαρτωλῶν πονηρός, *the death of ſinners is evil*. But the Syriack adhere to our vulgar reading, ܒܝܫܐ ܢܩܛܠ ܠܚܝܒܐ *Evill ſhall ſlay the wicked*, by רָעָה underſtanding the ſame that רָעוֹת v. 19. had ſignified, i. e. *afflictions*, or *evill of puniſhment*: which being applyed to the *righteous*, though in the plural, prove not ruinous or hurtfull to him, the *Lord delivers him out of them*; whereas here *evill* in the ſingular *ſlayes the wicked*; to ſignifie the difference of *Gods œconomy* toward *righteous* and *wicked* men. The former is permitted to *fall into many preſſures*; the latter is not ſo *frequently exerciſed* with them: yet the *many* that befall the *one*, doe him no *hurt*, but worke *good* for him; whereas the *fewer* that befall the *wicked*, perhaps the רָעָה, *one ſingular affliction* of his life, is the *utter* ruine of him.

f. לֹא יֶאְשְׁמוּ

V. 22. *Shall be deſolate*] אָשַׁם to be laid waſt or deſolate] ſignifies alſo to be guilty, or culpable: accordingly לֹא יֶאְשְׁמוּ *ſhall not be deſolate*, which the Chaldee (with

(with the Syriack) renders לֹא מִתְחַיְּבִין *ſhall not be condemned*, is by the LXXII. rendred οὐ μὴ πλημμελήσωσι, by the Latine, *non delinquent, ſhall not offend*; but this certainly after that part of the *Helleniſts dialect*, wherein ſin ſignifies ſometimes the *puniſhment of ſin*, and *accounting guilty* is *condemning to vengeance*.

The Thirty Fifth Pſalme.

Paraphraſe.

A Pſalm of *David*.

The thirty fifth Pſalm is a complaint of Davids againſt his enemies, joyned with an appeal to God, and a prayer for his deliverance.

‖ Contend יָרִיבָה

1. ‖ *Plead my cauſe, O Lord, with them that ſtrive with me: fight againſt them that fight againſt me.*

Lord, in all the perſecutions and aſſaults that are made upon me, be thou pleaſed to take my part, to eſpouſe my cauſe, to contend and fight for me.

2. *Take hold of ſhield and buckler, and ſtand up for mine help.*

Let thy protection be my ſhield and onely defenſive weapons;

† a ſhort ſword to meet them.

3. *Draw out alſo the ſpear,* [a] *and* † *ſtop the way againſt them that perſecute me: ſay unto my ſoul, I am thy ſalvation.*

Thy ſtrength and proſpering hand my offenſive, to meet, and diſcomfit my enemies: be thou graciouſly pleaſed to aſſure me of thy help and ſtrength, and then I ſhall not want deliverance. a.

* They ſhall bluſh and be aſhamed. ‖ they ſhall

4. * *Let* [b] *them be confounded and put to ſhame, that ſeek after my ſoul*: ‖ *let them be turned back, and brought to confuſion, that deviſe my hurt.*

Thoſe that deſign my miſchief and my ruine, ſhall (I perſwade my ſelfe) undoubtedly be diſappointed, and put to flight, and diſſipated. b.

† they ſhall יִהְיוּ * the Angel ſhall—

5. † *Let them be as chaffe before the wind; and* * *let the Angel of the Lord chaſe them.*

They ſhall be ſcattered as chaffe or duſt in the winnowing of corn on an high and open place, where the wind comes freely: and if no viſible ſtrength of mine be able to doe it, yet the Angels, the miniſters of Gods vengeance, ſhall thus deal with them;

‖ their way ſhall be— יְהִי † the Angell— ſhall. * the pit of their ſnare.

6. ‖ *Let their way be dark and ſlippery: and* † *let the Angel of the Lord perſecute them.*

Purſuing them to their greateſt miſchief, as thoſe that fly in the dark (and tumble into mire and pits,) in ſlippery places, and ſo frequently fall and wound themſelves in their flight.

7. *For without cauſe have they hid for me* * [c] *net in a pit, which without cauſe they have digged for my ſoul.*

For without any injury or provocation of mine, they have deſigned miſchief and treachery againſt my life. c.

‖ Deſtruction ſhall come— ſee note b. † his—ſhall * ſhall be—

8. ‖ *Let deſtruction come upon him at unawares, and* † *let his net that he hath hid catch himſelfe; into that very deſtruction* * *let him fall.*

And accordingly when they little expect it, and by wayes which they apprehend not, deſtruction ſhall ſeize upon them, and that by thoſe very means, by which they deſigned to bring it on other men.

And this being a ſignal work of Gods delivering me, when I am leaſt able to doe it my ſelfe, obligeth me to rejoyce, and give thanks to him.

9. *And my ſoul ſhall be joyfull in the Lord; it ſhall rejoyce in his ſalvation.*

And every member of my body ſhall joyn in the acknowledgement of the mercy, ſuch as could not have been from any other means, and ſuch as is moſt worthy of a juſt judge, and gracious father, and omnipotent God, reſcuing the weak and impotent from the power of the ſtrong, the oppreſſed and injured from the violent and oppreſſor.

10. *All my bones ſhall ſay, Lord, who is like unto thee, which delivereſt the poor from him which is too ſtrong for him; yea, the poor and the needy from him that ſpoileth him.*

And ſuch indeed was my condition, being moſt falſely accuſed to Saul (1 Sam. xxiv. 9.) of that of which I was moſt guiltleſs.

11. *False witneſſes did riſe up; they* ‖ *laid to my charge things that I knew not.*

‖ interrogated, or queſtioned me of, שאלוני see Jos. 8. 19. and Matth. 27. 11.

Thoſe whom I had obliged, made me this very unkinde returne, deſiring to have me put to death.

12. *They rewarded me evill for good, to* [d] *the* † *ſpoiling of my ſoul.*

† depriving.

When any evill befell them, I mourned, and faſted, and prayed earneſtly for them. And it ſeems all was caſt away, fruſtrate, and loſt on them: my greateſt charity abated not their malice, my faſtings and devotions had no effect on them (ſee Jer. 55. 11.) returned empty of the deſerved ſucceſs, as a gift ſent to an uncivill perſon, who inſtead of gratefull acceptance, return it back unto the donour. Theſe are the only returns I receive from them. But my charity ſhall not loſe its reward; God will abundantly recompenſe it to me.

13. *But as for me, when they were ſick, my cloathing was ſackcloth: I humbled my ſoul with faſting, and my prayer returned into my own boſome.*

e. In all their ſufferings I was affected with the ſame tenderneſs of compaſſion, as toward a friend, or brother, or child, or parent, (the relations of the deareſt affections.)

14. [e] *I* * *behaved my ſelfe as though he had been my friend or brother: I bowed down heavily, as* ‖ *one that mourneth for his mother.*

* walked as ‖ or a mourning mother.

f. g. But when any misfortune befell me, they triumphed and ſcoffed; and ſo in like manner other vile and wicked men, never provoked by me in the leaſt degree, at all their meetings reviled me, and railed at me continually, without any the leaſt cauſe for what they ſaid.

15. *But in* [f] *mine adverſity they rejoyced, and gathered themſelves together: yea, the very* [g] *abjects gathered themſelves together againſt me, and* † *I knew it not; they did tear me and ceaſed not.*

† I knew not.

h. Onely, as buffones and flatterers make it their buſineſs to pleaſe thoſe that give them bread, by bringing them falſe tales of other men, jeering and ſcoffing at them, without conſidering how blameleſs and guiltleſs they are whom they deride; ſo have they dealt with me, moſt cauſeleſſely, yet moſt contumeliouſly, inveighing againſt me.

16. *With* * *hypocritical mockers in* [h] *feaſts, they gnaſhed upon me with their teeth.*

* delators that ſcoffe and deride for a cake.

Lord, be thou pleaſed at length to interpoſe thy hand, to conſider my deſolate low eſtate, and the cruelty of mine enemies; and relieve me in it, or deliver me out of it.

17. *Lord, how long wilt thou look on? reſcue my ſoul from their deſtruction, my* ‖ *darling from the Lions.*

‖ only one ſee Pſal. xxii. 20.

And I ſhall be eternally obliged to bleſs and magnifie thy mercies in the ſolemn aſſembly.

18. *I will give thee thanks in the great congregation: I will praiſe thee among much people.*

19. Let

19. *Let not them that are mine enemies wrongfully rejoyce over me; neither let them wink with the eye that hate me without a cauſe.*

O let not mine unjuſt cauſeleſs enemies have matter of rejoycing and ſcoffing at me; as they will, if thou leaveſt me in my diſtreſſe.

20. *For* i *they ſpeak not peace, but they deviſe deceitfull matters againſt them that are quiet in the land.* i.

For inſtead of kindneſs and friendly uſage, which is due from them, they deſigne nothing but fraud and treachery againſt me, who heartily deſire to live moſt peaceably and quietly under Sauls Government.

21. *Yea they opened their mouth wide againſt me, and ſaid, Aha, Aha, our eye hath ſeen it.*

And not onely ſo, but they have openly railed upon me, as one that ſeek his life, and pretend to ſpeak from their own ſight, and certain knowledge, when they deliver that which is moſt far from truth.

‖ Thou haſt ſeen, רָאִיתָה

22. ‖ *This thou haſt ſeen (O Lord) keep not ſilence; O Lord, be not far from me.*

Tis certain they have ſeen no ſuch thing, as they falſely pretend. On the contrary, thou, O God, who ſeeſt all things, ſeeſt and knoweſt my innocency, and the integrity of my heart: Be thou pleaſed to teſtifie for me, by delivering me from the evill which they deſigned againſt me.

23. *Stir up thy ſelfe, and awake to my judgement; even unto my cauſe, my God and my Lord.*

24. *Judge me, O Lord my God, according to thy righteouſneſs; and let them not rejoyce over me.*

O thou that art my gracious God and powerfull Lord, be thou pleaſed at length to take part, to defend and to vindicate my innocence, to teſtifie thy approbation of my doings, and ſeaſonably to interpoſe thy hand for the relieving me, and diſappointing my enemies.

† in their hearts applaud themſelves, or ſay well to their ſouls. k.

25. *Let them not* † *ſay in their hearts Ah,* k *ſo would we have it: let them not ſay, We have ſwallowed him up.*

Preſerve me out of their hands, leſt they applaud themſelves in their actions, their moſt wicked and bloudy enterpriſes, if they prove ſucceſsfull to them.

*they ſhall. ‖they ſhall.

26. *Let* * *them be aſhamed and brought to confuſion together, that rejoyce at my hurt: ‖ let them be cloathed with ſhame and diſhonour, that magnifie themſelves againſt me.*

And thus I am confident thou wilt in thy due ſeaſon diſappoint, and diſcomfit thoſe that are moſt malitiouſly bent againſt me, and moſt proudly triumph over me at this time.

†they ſhall. *they ſhall.

27. † *Let them ſhout for joy and be glad, that favour my righteous cauſe: Yea,* * *let them ſay continually, Let the Lord be magnified, which hath pleaſure in the proſperity of his ſervant.*

And by ſo doing thou ſhalt give matter of joy and gladneſs to all that wiſh me well, cauſe them to bleſſe and magnifie thy goodneſs, and fidelity of thy promiſes, when they ſee me ſignally favoured by thee, of whoſe ſincerity and uprightneſs they have ſuch aſſurance.

28. *My tongue ſhall ſpeak of thy righteouſneſs, and of thy praiſe all the day long.*

As for me, I ſhall by this thy mercy be obliged to promulgate and proclaim thy fidelity, and the care thou haſt of thoſe that adhere to thee, and for this to laud and bleſſe thy name continually.

Annotations

Annotations on Pſalm XXXV.

a. סְגֹר V. 3. *Stop*] It is uncertain what סְגֹר here ſignifies. The Chaldee reads עְרוֹק *ſhut*] in the Imperative mood, and the LXXII. σύγκλεισον *ſhut up*. But if this be the right rendring, and it be applied to that which went before, [*draw forth*, i. e. *unſheath*, (ſo the Chaldee read) *the lance* or *ſpear*,] it muſt then be the *direct* contrary, *viz. ſhut it up again*: and to applie it to any thing elſe, (as our *Engliſh* applies it to the *way*, and ſo ſuppoſes an *ellipſis*, and then *ſupplies* it thus, [*ſtop the way*] &c.) the context gives us no reaſon. The *Syriack* reading (for the *lance*) the *ſword*, render, *unſheath*, and *make it ſhine*;] and that agrees well to it when it is *drawn*, but hath no *affinity* to the notion of the Hebrew סָגַר *occluſit*, *coercuit*. The Arabick therefore reads, *repel them*, as from the notion of *coercere*, to *repreſs* or *repel*. But then they take no notice of לִקְרָאת *in occurſum*, which follows, (and will not be reconciled with this rendring) but without it read סְגֹר רֹדְפַי *repel them that perſecute me*. In this uncertainty the *learned* || *Schindlers* obſervation deſerves to be heeded, that the *accent Tiphcha* joyns סְגֹר with חֲנִית *lance*] præcedent, in the *conſtruction*, and then being a *ſubſtantive* it muſt be taken for a ſort of weapons; and ſo it appears to ſignifie a ſort of *ſword* called from hence σάγαρις, and ordinarily ſpoken of by *Herodotus* and other *Hiſtorians* among the *Perſians*: of which ſaith *Heſychius*, Σάγαρις πελέκιον μονόστομον, *'tis a little axe with one edge*; and *Suidas*, κόπις πελεκὺς *an axe*, uſed, ſaith he, without s. in *Xenophon* joyning τόξον Περσικὸν καὶ φαρετρὰν καὶ σάγαρι, a *Perſian bow* and *quiver* and *ſagari*, ὅιαπερ Ἀμάζονες ἔχουσι, *ſuch as the Amazons have*, adding, that it ſignifies an *inſtrument* to open a *vein*, λυσιφλεβῆ σάγαριν, and τὰ ἐκ χειρὸς ὅπλα, *hand-weapons*. To theſe acceptions of the word *Heſychius* and *Phavorinus* adde, ἄροτρον *a plough*, that part which *cuts* the *earth*, and is like to the *Perſian acinaces*, or *ſhort ſwords*, *ſcimitars*. And ſo this is by much the moſt *probable* meaning of the word, and rendring of the place; *draw forth the lance and ſhort ſword*, לִקְרָאת in *occurſum*, to meet my *perſecuters*. To this agrees *Kimchi*, both in his *Comment*, and in his dictionary, making it a ſort of *weapon*; and ſo *Abu-Walid* before him.

|| *Pentagl.* p. 1197. c.

חֲנִית

b. יִבֹּשׁוּ V. 4. *Let them*] That יִבֹּשׁוּ, from בּוֹשׁ *erubuit*, is in the *future* tenſe, there can be no doubt: and then the moſt *regular* rendring will be not, *let them*, but, *they ſhall bluſh*; and ſo in the reſt that follow, וְיִכָּלְמוּ *they ſhall be put to ſhame*, from כְּלַם *pudore affecit*. And ſo the whole *Pſalm*, inſtead of ſo many forms of *execration*, or *imprecation* againſt enemies, ſhall be really no more than ſo many *teſtimonies* of his *aſſured confidence*, that God, that hath made him ſuch *ſure promiſes*, will make them good to him, in his preſervation, and that diſappointment and diſcomfiture of his enemies. And according to this *meaſure*, all the other *Pſalms* which ſeem to be filled with *curſes* againſt *his* and *Gods* enemies, ought to be underſtood, and accordingly are explicated in the *Paraphraſe*.

יִבֹּשׁוּ

יִכָּלְמוּ

c. שַׁחַת V. 7. *Net in a pit*] שַׁחַת רִשְׁתָּם

is

is literally, *the pit of their ſnare*, שַׁחַת from שׁוּחַ *inclinavit*, ſignifying a *pit* very frequently, though the LXXII. here render it διαφθορὰν *corruption*, as *Pſal.* xvi. 10. they do (as from שָׁחַת *corruptus fuit*,) and רֶשֶׁת being the known word for a *net*, or *ſnare*, or *toyle*, to *catch beaſts* or *birds*, or *fiſh* in; and not improbably from it the *Latine rete*. This the LXXII. here render παγίδα *a ginne* or *ſnare*; and ſo the Syriack and Latine and Arabick. And then the whole phraſe denotes the manner of *toyles* among the Jews; *digging a hole*, and ſlight *covering* it over, and hiding it, and ſetting a *ſnare* in it, that they that (not ſeing) preſt the *clod*, and fell therein, might be caught, and held from getting out again. To this alſo belongs חָפְרוּ, that follows, from חָפַר *to dig*: which the Chaldee therefore renders *Paraphraſtically* כְּמַנוּ *they inſnared*, or *laid wait for*; but the LXXII. from another notion of חָפַר *exprobravit*, render it ὠνείδισαν *reproacht*; and ſo the Latine and Arabick from them. חָפְרוּ

d. V. 12. *Spoiling*] The word שְׁכוֹל *orbitas*, *deprivation*, moſt frequently applied to *loſs* of *children*, and ſo here rendred by the LXXII. ἀτεκνία, *childleſneſs*, being applied, as here it is, to the ſoul, ſignifies the loſs or deprivation of life; the ſoul being then *deprived*, when it is by death *ſeparated* from the body, the only *companion* which it hath. And accordingly, as the Chaldee renders it more literally, *they ſeek to deprive my ſoul*, ſo the Syriack expreſſeth the ſenſe more *paraphraſtically*, *they deſtroyed my ſoul from among men*; and ſo the Arabick, *they deſtroyed my ſoul*, i.e. indeavoured to do ſo. But the Latine from the LXXII. read, *ſterilitatem*, *barrenneſs*; and the *Æthiopick*, *they deprive my ſoul of the births thereof*. שְׁכוֹל

e. V. 14. *Behaved my ſelf*] From הָלַךְ to walk, is הִתְהַלַּכְתִּי here in *Hithpael*, *I have walked*, or *made my ſelf to walk*, the *mourner* diſcovering his *paſſion* as by his dreſs, ſo by his *gate*: Thus *Ahab walked ſoftly*, and *Iſaiah* expreſſeth *mourning* by *bowing down the head like a bulruſh*. This the LXXII. according to their wont render εὐηρέστουν, *I pleaſed*. So *Gen.* v. 22, 24. and vi. 9. and xvii. 1. and xxiv. 40. and XLVIII. 15. *Pſal.* xxvi. 3. and cxv. 9. they render the ſame word: and from them the *Apoſtle Heb.* xi. 5. But here the context confining the diſcourſe to *mourning*, *wearing ſackcloth*, and *faſting*, going before v. 13. and *bowing down*, and *mourning*, following after, it is in reaſon to be taken in that ſenſe: (and ſo 'tis expreſly uſed *Pſal.* xxxviii. 6. *I walked mourning*, and ſo *Eccleſ.* xii. 5. the *mourners* are ſaid to *go about the ſtreets*) *I walked* כְּרֵעַ לִי אָח *as if* (it were) *a friend or brother of mine* (that had fallen into ſome *miſchief*.) But then in that which follows, כְּאֵבֶל אֵם קֹדֵר שַׁחֹתִי *I bowed down as a mourner bewailing his mother*, or, as the Jewiſh *Arab*, joyning אֵבֶל to אֵם, *as a mourning mother*, expreſſing, ſaith he, his *ſorrow* by the *ſorrow of a mother for her child*, (which indeed is the fitteſt inſtance of a paſſionate ſorrow) the LXXII. have omitted the word *mother*, and render it ὡς πενθῶν καὶ σκυθρωπάζων, ὅτως ἐταπεινόμην, *as one mourning and ſore lamenting*, *ſo was I humbled* or *bowing down*: and thus the Syriack and Arabick and Latine follow them. But the Chaldee read the *mother* with the *Hebrew*, *as a mourner that mourneth for his mother*. הִתְהַלַּכְתִּי כְּאֵבֶל אֵם

f. V. 15. *In mine adverſity*] From צָלַע *latus*, *a ſide*, is צֶלַע *inclinatio ad latus*, *going down on one ſide*, being *lame*, *falling*, *calamity*, *adverſity*; צֶלַע

ſity; and ſo בְּצַלְעִי will beſt be rendered, *at my fall*, (ſee *Pſal.* xxxviii. 17.) the Chaldee read, *in my tribulation*, the Syriack, in my *ſuffering*, but the LXXII. κατ' ἐμοῦ *againſt me*.

V. 15. *Abjects*] From נָכָה *percuſſit*, is נֶכֶה any *baſe* or *vile* or *wicked perſon*. So g. נְכִים the Chaldee here renders נְכִים by רְשִׁיעַיָא *wicked men*; and ſo the Arabick, in the ſenſe that *Deut.* xxv. 2. of a *wicked man* 'tis ſaid, if בֶּן הַכּוֹת he be בֶּן הַכּוֹת *filius percuſſionis*, a *ſon of beating*, i. e. *worthy to be ſcourged*, a *vile perſon*. The LXXII. here render it μάστιγες (as if it were from מַכָּה *flagella*) *ſcourges*, i. e. *men fit to be ſcourged*; and ſo the Latine, *flagella*, I ſuppoſe in this figurative uſe of the word. In the end of the verſe קָרְעוּ וְלֹא דָמּוּ קָרְעוּ וְלֹא דָמּוּ *they tare*, or uſed me *reproachfully*, (*Abu Walid* conjectureth it to ſignifie *ſpeaking lies*, or *falſe things*) *and ceaſed not*] is by the LXXII. rendered διεχίσθησαν, *they were divided*, (the paſſive for the Active) καὶ οὐ κατενύγησαν, *and had no compunction*; for which the Arabick, *they repented not*. All the difficulty is, to what belongs וְלֹא יָדַעְתִּי וְלֹא יָדַעְתִּי *and I knew not*, in the midſt. And the reſolution will be moſt reaſonable, that we learn the meaning of it from v. 11. where the ſame phraſe is uſed for thoſe accuſations, whereof he was no way conſcious. Thus יָדַע fitly ſignifies *to know*] having oft the notion of being *conſcious* of. So 1 *King.* ii. 44. *Thou knoweſt all the evill*, אֲשֶׁר יָדַע לִבֶּךָ *which thy heart knows*, i. e. *is conſcious of*. And ſo here, *the abjects gathered themſelves together againſt me, laid reproachful things to my charge, tare my good name and ceaſed not*, uſed me moſt *contumeliouſly*, and did ſo *continually*; and all this was without any cauſe or provocation on my part, *I knew not*, I was not *conſcious*, or *guilty* of any thing; juſt as v. 2. *without cauſe they hid their pit, without cauſe they digged for my ſoul.*

V. 16. *In feaſts*] From עוּג to *bake*, comes עֻגָה *a cake*, 1 *King.* xvii. 12. and ſo here it may ſignifie *a cake*, or any kinde of *meat*, as that which *Paraſites* and *trencher-friends*, *buffones* and *ſcoffers* deſire to gain, by *ſcoffing* at others, and making *mirth*: a *meals*-meat is their beſt *reward*. This verſe the LXXII. ſeem to have rendered onely *Paraphraſtically*; for בְּחַנְפֵי לַעֲנֵי מָעוֹג *with the hypocrites of mockings*, or *hypocritical mockers* (or *jeſters*) *for a cake*, reading, ἐπειράσαν με, ἐξεμυκτήριζόν με μυκτηρισμόν, *they tempted me, they jeered or laught at me*; and ſo the Latine, Arabick, and Æthiopick: but the Chaldee, neerer the original, *with words of flatteries jeering and deriding*; where the *words of flattery* ſeem to be ſet to interpret מָעוֹג. For thoſe that *flatter*, according to the notion of παράσιτοι *table-friends* or *Paraſites*, doe it on purpoſe to *gain* ſome ſuch *reward*; and nothing more common with ſuch kinde of *flatterers*, than by *deriding* and *ſcoffing* of others to *intertain* them who give them their *meat*: and therefore as עֻגָה, a word of the ſame *origination*, ſignifies both a *cake* and a *jeer*; ſo thoſe that *gibe* for a *cake* may here be thought fit *proverbially* to expreſs thoſe that *ſcoffe*, and *jeer*, and *reproach cauſleſſely*, in the former verſe, and accordingly they are here ſtyled חַנְפֵי the very word from which our *Engliſh knave* ſeems to be deduced. It ſignifies *ſimulatores*, men that *act parts*, and *perſonate*, and particularly *delators*, *whiſperers*, *backbiters*; and with לַעֲנֵי *ſubſannationum* (from לָעַג *irriſit*) added to it, it ſignifies that ſort of *delators*, that doe it by way of *jeer* or *deriſion*. As for the *prepoſition* בְּ, which begins the verſe,

h. חַנְפֵי מָעוֹג

בְּחַנְפֵי לַעֲנֵי

חַנְפֵי

לַעֲנֵי

verſe, it is beſt rendred *cum with*, as that ſignifies like them, or after the manner of them; *Impurorum helluonum ritu*, ſaith *Caſtellio*, *after the manner of ſuch*. Another poſſible notion of מְעוֹן the learned Mr. *Pocock* hath ſuggeſted to me from the Arabick uſe of the word for *perverſe*, or *crooked*; as if it were *mockers of perverſeneſſe*, i. e. *perverſe mockers*.

i. V. 20. *Speak peace*] In this verſe the LXXII. have much departed from the Hebrew, as now we have it. For לֹא שָׁלוֹם יְדַבֵּרוּ *they ſpeak not peace*, they read, ἐμοὶ μὲν εἰρηνικὰ ἐλάλουν, *they ſpeak indeed peaceable words to me*, evidently reading לִי *to me*, for לֹא *not*;] which both the Chaldee and Syriack retein, though the Latine and Arabick, following the LXXII. leave it out. Then for וְעַל רִגְעֵי אֶרֶץ *and againſt the quiet of the land*, from רָגַע *quievit*, which the Chaldee accordingly renders, *againſt the righteous of the earth being quiet in the age*, they read ἐπ' ὀργῇ *in anger*; not miſreading it רִגְז *anger*, as ſome think, but taking רָגַע in that notion of *anger*, or *commotion*, as ſometimes it is acknowledged to ſignifie. The Latine follow them herein, but then adde *terræ*, *of the earth*; which makes it probable, that ſo the LXXII. alſo read, ἐν ὀργῇ γῆς, but that Scribes deceived by the affinity of γῆ (the laſt ſyllable of ὀργῇ) to γῆς, chanced to *omit* it: however the Arabick and Æthiopick herein follow them, though the Latine do not.

V. 25. *So would we have it*] the phraſe of *ſaying to their ſouls* הֶאָה, as a *token* of *joy* or *ſatisfaction*, is very ordinary. The LXXII. have literally rendred it by *ſaying to their ſoul*, εὖγε, εὖγε, *well*, *well*; the Chaldee paraphraſtically, *our ſoul is glad*; the Syriack, *our ſoul is at reſt* (agreeable to that of ψυχὴ ἀναπαύου, *ſoul take thy reſt*, *Luke* xii. 19.) The clear meaning of it is, their *applauding themſelves* in their *doings*, and the *proſperouſneſſe* thereof, *rejoycing* and *triumphing* therein.

k. הֶאָה

The Thirty Sixth Pſalm.

Paraphraſe.

TO the chief Muſitian, A Pſalm of *David* the ſervant of the Lord.

The thirty ſixth Pſalm was compoſed by David in reflection on himſelf, and his own ſincerity and dependance on God, in the time of his diſtreſs, (when Saul perſecuted him, ſaith the Syriack and the Arabick;) and it was committed by him to the Præfect of his Muſick.

1. *The tranſgreſſion of the wicked ſaith within* [a] *my heart, that there is no fear of God before his eyes.*

a. The actions of wicked men are ſuch, ſo abſolutely contrary to Gods laws, and threats, and promiſes, to all that we know of God, that a man that conſiders them, cannot chooſe but reſolve, that either they doe not believe at all that there is a God, or that they doe not really and in earneſt fear or care for him.

2. *For he* [b] *flattereth himſelfe in his own eyes, until his abominable ſin be found out.*

‖ *hath ſmoothed it to him in his own eyes, when his iniquity is ready to be found out, and hated.*

b. For committing theſe ſins that God ſees, and hates, and abhorres, and is even ready to puniſh, they think they can put ſo fair a gloſs upon them, that God ſhall not finde any fault with them. They pretend, forſooth, that they have done nothing amiſs, varniſhing over the fouler parts of them with ſome ſpecious colour of pious intentions, &c. And ſo impudent they are, that they dare do this, flatter God, and pretend to religion, even then when their ſin is ready to be found out, and puniſhed by him.

3. *The*

All their ſpeeches are deſigned to miſchief, and cheat others, and advance and benefit themſelves; and for juſtice or charity, they give over all care or ſtudy of them, being ſo far from the practice of them, that they do not ſo much as deſire to underſtand what belongs to them.

3. *The words of his mouth are iniquity and deceit: he hath left off to* || *be wiſe, and to do good.*

|| *underſtand that he may do good.* לְהַשְׂכִּיל לְהֵיטִיב

They plot, and ſtudy, and meditate wayes of wronging others: there is nothing ſo ill, that they will not adventure on, if it be for their turn: they overcome thoſe averſions, that even corrupt nature hath, to ſome greater more enormous ſins; it will go down with them, if it ſeem contributive to their intereſts.

4. *He deviſeth miſchief upon his bed; he ſetteth himſelf in a way that is not good; he abhorreth not evil.*

But from all their machinations I have my ſure and ſafe reſort to thy goodneſs and thy fidelity, O Lord; each of which are infinite, and unmeaſurable, and ſhall never fail them that are qualified to receive benefit from them.

5. *Thy mercy, O Lord, is in the heavens, and thy faithfulneſs reacheth unto the clouds.*

What thou haſt once promiſed, ſhall moſt certainly be performmed; thy faithfulneſs is unmoveable. What thou pleaſeſt to have done, ſhall certainly come to paſs, though by means unfathomable, and unſearchable, ſuch as no man can give account of. Thy over-ruling and wiſely-diſpoſing providence it is, by which all creatures have their being and preſervation.

6. *Thy righteouſneſs is like the great mountains, thy judgements are a great deep: O Lord, thou preſerveſt man and beaſt.*

Thy mercy and favour, O Lord, is of all things in the world moſt highly valuable: and therefore for them that have their hold in it, that have not forfeited their tenure in thy favour, and fatherly providence, they may be moſt confident, that no evil ſhall befall them.

7. *How excellent is thy loving kindneſs, O God? Therefore the children of men* || *put their truſt under the ſhadow of thy wings.*

|| *under the ſhadow of thy wings ſhall have confidence.* בְּצֵל כְּנָפֶיךָ יֶחֱסִיוּן׃

All the good things of this life ſhall be in the greateſt abundance of ſatisfaction reacht out unto them; their life ſhall be filled with pleaſures, continually flowing in to them, in all their performances. 'Tis out of an unexhauſted magazin, that they are provided for; out of a moſt fluent ſtream of divine plenty, that they are filled.

8. *They ſhall be abundantly ſatisfied with the fatneſs of thy houſe; and thou ſhalt make them drink of the river of thy pleaſures.*

God is an ever-flowing ſpring and vein of all felicity, of this and another life: All the good that any man injoyes, or aſpires to, comes only from his free favour and mercy.

9. *For with thee is the fountain of life; and in thy light ſhall we ſee light.*

The continuance of thoſe comprehends all manner of bliſs. O bleſſed Lord, do not withdraw them from thy ſervants; make good thoſe exceeding rich promiſes, which thou haſt confirmed to all thoſe that ſincerely adhere to thee, and depart not from thee.

10. *O continue thy loving kindneſs unto them that know thee, and thy righteouſneſs to the upright in heart.*

O let not the violence of proud and wicked men be able to do me any hurt.

11. *Let not the foot of pride come againſt me, and let not the hand of the wicked remove me.*

And in this I am confident thou wilt hear my prayer; and ſo I rely on thee for the performance as chearfully, as if they were already ſubdued, and brought ſo low, that they ſhould never recover, or make any more aſſaults upon me.

12. *There are the workers of iniquity fallen: they are caſt down and ſhall not be able to riſe.*

Annotations

Annotations on Pſalm XXXVI.

a. לִבִּי

V. 1. *My heart*] For לִבִּי *my heart*, the Syriack reads לִבּוֹ *his heart*, *The wicked man thinks wickedneſs in his heart*; and the LXXII. ἐν ἑαυτῷ, *within himſelfe*, as reading לִבּוֹ *his heart*. But the Chaldee accords with our reading of the Hebrew, *in the middle* לְבִבִי *of my heart*; and ſo we have all reaſon to continue it. And the meaning of it, though ſomewhat Poetically expreſt, will not be obſcure. For wickedneſſe, by a *proſopopœia*, is made to *ſpeak* and *declare* what are the *thoughts* of that *man* wherein it is, *viz.* that he hath *no fear of God before his eyes* (i. e. I ſuppoſe in Hebrew ſtyle, *before Gods eyes*; as to *fear before* him, to *doe evil in his eyes*, and many the like phraſes are obvious.) This, ſaith the *Pſalmiſt*, it *declares in the inner part of my heart*; not to my *ears*, but to my *underſtanding*: it *ſaith it in my heart*, i. e. gives me reaſon ſo to reſolve and conclude it.

b. חֲחֲלִיק

V. 2. *He flattereth*] The conſtruction of this v. 2. which is ſomewhat perplext, may beſt be cleared by obſerving the notion of חֲחֲלִיק, which we render, *flattereth*, in the beginning. חָלַק as it ſignifies to *divide into equal parts*, ſo alſo it ſignifies *lævigare*, to *ſmooth* (and ſo in ſpeech to *flatter*;) and ſo in *Hiphil* it is here taken, and being applied to *ſin*, whether פִּשְׁעוֹ in the former verſe, or עֵינוֹ in this verſe, it ſignifies to put a *ſoft*, and *ſmooth*, and *fair guiſe* on it, as if there were nothing *courſe* or *rough*, nothing *amiſs* in it. Next then, it muſt be conſidered to whom אֵלָיו *to him*, refers; אֵלָיו which by reaſon of the *double* antecedent, the *wicked*, and *God*, *may* ſeem *uncertain*, but is by our *Engliſh* referred to *the wicked himſelfe*. But the deſigne of the verſe being to prove, that the *wicked hath no fear of God before his eyes*, and that, as was ſaid, *before Gods eyes*, it will be moſt reaſonable to interpret אֵלָיו *of God*, *he hath ſmoothed his ſin to him*, i. e. *to God*, made it appear very *fair* and *ſmooth*; but this not really, but בְּעֵינָיו *in his own eyes*, to his *own thinking*. And thus certainly the LXXII. underſtood it, who render it *paraphraſtically* ἐδόλωσεν ἐνώπιον αὐτοῦ, *he hath deal deceitfully before him*, i. e. *God*, hath indeavoured to *cheat God*, and give him a very *fair gloſs*, and *ſmooth* appearance of his *ſin*. And then follows לִמְצֹא עֲוֹנוֹ לִשְׂנֹא, *when his ſin is ready to be found out, to be hated*; ſo ל ſignifies, ſee *Ios.* ii. 5. לִסְגֹר *when the gate was ready to be ſhut*: the Syriack renders it moſt fully, *when the time was come that the gate is ſhut in the evening*; and the Arabick, *when the gate was to be ſhut*, for it follows, *they went out*. This is a moſt perſpicuous rendering of thoſe words. The LXXII. have followed the letter very cloſe, τοῦ εὑρεῖν τὴν ἀνομίαν αὐτοῦ καὶ μισῆσαι, *literally* rendering the *two infinitives* by infinitives, but omitting onely the *prepoſition* ל in *both* places, and ſupplying it by the *article* τοῦ, and ſo leaving it free to be rendered as ל imports, *when his ſin is ready* to be *found out*, meaning ſtill *when God is ready to puniſh*, i. e. *to finde out, and hate their iniquity*.

בְּעֵינָיו

לִמְצֹא

The Thirty Seventh Pſalm.

Paraphraſe.

The thirty ſeventh Pſalm, compoſed by David, is an exhortation to contentment, and chearfull ſubmiſſion to all Gods diſpenſations; eſpecially his eminent work of providence, in permitting wicked men to proſper for a while; with addition of reaſons to inforce that exhortation, the conſideration eſpecially of the farre happier condition of godly men.

A Pſalm of *David.*

There is very little reaſon that any man ſhould envie the proſperous condition of wicked men in this world, or be excited or tempted thereby to * take the ſame courſe.

1. || *Fret not thy ſelfe becauſe of evil doers, neither be thou envious againſt the workers of iniquity.*

|| Be not emulous. See note d.

* *to be like them* or, *joyn with them.* Chald.

For their proſperity is not likely to be durable: though they flouriſh for a while, yet is this no more than the verdure of the graſſe or herb of the field, which preſently fades away, and then it is cut down, and carried thence.

2. *For they ſhall ſoon be cut down like the graſs, and wither as the green herb.*

Thy much more prudent and thriving courſe is, to adhere and cleave faſt to God, to place thy full truſt in him, and goe on cheerfully in doing all the good thou art capable of; and ſo to continue and increaſe, to dwell, and feed and live in faith, to order all thy actions by the rule of Gods will and commands, as long as thy abode is on this earth.

a. 3. *Truſt in the Lord, and doe good; † ſo ſhalt thou* a *dwell in the land, and verily thou ſhalt be fed.*

† dwell in the land, and keep, or feed in or by faith, or continually.

Let all thy deſignes, thy pleaſures thy ſatisfactions be placed in God; let it be thy greateſt joy to doe what is moſt acceptable to him: and then never doubt but he will beſtow on thee that which is abſolutely beſt for thee; and even whilſt he withholds from thee what thou moſt wiſheſt, give thee that which thou ſhalt finde to be much more for thy turne, and ſo more eminently the object of thy univerſal deſires, thoſe of craving that which is moſt for thy advantage.

4. *Delight thy ſelfe alſo in the Lord, and he ſhall give thee the deſires of thy heart.*

b. Whatever thou wanteſt or deſireſt, leave it to God; make all thy applications to him, and depend on him, that he will either give thee in kinde what thou deſireſt, or by æquivalence ſomewhat that is better for thee.

5 * b *Commit thy way unto the Lord; truſt alſo in him, and he ſhall bring it to paſs.*

* Devolve thy way on the Lord, and hope in him.

And what ſlanders or calumnies ſoever others ſhall lay upon thee, God will in his time, by his own wayes, vindicate thine integrity.

6. *And he ſhall bring forth thy righteouſneſs as the light, and thy judgment as the noon-day.*

c. d. Never think fit to repine, or complain, or murmure at Gods œconomy, to object, if it be but in thy heart, againſt the proſperity of wicked men, and the ſtrange ſucceſſefulneſſe of their ungodly deſignes; much leſſe be inſtigated by theſe conſiderations to imitate them: have patience a while, and thou ſhalt ſee much of Gods wiſdome, and juſtice, and even of mercy in this diſpenſation of his;

7. || c *Reſt in the Lord, and wait patiently for him:* † d *fret not thy ſelfe becauſe of him who proſpereth in his way, becauſe of the man who bringeth wicked devices to paſs.*

|| Be ſilent to— † envy not, be not emulous.

Such as may reaſonably ſuperſede all thy diſpleaſure and diſlikes, and ſecure thee from ſo envying their lot, as to think fit to imitate them.

8. *Ceaſe from anger, and forſake wrath; * fret not thy ſelfe in any wiſe to doe evill.*

* envy not ſo as to doe evil alſo.

9. *For*

9. *For evill doers ſhall be cut off: but thoſe that waite upon the Lord, theſe ſhall inherite the earth.*

For the generall common end of wicked doers is untimely exciſion, ſignal puniſhment even in this life, (and that certainly attended with the miſeries of another life:) whereas the lot of pious men, that adhere and keep faſt to God, is generally length of dayes, and proſperity in this world, (and if that fail, an abundant compenſation of bliſſe in another world.)

10. *For yet a little while, and the wicked ſhall not be: yea, thou ſhalt diligently conſider his place, and it ſhall not be.*

Thoſe that now proſper moſt, and are lookt on as favoured by providence above others, ſhall after a ſmall ſpace, be as remarkable for Gods judgements and vengeance, even eradication of them and their poſterities.

11. *But the meeek ſhall inherite the earth, and ſhall delight themſelves in the abundance of peace.*

When the patient waiters on God, that will not enterpriſe any unlawfull courſe, to deliver themſelves from any preſſure, by ſome good motion of the divine providence, are returned to the moſt proſperous condition, to abundance of all felicity in this life.

12. *The wicked plotteth againſt the juſt, and gnaſheth upon him with his teeth.*

Atheiſticall wicked men are bitterly diſpleaſed at the righteous, and lay deſignes of treachery and miſchief againſt ſuch.

13. *The Lord ſhall laugh at him; for he ſeeth that his day is coming.*

But God diſſipates their projects, fruſtrates and diſappoints them, by bringing his vengeance upon them.

14. *The wicked have drawn out the ſword, and have bent their bow, to caſt down the poor and needy, and to ſlay ſuch as be of upright converſation.*

15. *Their ſword ſhall turn into their heart, and their bowes ſhall be broken.*

When ungodly men have made all their cruelleſt preparations, for the oppreſſing all that are weaker, or more conſcientious then themſelves, and think they have great advantages on their ſide, by reaſon of their ſtrength, and policy, and forwardneſs to adventure on any thing, be it never ſo unlawfull; eſpecially when 'tis againſt thoſe that want ſtrength, make not uſe of ſecular wiſdome, and abhor the admitting of any unlawful means for the preſerving of themſelves, it is very obſervable, how, againſt all humane likelyhood, God converts their projects into their own ruine, and ſecures good men from the evils that were deſigned againſt them.

16. *A little that a righteous man hath is better than the riches of many wicked.*

And therefore as there is an emptineſs, and want of ſatisfaction in all wealth that is ill gotten; ſo there is alſo ſuch a curſe and blaſt attending it, that the meaneſt pittance well acquired is much to be preferred, in theſe (as in many other) reſpects, before all the poſſeſſions of all the wicked men in the world.

17. *For the armes of the wicked ſhall be broken: but the Lord upholdeth the righteous.*

For as God is in juſtice ingaged to ſubdue the power, and blaſt the proſperity of wicked men; ſo hath he, by his gracious promiſe, obliged himſelfe to ſupport the pious man; and either to deliver him out of his preſſures, or to uphold him under them.

18. *The Lord knoweth the dayes of the upright; and their inheritance ſhall be for ever.*

The actions of good men are ſeen, and laid up, and will not faile of being rewarded by God, not only with the comforts of this life continued to them and theirs, but eſpecially with the greateſt and moſt valuable rewards, a never failing poſſeſſion in heaven ſecured to them.

19. *They ſhall not be aſhamed in the evill times; and in the dayes of famine they ſhall be ſatisfied.*

In times of adverſity, perſecution and diſtreſſe, they ſhall be richly provided for; and even when others want, they ſhall have a competency; as long as they reſt on God, he will not fail them, nor deſtitute them.

But refractory men, oppoſers of the wayes of God, ſhall be uſed as Gods ſacrifices, ſlain in the midſt of their proſperity, burnt to aſhes, and conſumed into ſmoak; they ſhall finally and utterly be deſtroyed.

e. 20. *But the wicked ſhall periſh, and the enemies of the Lord ſhall* ‖ *be* e *as the fat of lambs: they ſhall conſume, into ſmoak ſhall they conſume away.*

‖ ſhall conſume as the pretious part of rams, they ſhall conſume into ſmoak.

There is great difference in the actions of pious and wicked men, and ſuch as, one would think, ſhould much tend to the inriching the wicked, and impoveriſhing the pious. The former parts with nothing, neither gives, nor lends, but on the contrary borrows as much as he can, and never thinks of repaying: but the latter is ſo farre from ſuch injuſtice, that he abounds in all works of charity and mercy, and never expects the leaſt return for it. Or the wicked is generally in a broken, indigent, neceſſitous condition, is forced to borrow, and is not able to repay, and ſo incurrs the miſeries of a wretched debtor, Mat. 18. 34. but the righteous is ſo far from this eſtate, that he is able to lend and give to others.

21. *The wicked borroweth, and payeth not again: but the righteous ſheweth mercy, and giveth.*

f. And the reaſon is clear: God hath the diſpoſing and diſtributing of the things of this world; and he hath promiſed his bleſſing to the pious and juſt and charitable, and denounced curſes to the unjuſt, impious, and withall penurious, and griping worldling: accordingly ſo it is, he proſpereth the former, and gives them and their poſterities a peaceable and plentifull being here; and blaſteth and curſeth, and rooteth out the other.

22. *For* † *ſuch as* f *be bleſſed of him ſhall inherit the earth: and* * *they that be curſed of him ſhall be cut off.*

† the bleſſed. * the curſed.

As long as mens actions are conformable to the will of God, and the directions which he gives for the guiding of them, (as the actions of the juſt and charitable are) in an high degree, ſo long are they moſt acceptable, and well-pleaſing to him, and ſo ſure to be accepted by him.

23. *The ſteps of a* ‖ *good man are ordered by the Lord; and he* † *delighteth in his way.*

‖ man גֶּבֶר † ſhall accept יַחְפֹּץ

g. They that are careſull of theſe practiſes, when afflictions befall, ſhall not be ruined by them: for God, by his ſecret wayes of providence, ſhall ſupport them under, or deliver them out of them.

24. *Though he fall, he ſhall not be* * *utterly* g *caſt down; for the Lord upholdeth him with his hand.*

* caſt away, or, daſht in pieces.

h. From the beginning of my life to this day making diligent obſervation in this matter, I am now able truly to pronounce, that I never could ſee or hear of any example of a juſt, and pious, and virtuous man, that was eminently charitable and mercifull-minded, that ever brought himſelfe or his poſterity to want by that means.

25. *I have been young, and now am old; yet have I not ſeen the* h *righteous forſaken, nor his ſeed begging bread.*

Though he be continually pouring out of his ſtore, in works of mercy, giving and lending freely to thoſe that want, which a man would think ſufficient to waſt and ruine his worldly plenty, and impoveriſh him, or at leaſt his poſterity; yet he that obſerves ſhall finde it much otherwiſe, that the poſterity of ſuch ſcatterers generally thrive much the better for it.

26. *He is* ‖ *ever mercifull and lendeth; and his ſeed is bleſſed.*

‖ all the day, or, every day, כָּל־הַיּוֹם

And therefore the moſt prudent thriving courſe imaginable is this; ſtrictly to abſtain from all known ſin, and to be carefully exerciſed in all good works, eſpecially thoſe of mercy; and then thou haſt the promiſe of a long and proſperous life here, and of heaven and immortal glory hereafter.

27. *Depart from evil, and doe good, and dwell for evermore.*

i. For the lives of juſt men are acceptable to God, and to mercifull charitable men peculiarly the promiſe is made, that God will ſhew them mercy, and deal with them as they have dealt with others, relieve and ſupport them in their diſtreſs, and ſignally proſper them and their poſterity; and yet farther reſerve a rich reward for them in another world: whilſt his judgments remarkably ſeiſe on the poſterity of wicked men, eſpecially of the unjuſt and covetous oppreſſor.

28. *For the Lord loveth judgment, and forſaketh not his* † *Saints: they are preſerved* i *for ever; but the ſeed of the wicked ſhall be cut off.*

† mercifull ones, חֲסִידָיו

29. *The*

29. *The righteous shall inherit the land, and dwell therein for ever.*

Accordingly you shall observe, that just, pious, and mercifull-minded men, have their peculiar portion of a long and prosperous life in this world, they, and their posterity, if they walk in their steps.

30. *The mouth of the righteous speaketh wisdome, and his tongue talketh of judgment.*

31. *The law of his God is in his heart: none of his steps shall slide.*

All such mens thoughts and discourses are busied on the true saving (not worldly, carnal or diabolical) wisdome, on the practice of virtue, and the sincere obedience to all Gods commands. And this God is sure to reward with his assistance and support, and accordingly preserve them from all evill.

32. *The wicked watcheth the righteous, and seeketh to slay him.*

33. *The Lord will not leave him in his hand, nor condemn him when he is judged.*

'Tis to be expected indeed, that wicked men should use all arts, and attempts of treachery, to oppress, and even to undoe, and kill the pious and meek, charitable person, who is most weakly furnished with worldly aids to repel or secure himselfe from their malice: But then God will interpose for his relief, and avert their designed violence from him.

34. *Wait on the Lord, and keep his way, and he shall exalt thee to inherite the land: when the wicked are cut off, thou shalt see it.*

Keep close to God, and in obedience to all his laws, and in so doing rely and depend with confidence on him, and prepare thy selfe contentedly to bear whatsoever he shall send; and doubt not but, in his due time, he will bring thee to a prosperous condition, even in this world (unless in his secret wisdome he see it better for thee to expect thy full reward in another world, and that is infinitely more desirable to thee:) and thou shalt live to see his punishments poured out upon the ungodly.

‖ terrible. † green tree sprung up in the place, of a flourishing native.

35. *I have seen the wicked* ‖ [k] *in great power, and spreading himself like a* † *green bay-tree.*

It is matter of very vulgar observation, that wicked men are very great and formidable for a while, flourish and prosper exceedingly, and have moreover all seeming advantages to æternize this prosperity to them and their posterity, and are not discern'd to have any thing come crosse, to hinder their thriving in the world: [k]

* And] 36. * *Yet* [l] *he passed away, and loe, he was not: yea, I sought him, but he could not be found.*

And yet of a suddain, in a trice, they are destroyed, and no remainder of them is to be found; their very memory is utterly gone. [l]

‖ last part. 37. [m] *Marke the perfect man, and behold the upright; for the* ‖ *end of that man is peace.*

This you may generally observe, that sincere and just (especially if they be also charitable, mercifull) men doe (what ever pressures they meet with for a time) at length recover a peaceable and prosperous condition to them and their posterity. [m]

† at once. * last part. 38. *But the transgressors shall be destroyed* † [n] *together; and the* * *end of the wicked shall be cut off.*

But wicked men, on the contrary, come to utter ruine and destruction: and though it be long deferred sometimes, yet it comes with a vengeance at last, to the eradicating them and their posterities. [n]

39. *For the salvation of the righteous is of the Lord; he is their strength in the time of trouble.*

And the account is clear; God by his providence delivers the righteous and mercifull men, defends and supports them in all their distresses.

40. *And the Lord shall help them, and deliver them; he shall deliver them from the wicked, and save them, because they trust in him.*

And a sure tenure they have in his mercy for assistance and preservation from all the machinations of wicked men, as being in the number of those that rely and depend on God, according to his own promise; and so may from his fidelity expect and challenge deliverance.

Annotations on Pſalm XXXVII.

a. שְׁכֹן אֶרֶץ

V. 3. *Dwell*] The latter part of this v. 3. is variouſly interpreted. And firſt for שְׁכֹן אֶרֶץ, all the antients agree to render it in the *Imperative*, *inhabite the land*, or *duell in it*. And then all the difficulty is, whether this *imperative* have not the ſenſe of a *future*, (as oft it hath.) If ſo, then our Engliſh hath rightly rendred it, *ſo ſhalt thou dwell*; and ſo the LXXII. which render this *imperatively*, κατασκήνωσε τὴν γῆν, *inhabite the land*, render the next word וּרְעֵה *and feed*, ἢ ποιμανθήσῃ, *and thou ſhalt be fed*. And thus it will bear a probable ſenſe; *Truſt in the Lord, and doe good*; *dwell in the land*, i. e. by way of *promiſe*, *thou ſhalt dwell in the land, and be fed*, i. e. *provided for*, אֱמוּנָה (*adverbially*) *conſtantly*, *continually*: as v. 27. *Doe good, and dwell for evermore*. But I ſuppoſe, the *imperative* ſenſe may alſo very fitly be reteined, and the force of it be diſcerned, either firſt, by taking it by *it ſelfe*, (as if the *precept* were therein *terminated*, *viz.* in their *dwelling in the earth*) in reſpect of thoſe many *commands*, given to the *Jews*, of not *going down into Ægypt*, of not *mixing*, or *converſing* with any *heathen*; by force whereof this of *dwelling in the land* muſt be looked on as a *ſtrict duty*: or Secondly, by *joyning* it with (and making it *preparative* to) the *latter*; which that it may be perſpicuous, we muſt next examine the meaning of רְעֵה אֱמוּנָה. And here for רְעֵה *feed*, the *Syriack* rendering סְבֵי, *and ſeek*, ſeems to have read, with the change of a letter, ב for ר, בְּעֵה *ſeek*; and then the ſenſe is *obvious*, *Seek truth*. Nay רעה in *Kal* frequently ſignifies to *love*, to be a *friend*, ſee *Pſal.* xiii. 20. and xxviii. 7. and xxix. 3. *Judg.* xiv. 20. and then 'tis, *love*, or be a *friend* or *companion* of *truth*. But all the other Interpreters adhere to our Hebrew reading, and the notion of *feeding*: the LXXII. Latine, and Arabick, agree in ποιμανθήσῃ, *thou ſhalt be fed*; and the Chaldee, that renders it וְתֶחֱסַן *and be ſtrong in the faith*, did moſt probably mean by that *paraphraſe* to expreſs it, *food* being the means of *ſtrength*. Then for אֱמוּנָה. The *noun* ſignifies either *faith*, or *fidelity*, or *certitude* and *conſtancie*. The LXXII. it ſeems take it to ſignifie *riches*, as being the things that *worldly* men moſt *truſt in*; and ſo they render it ἐπὶ τῷ πλούτῳ αὐτῆς, *with the wealth thereof*, as taking ה for an *affix* or *pronoun*, and אֱמוּן as all one with מָמוֹן *mammon*, *riches*. And thus alſo the Latine, and Arabick read from them. But there is no ground for this rendring. The only probable account is, that, if רְעֵה be taken for *feeding*, and אֱמוּנָה not taken *adverbially*, then, as a *noune*, it here ſignifie, as ordinarily it doth, *faith*, ſo as to accord with *truſt* in the beginning of the verſe: and then underſtanding (as 'tis frequent) the *prepoſition* ב, the plain rendring is, וּרְעֵה אֱמוּנָה *and feed in faith*; ſo as *Hab.* II. 4. *the juſt ſhall live* בֶּאֱמוּנָתוֹ *in his faith*. To *live in*, or *by his faith*, is to *ſpend* his *life*, and order his *actions* according to the *rule of faith*, the *will* and *pleaſure* of *God*; which is the *norma* or ſquare of a *juſt* mans *life* and *actions*. And thus to *feed*, and *live*, is all one: and ſo to *feed in*, or *by his faith*, to *keep faithfully* to the *commands* and *will* of *God*, as *ſheep*, that keep in the *fold*, as the *ſhepherd* would have them. And then here is *another* probable ſenſe of theſe *two* laſt

אמונה

branches

branches put together: *Dwell in the land, and feed in faith*, i. e. all the time that thou liveſt on the earth, *dwell* and *feed* in *faith*, *continue in faith*, and *affiance*, and *adherence* to *God*, *fall* not *off* from him into any *evill* courſe, whatever the *temptations* may be. Another not improbable way of *interpreting* the place may poſſibly be fetcht from the uſe of רָעָה among the *Arabs*, for *obſerving*, or *keeping* a *command*, or *covenant*, &c. as alſo to *obſerve* what will *come* of a thing: and then רְעֵה אֱמוּנָה will be, *keep truth*, or *faith*, *adhere conſtantly to it*; or again, *obſerve what will come of it*, what will be the *end* of it.

b. גול

V. 5. *Commit*] גול from גָּלַל *volvit*, is literally, *roll*; ſee *note* on *Pſal.* xxii. f. And ſo here it clearly ſignifies, *Roll thy way on God, divolve all thy concernments on him.* But the *antient Interpreters* generally render it, as if it were גָּלָה from נָּלָה *to reveal*: ſo the Chaldee, *Manifeſt thy way to the Lord*; the LXXII. ἀποκάλυψον, *reveal*; and ſo the Latine and Arabick; yea, and the *Jewiſh Arabick* tranſlator, *Diſcover to him thy occaſions*, or *matters*, or *needs*, but gives no account of his thus rendering of גול. But the Syriack read ʃoiL *direct thy way before the Lord.*

c. דום

V. 7. *Reſt*] דום ſignifies to *be ſilent*, and our Engliſh *dumbe* ſeems to be deduced from thence; and the *ſilence* in this place appears to be that, which is contrary to *murmuring* or *complaining*. The Chaldee render it שְׁתוֹק, from שְׁתַק *ſiluit, quievit, tranquillus fuit*; the LXXII. ὑποτάγηθι, *be ſubject*, by way of *paraphraſe*, the abſolute *ſubjecting* and *ſubmitting* our ſelves to *Gods will*, being the full importance of this *ſilence*. As for הִתְחוֹלֵל that follows, from חול in the notion of יָחַל *expectavit*, (and accordingly the Chaldee render it אוֹרִיךְ *expect*) the LXXII. render it ἱκέτευσον, *deprecate*, as from חָלָה, which thus ſignifies; and becauſe the *praying* to *God* is not only reconcileable with *patient expecting*, but withall is the *ground* thereof, (we have no reaſon to expect any relief, which we doe not pray for from God) therefore, I ſuppoſe, the LXXII. moved alſo with the affinity of the words, חול and חָלָה, choſe to explicate it by this *paraphraſe*: and the Syriack do more than imitate them, rendring דום *be ſilent*, by ʃeb sa ʃeek or *aske from*] as well as the other by [*pray,*] *Aske of the Lord, and pray before him.*

התחולל

d. אל תִּתְחַר

V. 7. *Fret*] אַל תִּתְחַר from תָּחַר or the quadriliteral תחרה to *envie*, to *contend*, to *emulate*, to *ſtrive* to be *like* or *equal* to, will here be beſt rendered, *emulate*, or *envie not*, ſo as to be *incited* to doe what the *wicked* doe, by ſeeing how well they *proſper*. Thus the LXXII. render it μὴ παραζήλου, *envy* or *emulate* not; ſo the *Syriack*, *Latine*, *Arabick*, and *Æthiopick*. The *Chaldee* alſo to the ſame ſenſe, לָא תְּנַרְנַ *provoke* not, *inſtigate* not thy *ſelfe* at the *wicked*, who *ſucceeds* in his way, *the man that executes* or *performs the counſell of the wicked.* And that this of *envying* or *emulating* ſo, as to be *ſtirred* up (by way of *emulation*) to doe the like, is here meant, appears farther by v. 8. where the ſame word is uſed again with this addition, אַךְ לְהָרַע *to doe evill alſo*: ὥστε πονηρεύεσθαι, ſay the LXXII. *ſo as to commit wickedneſs*; and the Chaldee, be *not incited or inſtigated that thou doe evill*; and the Syriack, *emulate him not to commit iniquity*; and the Arabick moſt expreſſly by way of Paraphraſe, imitate not the evill man. And thus it was before v. 1.

אַךְ

e. כִּיקַר

V. 20. *Fat*] From יָקַר *pretioſum*, is כִּיקַר here, *as the pretious*, i. e. *the fat*, כָּרִים *of rams*, or *lambs*; *the fat* being

being moſt *pretious*, and moſt *uſeful* in the *ſacrifices*, and that which is *burnt*, and, as here it follows בְּעָשָׁן כָּלוּ *is conſumed in*, or *into ſmoak*. Thus 'tis ordinary in *Scripture* to reſemble *wicked men*, both in *themſelves*, and in their *puniſhments*, to *ſacrifices* or *holocauſts*, utterly *burnt* or *deſtroyed* before the *Lord*. The *ſacrifice* is firſt *fatted*, and then *ſlaughtered* and *killed before the Lord*: and ſo are *wicked* men permitted to *proſper* in this *world*, and *grow rich*, and *proud*, and then they are *cut off*, and *deſtroyed utterly* and *eternally*. The Chaldee, that render it here, the *glory of the rams*, adde by way of *paraphraſe*, *which are firſt fatted, and then their throats are cut*; adding, *ſo ſhall the wicked faile, and be conſumed in the ſmoak of hell*. And the Syriack in like manner, not by literal rendering, but by way of *Paraphraſe*, *The enemies of the Lord being fatted, are conſumed, and goe away like ſmoak*. The LXXII. render it ἅμα τῷ δοξασθῆναι αὐτὸς ᾗ ὑψωθῆναι, *as ſoon as they are glorified and exalted*;] taking יָקַר in the notion of *being honoured*, and for בָּרִים *of rams*, reading בָּרוּם, as from רוּם *exaltatus fuit*, and ב *ſervile*. And thus alſo the *Paraphraſe* is good; as ſoon as they are *honoured and exalted*, ἐκλείποντες ὡσεὶ κάπνος ἐξέλιπον, *they faile* or *conſume as ſmoak*: and ſo the Arabick, *when they are glorious and lifted up, they utterly fail, as ſmoak when it conſumes*. Other interpretations are given by the Hebrews. *Abu Walid* and *Aben Ezra* mention the *graſs* of the *paſtures*, or *wood* [or *buſhes*] of the *fields*, which being *burnt* are turned into *ſmoak*. The Jewiſh Arab reads, *like the heavy* [*clouds*] of the meadows (as יְקָרוֹת is by *Abu Walid* and *R. Tanchum* interpreted, *thick, heavy, involved clouds*, *Zach.* xiv. 6.) which ſeeming to lye *heavy* over the *earth*, ſuddenly turn into *ſmoak*, and *vaniſh*. This ſeems to have pleaſed *R. Sol. Jarchi*.

בְּעָשָׁן כָּלוּ

בָּרִים

V. 22. *Bleſſed*] מְבָרְכָיו the *bleſſed of him*, is by the LXXII. rendred εὐλογοῦντες αὐτὸν in the *active*, *they that bleſſe him*, according to the liberty that they frequently take of *paraphraſing* (inſtead of literal rendering) and taking in words of affinity, in order to that. And thus the ſenſe well bears; *Gods bleſſings* generally belonging to thoſe that are *liberal*, and ſuch being ſaid to *bleſs God*, becauſe their liberality is an act of *acknowledgement* or *thankſgiving*, and what they doe to his *poor ſervants*, he accounts as done to *himſelfe*. But the Chaldee and Syriack read it in the paſſive, the *bleſſed of God*, or thoſe that are *bleſſed of him*. f. מְבָרְכָיו

V. 24. *Caſt down*] לֹא יוּטָל is variouſly interpreted. The LXXII. read οὐ κατασχεθήσεται, which the Latine rightly renders, *non collidetur*, *he ſhall not be daſht to pieces*, as many things are by *falling*: but the Arabick, he ſhall not be *troubled*, as if they read it οὐ ταραχθήσεται, or καταταραχθήσεται, which thus ſignifies: but the Syriack more ſingly, *he is not hurt*; the Chaldee by way of *Paraphraſe*, *if he fall into infirmity, he ſhall not dy*. The Hebrew טוּל ſignifies in *Niphal* either ſimply to be *thrown*, or elſe to be *caſt away*, as when *Jon.* i. 5. the *wares* in the *ſhip* are *caſt into the Sea*, or *Jonas himſelfe* v. 12. and 15. and ſo it may ſignifie here, *viz.* ſo to *fall*, as to be *caſt away*, or *loſt* by the *fall*; but more probably, (and with more *propriety* to the mention of *falling*) to be *thrown* (as that notes a real *paſſive*, together with the *effect* thereof, *thrown*) *to the ground*, ſo as to be *daſht in pieces* by the *fall*: and to that the LXXII. *incline*. g. לֹא יוּטָל

V. 25. *Righteous*] That צַדִּיק *righteous*, frequently in *ſacred ſtyle* ſignifies a *charitable* or *mercifull* man, hath oft been obſerved, (ſee note on *Mat.* i. 9.) And that here it muſt be taken in that ſenſe, appears by the h. צַדִּיק

context

i. עוֹלָם

context v. 21. *the righteous ſheweth mercy, and giveth*, and v. 26. *He is ever merciſull and lendeth*— and then there, as here, after all his *profuſion*, *his ſeed is bleſſed*. But this muſt be taken with one caution, that this of *almes-giving* is but a part of the *righteouſneſs* here meant, not the whole of it; the word, as it oft ſignifies the *almes-giver*, ſo oft ſignifying other parts of our duty to God, and man, and our ſelves, and all of them comprehended under it. And ſo the full importance of it here muſt be, he that to the other parts of a pious and good life, is obſerved to ſuperadde (ſee v.27.) a ſpecial degree of mercifulneſs and communicativeneſs to them that want, though of all other virtues that be moſt probable to diminiſh the poſſeſſions, yet it is the Pſalmiſts obſervation, that he never ſaw any man impoveriſhed by the moſt liberal practice of it, but, on the contrary, that his *ſeed is bleſſed*, his *poſterity* is the more *proſperous* and *flouriſhing* by it.

i. עוֹלָם V. 28. *For ever*] In this place there is a concurrence of *two* things, which caſt ſome *ſuſpicion* on the *Hebrew* text, which now we have, as if it were ſome way altered from what the original copies read. For 1. this being an alphabetical Pſalm, as it is acknowledged, it is yet manifeſt, that the leter ע is omitted: 2. the LXXII. in this place put in *two words*, which are not found in our Hebrew; ſome copies read them ἄμωμοι ἐκδικηθήσονται, *the blameleſs ſhall be avenged*, and ſo the Arabick, others, ἄνομοι δὲ ἐκδικηθήσονται, *but the wicked ſhall be perſecuted*, and ſo the Latine, *injuſti punientur*, *the unjuſt ſhall be puniſht*. And then 'tis the conjecture of ſome, that עַוָּלִים being the Hebrew word for unjuſt, began that verſe, and then there is the ע that was wanting. But then 1. it is certain, that neither the Chaldee nor Syriack acknowledge any ſuch inſertion, but follow our Hebrew herein exactly: 2. that ſarre leſſe change will afford us the ע which we want, to complete the alphabetical order of the verſes; *viz.* by reading עוֹלָם נִשְׁמְרוּ *for ever are they kept*, without the *prepoſition* ל, (which elſewhere is *omitted*) and then beginning the *diviſion* with that ע, which is in עוֹלָם. And this is the moſt probable account to be given of this *difficulty*.

k. עָרִיץ V. 35. *Great power*] From עָרַץ *timuit*, is the noun עָרִיץ *formidable*, *terrible*: The Interpreters generally render it by way of *Paraphraſe*; the Chaldee תַּקִּיפָא *ſtrong*, *powerfull*; the Syriack, *boaſting*; the LXXII. ὑπερυψούμενον, *exalted above meaſure*, and ſo the Latine and Arabick. But in that which follows, they uſe greater liberty. The Hebrew hath מִתְעָרֶה כְּאֶזְרָח רַעֲנָן *ſpreading himſelf as an indigena flouriſhing*: for ſo מִתְעָרֶה, from עָרָה *effudit*, ſignifies in *Hithpael*, *to dilate* and *ſpread it ſelfe*; מִתְעָרֶה אֶזְרָח, from זָרַח *ortus fuit*, is *indigena*, *born* or *ſprung up in that place where he continues*, and is here generally thought to be limited by the *adjunct* רַעֲנָן *flouriſhing*, to the notation of a *tree*, אִילָן יָצִיב *a tree ſprung up in the place*, ſaith the Chaldee, any *green root*, or *flouriſhing plant*, ſaith *Abu Walid*, and the *Jewiſh Arab*, that ſprings in a *moiſt fruitful place*. And this, I ſuppoſe, becauſe trees &c. that grow where they *firſt ſprang* up, without *removing* to any other place, doe *thrive* and *proſper faſteſt*. And accordingly רַעֲנָן, from רָעַן to be *green*, ſignifies it well provided with *leaves*, and ſo with *verdure*. And that perhaps is the reaſon, why ſome late Interpreters have rendred it a *bay tree*, becauſe that, with ſome others, is all the year long *green*. But the truth is, after all this, the rendering it a *tree*, hath no certain *foundation*. אֶזְרָח ſignifies a *free-borne*

borne perſon, or *citizen*, as that is oppoſed to a *ſtranger Lev.* xxiii. 42. *every* הָאֶזְרָח *in Iſrael*, i. e. *Iſraelite borne*, יְצִיבָא ſaith the Chaldee, *Indigena in Iſrael*. So *Lev.* xxiv. 16. כַּגֵּר כָּאֶזְרָח *as well the ſtranger as he that is born in the land*: & c. xix. 34. הַגֵּר כְּאֶזְרָח *the ſtranger ſhall be as one born among you*; αὐτόχθων, *a native* ſay the LXXII. and the word is never pretended to be uſed in Scripture, elſewhere, for any but a man, a *native Iſraelite*. That it ſhould ſignifie a *tree* here, Interpreters have been induced to reſolve, from the *Epithet* רַעֲנָן adjoyned to it. But ſure that is of no force, being elſewhere applied to *Nebuchadnezzar* the *King*, *Dan.* iv. 4. *I Nebuchadnezzar was at reſt in my houſe*, וְרַעֲנָן *and flouriſhing in my palace*. As for מִתְעָרֶה *ſpreading*, which is alſo appliable to a *tree*, neither is that of any force, in the *Targums* iudgement, which renders it by no more then חַסִין *ſtrong*. As for יַעֲבֹר (following in the next verſe) that is rather a *prejudice* to the notion of a *tree*, for a *tree* doth not uſe to *paſs by*. And indeed, when the moſt *flouriſhing tree dyes*, it yet remains in the *earth*, and cannot be ſaid to *paſs away*, &c. untill it be *cut down*, and *carried* away *root* and all. And in brief, they that reſolve אֶזְרָח here to be a *tree*, pretend not to know or determine *what tree* it is. It may therefore be competently *probable*, that it ſignifies here, as in *all other* places, a *native Iſraelite*: for ſuch had many *advantages*, above a *ſtranger*, to ſecure his own being, and that of his *poſterity*. For his *eſtate* could never be *ſold* outright; and as long as he had any *brother* or *kin alive*, he could never be without hope of *iſſue*, his *next of kin* was to *marry* his *wife*, and *raiſe up ſeed to him* that died without any. Whereas the *ſtranger* on the other ſide had no ſuch priviledge, but was ſubject to *uſury*, and all *exactions*. In theſe reſpects it is very reaſonable thus to interpret *David* here, that being to expreſs the ſuddain and miraculous decay of an ungodly perſon, that was moſt unlikely for ſuch a fate, he ſhould inſtance in a *native Iſraelite*, which was provided for, and ſecured by ſuch priviledges, and moreover was 1. מִתְעָרֶה *ſpreading*, had many *children*, and *branches* of *kindred*, a *numerous family*, or, as the *Targum* renders it, חַסִין *ſtrong*, and ſo *vital*; 2. רַעֲנָן very *freſh* and *flouriſhing*; and notwithſtanding all theſe advantages of *ſtability*, *paſt by as a ſhadow*, and left no *memorial*, or *footſtep* behind him of his being. For all this the LXXII. hath ἐπαιρόμενον ὡς τὰς κέδρους τοῦ Λιβάνου, *exalted as the Cedars of Libanus*; and ſo the Latine, Arabick, and Æthiopick. This ‖ learned men ſuppoſe to be by their reading אַרְזָה *cedar*, for אֶזְרָח *indigena*, and † לְבָנֹן *Lebanon*, for רַעֲנָן *green*. But I rather believe, that according to their *wont*, they chooſe thus to paraphraſe the *darker expreſſion*; and the rather, becauſe of this affinity of the words, which is frequently obſerved to have had force with them. And ſo the Syriack, that follows not them, doth yet uſe this other paraphraſe, *extol themſelves as the trees of the wood*; without queſtion reading as we now read, but taking this liberty of expreſſing the ſenſe by other not very diſtant words.

‖ *Schindl. Pentagl.* p. 503. D. † *ſee Grotius.*

V. 36. *Paſſed*] The LXXII. here read in the firſt perſon, *I paſſed by*, where the Hebrew hath יַעֲבֹר *he paſſed by*: and the Syriack, as well as Latine and Arabick, follow the LXXII. But the Chaldee adhere to the Hebrew, וּפְסַק מִן עָלְמָא *and he paſſed* or *failed from the age* or *world*, (according to the uſual notion of עָלְמָא in Arabick,) *and loe he was not*— l. יַעֲבֹר

V. 37. *Mark*] This v. 37. is ſomewhat *ambiguous* in the *Original*, and m.

and ſo is very diſtantly rendered by the antient Interpreters, from that which our Engliſh and late Interpreters give it. By the Chaldee, *Keep integrity, and reſpect uprightneſs* or *ſtraightneſs, for the end of a man is peace.* Where 'tis evident that תֹּם and יָשָׁר, which are, as we render them, *concretes, the perfect man and the upright*, are by them rendred in the *abſtracts*, שְׁלִימוּתָא and תְּרִיצוּתָא *integrity* and *uprightneſs*. And ſo the LXXII. (and Æthiopick) ἀκακίαν καὶ εὐθύτητα, *innocence* and *rectitude*; and the Syriack, *perfection*, or *integrity*, and *rectitude*; the Latine, *ſimplicity* and *equity*; the Arabick, *manſuetude* and *rectitude*. And ſo in like manner for שְׁמֹר and רְאֵה *obſerve* and *ſee*, they read *keep and ſee to*; נְטַר וְחַמֵּי in the Chaldee, *keep and reſpect*; φύλασσε καὶ ἴδε, in the LXXII. *cuſtodi & vide*, in the Latine, &c. and the Hebrew words indifferently bear theſe. Again, for אַחֲרִית לָאִישׁ שָׁלוֹם *the laſt part of* or *to that man is peace*, which the Chaldee alſo retein, the LXXII. read ἔστιν ἐγκατάλειμμα ἀνθρώπῳ εἰρηνικῷ, *there is a remnant to the peaceable man*; and ſo the Latine and the Æthiopick: but the Syriack, with ſome change, there is a good *end to men of peace*; and the Arabick, *there ſhall be an end to the peaceable*. Here 'tis alſo clear, that the LXXII. from אַחַר *after*, take אַחֲרִית for a remainder; and ſo again v. 38. and ſo *Pſal.* cix. 13. אַחֲרִיתוֹ *they* render τὰ τέκνα αὐτῶν *his children*: and then אִישׁ שָׁלוֹם will well bear, *the man of peace*. And ſo ſtill there is nothing ſtrange in that rendering; though that which our Engliſh hath given be moſt literal, and regular to the Hebrew, and the context, the whole Pſalm being made up of obſervations of this kinde, how in the end, wicked men come to ruine, and good men to proſperity.

V. 38. *Together*] From יָחַד to *unite*, and יָחִיד *one*, is יַחְדָּו, ſometimes rendred *together*, ſometimes, *at once*; and that when applied to *deſtruction*, &c. denotes *utter deſtruction*; becauſe he that is *deſtroyed at once*, is ſo *deſtroyed*, as that there is nothing *behinde*, nothing *wanting*, to *final* and *total deſtruction*. The LXXII. render it ἐπὶ τὸ αὐτὸ, *at once* Thus *Pſal.* xix. 9. when Gods judgements are ſaid to be *righteous*, יַחְדָּו (ἐπὶ τὸ αὐτὸ, *at once*, ſay the LXXII.) the meaning is, *they are ſo righteous*, as nothing can be added thereto.

n. יַחְדָּו

The Thirty Eighth Pſalm.

Paraphraſe.

A Pſalm of *David* [a] to bring to remembrance. The thirty eighth is a mournfull complaint of Davids, reciting his preſent miſeries, and calling to God to remember, and pity, and relieve him. a

1. *O Lord, rebuke me not in thy wrath, neither chaſten me in thy hot diſpleaſure.* O God of all juſtice, and yet of all mercy too, let not thy puniſhments, though moſt juſtly deſerved by my ſins, break out in extremity againſt me.

2. *For thine arrows* [b] || *ſtick faſt in me: and thy hand preſſeth me ſore.* They are already very ſharp and heavy upon mee. b

|| are entred deep in me, and thy hand is come down upon me.

3. *There*

My ſins have moſt ſadly provoked thy wrath, and the effects of that are very ſenſible: mine eſtate is become like to thoſe that are under ſome ſore malady, that hath ſeiſed on every part of their bodies, and allows them no intermiſſion of pains and miſery, no reſt or ceſſation of their anguiſh;

3. *There is no ſoundneſs in my fleſh, becauſe of thine anger: neither is there any reſt in my bones, becauſe of my ſin.*

Or to thoſe that are plunged deep over head and ears in water, overwhelmed, and ready to be drowned by it; or to thoſe that, under ſome inſupportable weight or burthen, are preſt to the ground: the number and weight of my ſins is ſo great, and from thence my puniſhments ſo many, and ſo heavy, that I am oppreſt and overcharged by them.

4. *For mine iniquities are gone over mine head; as an heavy burthen, they are too heavy for me.*

c. Or again, to one that hath received many ſore blowes and bruiſes; which as they are very painfull at preſent, ly drawn out, they will ſoon putrifie and grow noiſome. And mine own abſurd and foule follies have brought all this upon me.

5. *My* [c] *|| wounds ſtink, and are corrupt, becauſe of my fooliſhneſs.*

|| bruiſes.

ſo if they be not well lookt to, and the congeled blood careful-

d. Like to one that with ſome chronicall diſeaſe is extremely decayed, and bent down toward the earth, and ſo is forced to goe continually in that ſad mournfull poſture, that is wont to be uſed in time of lamentations.

6. *I* [d] *am * troubled, I am bowed down † greatly: I goe mourning all the day long.*

* incurvatus † to extremity.

e. Like to one that is full of boyles and ſwellings in ſeverall parts of his body, and ſo is very ſorely and painfully diſeaſed.

7. *For my* [e] ** loins are filled with a || loathſome diſeaſe; and there is no ſoundneſs in my fleſh.*

* flanks. || inflammation.

Laſtly, like to one that with long and terrible pains, through grieving, and ſighing, and roaring for them, is brought into a very weak and low eſtate, a conſumption of the whole body. And all this have my own ſins, moſt abſurdly committed, and moſt beſtially continued in for a great ſpace, moſt juſtly brought upon me.

8. *I am feeble, and † ſore broken: I have roared for the * very diſquietneſs of my heart.*

† brought low, or worn away. נדכיתי

* groaning. מנהמת

O bleſſed Lord, thou ſeeſt my wants, and the continuall miſery that I am in.

9. *Lord, all my deſire is before thee, and my groaning is not hid from thee.*

ſeventy two Lxxii.

I am as one in an amazement or giddineſs, ready to ſink or tumble, his eyes dimme, ſo that he cannot make uſe of them any more than if he had none.

10. *My heart || panteth, my ſtrength faileth me: † as for the light of mine eyes, it alſo is gone from me.*

|| turns round. סחרחר

† and the light of mine eyes they alſo are not with me. ואור עיני

f. And in all my diſtreſs I was ſo farre from receiving any relief or comfort from man, that they which were neereſt knit to me by the tyes of nature and friendſhip, were ſome of them afraid of owning me, others never conſidered me.

11. *My lovers and my friends ſtand * aloof* [f] *from my ſore, and my kinſmen ſtand afarre off.*

g. h. As for mine enemies that projected to take away my life, at leaſt to doe me ſome great hurt, their actions, their words, their thoughts were continually intent on ſome kinde of violence, miſchief, or deceit, or other.

12. *They alſo that ſeek after my life || lay* [g] *ſnares for me; and they that ſeek my hurt, ſpeak †* [h] *miſchievous things, and imagine deceits all the day long.*

עם הם אין אתי

* on the other ſide of my bruiſe. || uſe violence against. † evill.

And all this I bare with patience; I took no notice of their behaviour toward me, never rebuked the one, nor the other, for what they did or ſaid unto me.

13. *But I as a deaf man heard not, and I was as a dumb man that opened not his mouth.*

14. *Thus I was as a man that heareth not, and in whoſe mouth are no reproofs.*

My full truſt and dependance is on thee, O Lord, and my aſſured confidence, that thou wilt in thy good time interpoſe thy hand and deliver me.

15. *For in thee, O Lord, doe I hope; thou wilt hear, O Lord my God.*

16. *For*

‖ leſt peradventure they rejoyce. פֶּן יִשְׂמְחוּ

16. *For I ſaid,* ‖ *hear me, leſt otherwiſe they ſhould rejoyce over me: when my foot ſlippeth they magnifie themſelves againſt me.*

To thee therefore I make my petition, that thou wilt not leave me to mine enemies will, to rejoyce and triumph over me, as they are very forward to doe, and to make their boaſts what victories they have obtained over me, if at any time any the leaſt evill befalls me.

† fall: ſee Ps. xxxv. note f.

17. *For I am ready to* † *halt, and my ſorrow is continually before me.*

And now indeed this is my condition; for I am in continual danger, and expectation of ruine, if thou be not pleaſed to ſupport me.

* afraid of.

18. *For I will declare mine iniquity: I will* i *be* * *ſorry for my ſin.*

And I muſt acknowledge and confeſs, that they are my many grievous tranſgreſſions, which have brought this anxiety upon me, given me reaſon continually to fear, leſt by them I have forfeited thy protection; and then there is nothing but ruine to be expected. i.

‖ live and are— חַיִּים עָצְמוּ

19. *But mine enemies* ‖ *are lively, and they are ſtrong; and they that hate me wrongfully are multiplyed.*

And to this my fear agrees the proſperity of my unjuſt and cauſeleſs enemies, who live and increaſe in ſtrength, their forces are daily multiplyed: And this may well minde me of the increaſe of my ſins, to which this is imputable, for otherwiſe I am ſure I have not provoked them by any injury done to them; only my ſins againſt thee have thus ſtrengthened them.

20. *They alſo that render evil for good are mine adverſaries, becauſe I follow the thing that good is.*

To them I have done nothing but good, and yet they perſecute me, and make theſe unkinde returns for all my kindneſſe; having no other matter of quarrel to me, but my doing that which is juſt and good, and never wronging them, how much ſoever I am wronged by them.

21. *Forſake me not, O Lord: O my God, be not far from me.*

O God of power, doe not thou leave me to their malice; O Father of mercy; and that to me thy ſinfull ſervant, let not my ſins remove thee from me.

22. *Make haſte to help me, O Lord my ſalvation.*

O thou, whoſe title it is to ſave and deliver thoſe that are in the greateſt danger, and even on ſinners to have mercy, and reſcue them from the due reward of their ſins, and haſt to me made moſt gratious promiſes of his kinde, I beſeech thee no longer to deferre, but in my greateſt extremity relieve me opportunely and ſpeedily.

Annotations on Pſalm XXXVIII.

a. לְהַזְכִּיר

Tit. To bring to remembrance] It is uncertain what לְהַזְכִּיר, in the title of this Pſalm, ſignifies. Some of the Hebrews apply it to their *Muſick*, but give no clear account of their reaſons, or meaning herein. That which ſeems moſt probable, is, that, as the *meat-offering Levit.* ii. 2. 9. 16. is called אַזְכָּרָה *a memorial*, an *offering of ſweet ſavour to God*, and elſewhere לְאַזְכָּרָה *for a memoriall*, *Lev.* xxiv. 7. or rather, *as Gods remembring* any man is his *relieving* and *helping* him; ſo a *prayer* to *God* in time of *diſtreſs*, may fitly be ſtiled לְהַזְכִּיר, to *cauſe remembrance*. Thus this Pſalmiſt elſewhere *prayes*, *Lord, remember David and all his troubles*, *Pſal.* cxxxii. 1. and, *remember, O Lord, thy tender mercies*, *Pſal.* xxv. 6. *Remember thy congregation*, *Pſal.* lxxiv. 2. and many the like. And accordingly this Pſalm, and the ſeventieth, which have this title, are moſt earneſt prayers for relief. There, *Make haſt, O God, to deliver me, make haſt to help me, O Lord*, &c. and here, *O Lord, rebuke me not*, &c. in the *beginning*, and *forſake me not, O Lord, O my God, be not farre from me; make haſt to help me, O Lord my ſalva-*

tion, in the *end*. What the diſtreſs was, that cauſed ſo paſſionate a prayer for relief, will be hard to define particularly. The outſide of the words and expreſſions ſignifies a *ſharpe* and *noyſome diſeaſe*. And 'tis not improbable that *David* ſhould have his part in that kinde of affliction, who had ſo large a portion of other ſorts; or that, ſince his perſecutions have furniſhed the Church with ſo many excellent pieces of devotion, his bodily afflictions ſhould proportionably doe ſo to: eſpecially, ſince we ſee King *Hezekiah*, both in his ſickneſs and his recovery, making attempts of this kinde. But 'tis alſo poſſible, that *Davids* other diſtreſſes, of which we have more certain evidence in his ſtory, his perſecutions under *Saul*, and from his own ſon *Abſalom*, might by a Pſalmiſt, in Poetick ſtyle, be thus reſembled, and compared with the *foreſt* and *moſt noiſome diſeaſes*. And therefore I deemed it more ſafe to ſet the paraphraſe, with this latitude of ſignification, applying the words to his ſtreights in general, ſtore of which it is certain he had; rather then to confine them to *noiſome diſeaſes*, which we read not that he was *viſited* with at *any* time.

b. V. 2. *Stick*] From נָחַת *deſcendit*, are two words in this v. 2. diſtinguiſhable by the *nouns* to which they are applyed. The former נָחֲתוּ, applyed to *arrows*, ſignifies *going down*, i. e. *entring deep* into the *fleſh*. The LXXII. read ἐνεπάγησάν μοι, the Latine and Syriack and Arabick, *infixæ ſunt mihi*, *are faſtened in me*; which is but a natural *conſequent* of *entring deep*, and ſo is ſet to paraphraſe it. The latter תְּנָחַת, applyed to *hand*, ſignifies *to come down*, or *deſcend*, with ſome *weight* to *fall* upon him. This the Chaldee render שְׁרַת *remained*, and the Syriack ܫܪܝ *and did reſt*, as if they read it from נוּחַ *to reſt*. But the LXXII. ἐπεσήκυξας ἐπ' ἐμὲ τὴν χεῖρά σου, *confirmaſti*, ſaith the Latine, *thou haſt confirmed thy hand upon me*, i. e. let it *fall hard upon me*: the Arabick rightly expreſs their meaning, *thy hand is become hard upon me*; and ſo this is a *good paraphraſtical explication* of it.

V. 5. *Wounds*] From חָבַר *convenit*, *ſociatus eſt*, is חֲבוּרָה *a bruiſe* from any *blow*, becauſe the *blood* or *matur* aſſociates and *gathers* together in that place: it ſignifies alſo a *boyle* or *apoſteme*. Here 'tis in the former ſenſe, as cauſed by a *blow* or *ſtroke*, (and figuratively ſignifies any effect of *Gods wrath* or *diſpleaſure*;) and it is ſaid to *putrifie*, and to *ſtink*, for ſo the *blood* and *humors* thus *congregated*, and *ſtanding* ſtill, doe *putrifie* immediately, and will be *noiſome*, if they be not *drawn* out. The LXXII. therefore fitly render it, μώλωπες, *vibices*, ſuch as come from *blowes*; (but the Syriack, ܫܒܥܬܐ *boiles*, in the other notion of it) and ſo I ſuppoſe the Chaldee alſo, הַלְבִּישׁ וּשְׁ from בּוּשׁ and בּוֹשֵׁשׁ *puduit*, *pudefecit*, becauſe ſuch *bruiſed* parts look *black and blew*, and are matter of *ſhame* (from whence the Greek ὑπωπιάζειν *to give blowes under the eye*, is frequently uſed for putting to *ſhame*;) and accordingly the Chaldee would more fitly be rendered *vibices*, than *cicatrices*, *ſcarrs*, as the *Tranſlation* of the *Targum* and the *vulgar Latine* have it. c. חֲבוּרָה

V. 6. *Troubled*] נַעֲוֵיתִי from עָוָה *incurvatus eſt*, is regularly to be rendered, *I am incurvate*: ſo the Chaldee עִקֵּימִית, from עָקַם *incurvatus eſt*, ſignifies. The LXXII. paraphraſe it by ἐταλαιπώρησα, *I was afflicted*; the Syriack, ܐܬܕܚܠ *I was in commotion*, *I was afraid*. But the *literal* muſt be reteined, to connect it with שַׁחוֹתִי *I was depreſt*, or *bowed down*, d. נַעֲוֵיתִי

e. שַׁחוֹתִי

down, that follows; which the LXXII. rightly renders καὶ ἐκάμφθην, *I was crookt*, or *bent down*. As for the עַד מְאֹד *uſque valde*, *exceeding much*, or *to extremity*, the LXXII. render it ἕως τέλους, *untill the end*: ſo the Latine, *uſque in finem*; and ſo the Arabick, *for ever*, in the notion of עַד for *eternity*. But in v. 8. where the phraſe is uſed again, they render it ἕως σφόδρα, and the Latine *nimis*, in the notion of that word for *very much*.

V. 7. *Loins*] The notion of כֶּסֶל for the *flank* is known in Scripture, *Lev.* iii. 4. *the kidneys and the fat which is upon them, which is over*, or by הַכְּסָלִים *the flanks*: ſo *Job* xv. 27. *fat on his* כֶּסֶל *flank*. And ſo here it muſt be taken for that *ſinewy* part of the *body*, next under the *loynes*, the *groine* &c. wherein *boils* and *plague-ſores* frequently riſe. Some copies of the LXXII. render it αἱ ψύαι, and thoſe the Latine follow, and read *lumbi*, *loines*: but *Suidas* tells us, what parts of the *body* ψύαι (or, in *Hippocrates's dialect*, ψόαι) are; ἐν ταύταις ἔγκεινται οἱ νεφροὶ, ſaith he, *the kidneys are ſituate in them*. *Athenæus* l. ix. out of *Simariſtus* Συνωνυμ. l. iii. tells, ὀσφύσι αἱ ἐκ πλαγίων, σάρκες ἐπανεσηκυῖαι, ψύαι, the word ſignifies *fleſhy* (in oppoſition to *bony*) *parts over againſt the loins*; and out of *Clearchus* περὶ σκελετῶν l. ii. that they are σάρκες μυώδεις καθ' ἑκάτερον μέρος, *muſculous parts on each ſide*, adding that ſome call them νευρομήτρας. This I ſee ſome learned men will have changed into νεφρομήτρας, *the wombes of the reins*, becauſe as was ſaid, νεφροὶ ἔγκεινται, *the kidneys are placed in them*. But I conceive that is not the importance of μήτρα in *compoſition*, eſpecially at the end of a word: certainly ὀρτυγομήτρα *Exod.* xvi. 13. *Numb.* xi. 31. *Pſal.* civ. 40. *Wiſd.* xvi. 2. and xix. 12. is not the *womb of the quails*, but a *great ſort of quails*, *the mother quaile*, as μητρόπολις is *the great*, and ſo the *mother City*: and in this ſenſe ſure the ψόαι cannot be called the νεφρομήτραι, the *great* or the *mother-kidneys*. I ſhall therefore adhere to the vulgar reading, that they are in *Clearchus* called νευρομήτραι *the great*, or the *mother nerves*: for ſuch indeed are the *flanks*, *griſſly*, or *nervous parts*, beyond all others in the body; and that makes them very ſenſible when any inflammation or ſwelling is in them. Other copies of the LXXII. have inſtead of ψύαι, ψυχή μου *my ſoule*, and the Arabick follows them. But the former is ſurely the truer reading. Then for נִקְלָה wherewith he ſaith his *flank* is filled, that from קָלָה *vilipendit*, is ordinarily rendered in the notion of *foule* or *vile*: the Latine renders it *illuſionibus*, and the Arabick and Æthiopick to the ſame ſenſe, *with reproaches*, from the Greek ἐμπαιγμῶν, which the *Romane edition* of the LXXII. have. But it muſt be remembred, that קָלָה ſignifies alſo to *roſt* or *burne*, &c. and ſo the noun by analogy may ſignifie *inflammation*, (ſuch we know all thoſe *boiles* and *ſores* are) and the Chaldee here renders it קְרִיחָתָא *burning*, from קָרַח *to inflame* or *burne*, and from thence is both קַדְחָה *a feaver*, or *burning diſeaſe*, and אֶקְדָּח *a carbuncle*, which as it ſignifies a *gemme*, ſo a *coal of fire*, and a *burning boile*, or *ſwelling* alſo. And whereas thoſe *editions* of the LXXII. which read ψύαι (not ψυχὴ) read (not ἐμπαιγμῶν, but) ἐνπεγμάτων, that muſt needs be a *corruption*, very probably for ἐμφλεγμάτων *inflammations*; and then there will be a perfect agreement betwixt the Hebrew and Chaldee and LXXII. and the rendring be clear, *my flanks are filled with inflammations*, by thoſe ſignifying *boiles*, *ſwellings*, *carbuncles* in thoſe *nervous* parts, very painfull and ſenſible by that means.

e. כֶּסֶל

נִקְלָה

f. נְגָעַי

V. 11. *Sore*] From נָגַע to *touch*, or to *wound*, or to *come near*, is נְגָעַי here, *my wound*, or *ſtroke*, or *bruiſe*, the *evils* that have befallen me. The Chaldee render it מַכְתָּשִׁי *my wound* or *contuſion*, the Syriack ܟܐܒܝ *my grief*; but the LXXII. as reading it נֶגְעִי the *verbe*, and in the notion of *approaching*, render it ἤγγισαν *they came neer*, ἐξ ἐναντίας μὲ ἤγγισαν καὶ ἔστησαν, *they came neer me and ſtood over againſt me*: and by this they have fully, though paraphraſtically, expreſt the ſenſe of it; as *Luk.* x. 31, 32. ἀντιπαρῆλθε *paſſing by over againſt him* that was *wounded*, ſignifies, *not taking any care of him.*

g. וַיְנַקְּשׁוּ

V. 12. *Snares*] וַיְנַקְּשׁוּ is certainly from נָקַשׁ, and that in *Piel* ſignifies *colliſit*, *concuſſit*, *proſtravit*, to *deſtroy*, ſaith *Abu Walid*, to lay *grins* or *ſnares*, ſaith the *Jewiſh Arabick tranſlator*, any *injurious*, or *violent* uſage, toward any; ſo *Pſal.* cix. ii. יְנַקֵּשׁ *let the uſurer catch*, or *take by violence all that he hath.* The Chaldee there render it יְנַבֵּב, from נָבַב, which with them is to *levy*, *take*, or *exact*: and accordingly the LXXII. here render it ἐξεβιάζοντο, *uſed violence*; and the Latine, *vim faciebant*; the Syriack ܘܐܬܬܩܦ *bound me*, laid *hold on me*; and the Arabick, *oppreſt me.* Only the Chaldee that there rendered it rightly, yet here reading it, as from יָקַשׁ *to lay ſnares*, render it יַעְבְּדוּ פַּחִין *laid ſnares*; as on the other ſide the LXXII. which duly interpret it here, yet in that of *Pſal.* cix. 11. read ἐξερευνησάτω *ſearch*; either taking it for יְבַקֵּשׁ, that ſo ſignifies, or reſpecting the notion wherein the Arabs uſe בקשׁ, for *diſcovering*, or *ſearching out*, as it is in *Kamus* the great Arabick dictionary.

h. הַוֹּה

V. 12. *Miſchievous*] From הָוָה *fuit* comes the *noun* הַוֹּה for *an evill event*, *calamity*, *miſchief*: ſo *Pſal.* xci. 3. the *peſtilence* הַוּוֹת *of hurts*, we rightly render the *noiſome* or *noxious peſtilence.* So *Mic.* vii. 3. הַוַּת נַפְשׁוֹ *the miſchief of his ſoule*; and ſo moſt probably *Prov.* x. 3. *God will overthrow* הַוַּת *the miſchief of the wicked*; and *Prov.* xvii. 4. applyed, as here, to the *tongue*, לְשׁוֹן הַוּוֹת we rightly render it *a naughty tongue.* Now becauſe *falſeneſs*, and *deceit*, and *lying*, is generally the means by which the *tongue* is enabled to *hurt*, therefore the Chaldee here render it, שִׁקְרָא *a lye*; and ſo the Syriack alſo, and the LXXII. ματαιότητα *vanity*, by which they frequently ſignifie *falſhood* alſo. But the more *general* notion of it for any kinde of *evill* or *miſchief*, ſeems moſt proper for it in this place, that of *deceits* following in this verſe.

i. וְאָגֶה

V. 18. *Be ſorry*] דְּאָגָה ſignifies indeed *ſorrow*, but that for the *future*, and that is all one with *fear* or *ſolicitude*; ſo *Jer.* xvii. 8. *ſhall not be carefull* in the time of *dearth*; *Jer.* xlii. 16. ſpeaking of the ſword דּוֹאֲגִים *ye feared*; *Jer.* xlix. 23. *on the ſea* דְּאָגָה we render *ſorrow*, it is, *fear* or *ſollicitude*, to expreſſe the *faintheartedneſs* precedent: ſo 1 *Sam.* ix. 5. וְדָאַג, and *take thought*, i. e. *be afraid* for us. And ſo here אֶדְאַג מֵחַטָּאתִי *I will be afraid of my ſin*, *ſollicitous* concerning it, leſt it bring miſchief upon me, as it juſtly may.

The

The Thirty Ninth Pſalm.

Paraphraſe.

TO the chief Muſitian even to *Jeduthun*, a Pſalm of *David*.

The Thirty ninth Pſalm, compoſed on the ſame occaſion as the 37th. and 73d. viz. on the ſcandal David took at the proſperity of wicked men, whilſt he was himſelfe in miſery, hath alſo a mixture of contemplation of the vanity of all worldly things, as a motive to repreſs all impatience in whatſoever adverſity. It was compoſed by David, and committed to Jeduthun a skilfull Muſitian, 1 Chron. xvi. 41, 42. and the Prefect of his Muſick.

1. *I ſaid, I will take heed to my wayes, that I ſin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.*

I have ſtedfaſtly reſolved to keep a very ſtrict guard over my ſelfe; eſpecially over my tongue, that part of me which meets with moſt frequent provocations at this time, when mine adverſaries, ungodly and wicked men, are ſo ſucceſsfull and proſperous in their wickedneſs, that I have need of all care and reſolution to keep me from breaking out into ſome intemperate paſſionate ſpeeches, as oft as I ſee or conſider them.

2. *I was dumb with ſilence, I held my peace even from good, and my ſorrow was* ‖ *ſtirred.*

‖ troubled נֶעְכַּר

My purpoſe therefore was, in the preſence of theſe, or when my thoughts or other diſcourſe were on them, to keep perfect ſilence; neither to uſe words to vindicate mine own innocence, nor to blame or reprove mine adverſaries. But whilſt I thus reſtreined my tongue, I could not repreſs my ſorrow; that was rather increaſed by this method.

3. *While I was muſing, the fire burned; then ſpake I with my tongue.*

And being ſo, it grew by degrees to ſuch an heat and flame, that it required ſome vent toward heaven: though I reſtreined my tongue from all anger and impatience toward men, yet there was no reaſon I ſhould repreſs it from making my mone to God. To him therefore in all humility I thus addreſs my ſelfe.

4. *Lord, make me to know mine end, and the meaſure of my dayes, what it is; that I may know* * *how frail I am.*

* what a frail, or ſtaying man I am. מָה חָדֵל אָנִי

Lord, If it be thy ſacred will that I ſhould be cut off by mine enemies, that I ſhould not long live to diſcharge that office to which thou haſt called me; if my ſins, which juſtly might provoke thee to this, have called forth this decree againſt me, as one unfit to be farther imployed, or honoured, or own'd by thee; then be thou pleaſed ſome way to reveal this part of thy will unto me, that I may know what to expect, and accordingly which way to turne and prepare my ſelfe.

5. *Behold, thou haſt made my dayes as* a *an handbreadth, and* b *mine age is nothing before thee; verily every man* † *at his beſt eſtate is* * *altogether vanity.*

† ſtanding or living, נָצָב

* all כֹּל

I know right well that my life is very ſhort, a meer nothing being compared with thine eternity: and this is common to me with all other men; for there is not a man living in the world, who is not as frail and mortal, and almoſt as ſhort-liv'd, as any the meaneſt creature: man is the compendium of this lower world, and ſo there is no degree of frailty, and brittleneſs, and fadingneſs in any creature, which is not to be found in man alſo.

a.
b.

6. ‖ *Surely every man walketh in a vain ſhew,* † *ſurely they are diſquieted in vain: he* c *heapeth up* * *riches, and knoweth not who ſhall gather them.*

‖ only in an image man walketh, אַךְ בְּצֶלֶם אִישׁ ſee note on Pſ. 73. 1.

† yet אַךְ

* and knoweth not who ſhall carry them in.

Our life is but a picture, or image, ſhadow, or dream of life, it vaniſheth in a trice; and when we are gone, we have no power of what we leave behinde us: all the fruits, riches, honours, or whatſoever elſe is moſt deſirable on earth, muſt ſuddenly be parted with, and we know not who ſhall poſſeſſe them after us (and ſo this is an evidence of the perfect vanity of them all, a proof that they are not worth the leaſt value, if we have them, or the leaſt pains to acquire them;) and yet we ſilly and vain creatures carke, and labour, and turmoile to get together theſe tranſitory fraile nothings, as if they would continue to us to all eternity, and had ſome ſolid durable enjoyment and ſatisfaction in them.

c.

There is nothing therefore upon the earth, even a kingdome, that is worth the patience of expecting, or the ſollicitude of averting the dangers of loſing it. One thing onely there is in the world, fit to be matter of a ſober mans ambition or hope; the favour of God, and the glorifying him in that condition, whatſoever it is, that he in mercy ſhall chooſe for us.

7. *And now, Lord, what waite I for? my hope is in thee.*

For theſe therefore I make my humbleſt requeſts to thee, that thou wilt pardon my many horrible breaches of thy law, and free me from thoſe puniſhments which are due to me for them: and not ſuffer wicked men, that are my deadly enemies, to proſper, leſt they at once triumph over me and piety, and reproach the relying and depending on thee, as the greateſt folly: for this will turn to the diſhonour of thee and thy ſervice.

8. *Deliver me from all my tranſgreſſions: make me not the reproach of the fooliſh.*

What is befallen me, I am far from repining or murmuring at: It comes, I know, from thee, whoſe diſpoſals are moſt wiſe: and be it never ſo ſharp, I am ſure I have well deſerved it.

9. *I was dumb, I opened not my mouth, becauſe thou didſt it.*

Yet if it may be thy will, ſet now a period to my calamities, leſt I be utterly deſtroyed by them.

10. *Remove thy ſtroak away from me: I am conſumed by the blow of thine hand.*

If thou be diſpleaſed, as our ſins very oft provoke thee, the very withdrawing thy favour doth inſenſibly blaſt and conſume all our wealth, and greatneſs, health, and beauty, and whatſoever is moſt pretious to us. So ſure and viſible is it, that we men and all we have are meer nothing.

d. 11. *When thou with rebukes doſt correct man for iniquity, thou makeſt his ‖ beauty to conſume away* d *like a moth: † ſurely every man is vanity. Selah.*

‖ pretious things. † every man is only vanity.

Be pleaſed therefore, O Lord, to hearken to my ſad and mournfull requeſt, which I now poure out before thee; that ſeeing my time, and all mens, is ſo ſhort and tranſitory in this world, (this being ſo contrary to a place of reſt or ſtability)

12. *Hear my prayer, O Lord, and give ear to my cry: hold not thy peace at my tears; for I am a ſtranger with thee, and a ſojourner, as all my fathers were.*

Thou wilt give me a little ſpace of relaxation, that I may ſerve and glorifie thee here on earth, before I dy.

13. * *O ſpare me a little, that I may recover ſtrength, before I goe hence, and be no more.*

* Let me alone. הַשַּׁע מִמֶּנִּי See Job 7. 19.

Annotations on Pſalm XXXIX.

a. טְפָחוֹת

V. 5. *Hand-breadth*] טְפָחוֹת ſignifies *palmas*, and being here applyed to *dayes* of mans *life*, certainly denotes the *ſhortneſs* thereof, as it were commenſurate to the *breadth* of the *palme* or *hand*. The copies of the LXXII. which now we have, read variouſly; ſome παλαιὰς, followed by ſeveral of the antients, others παλεχὰς, without ſenſe. But methinks there ſhould be no doubt, but the Original rendring was παλαμὰς or παλαιχὰς, either of which differs very little (even but by one letter) from παλαιὰς, which the Antients moſt commonly retein, and is alſo exactly anſwerable to the Hebrew. For παλαιχὴ, παλάμη, ſaith *Heſychius*, thoſe two words are *Synonymas*, τὸ τετλάρων δακτύλων μέτρον, called alſo σπιθαμή. And accordingly *Symmachus* renders ὡς σπιθαμὰς as *hand-breadths*. The other interpreters render it paraphraſtically, the Arabick, *ſhort*, the Chaldee, *light*, the

the Syriack, *with a meaſure*, the Latine, *menſurabiles*; both theſe as from the Greek, taking παλαιϛὰς for *menſurabiles*.

b. חֶלֶד V. 5. *Mine age*] חֶלֶד ſignifies *time*, *age*, particularly this age of ours, which here we live; which belonging to the *body*, the Chaldee by way of paraphraſe render it גֶּשֶׁם *body*, both here and in *Job*, and the LXXII. ὑπόϛασις *ſubſtance*, the Syriack *life*, the Arabick *conſiſtence*.

c. יִצְבֹּר V. 6. *Heapeth up*] The difference of צָבַר and אָסַף muſt here be taken notice of. The former here appears to contain all the *toyle* of the *harveſt*, in *reaping*, *binding*, *cocking*, all *congeſtion* and *heaping* things together, bringing them from the ſeveral places where they grow, into a *cumulus*: the Chaldee renders it by כְּנַשׁ to *congregate*. The latter notes the *flowing*, or *houſing*, *laying it up*, *removing* or *carrying* it out of the *field*, where 'tis *heaped* or *cockt* up, ready for *carriage*. For ſo אָסַף is ſometimes to *lay up*, ſometimes to *take away*. And accordingly חַג הָאָסִיף *the feaſt of Ingathering*, is the *feaſt of Tabernacles*, after this *laſt* part of *harveſt* was fully ended. This then is the deſcription of the vanity of our humane eſtate, that when a man hath run through all the *labours* of *acquiſition*, and hath nothing viſible to interpoſe betwixt him and his *enjoyments*, yet even then, he is *uncertain*, not only whether himſelf ſhall *poſſeſs* it at laſt, but whether his *heir* ſhall do it; nay, he knows not whether his *enemy* may not; he cannot tell *who ſhall gather them into the barne*, or *enjoy* them when they are there.

אָסְפָם

d. כָּעָשׁ V. 11. *Moth*] For כָּעָשׁ *as a moth*, the LXXII. read ὡς ἀϵϕὸχνην *as a ſpider*, *paraphraſtically* expreſſing the ſame thing; viz. *conſumption* of that which is moſt *pretious*; the *moth* ſo conſuming the *garment*, and the *ſpider* his own *vital faculties*, when out of his own *bowels* he ſpins his *webbe*. The Chaldee reads it, *like a moth broken aſunder*. But the phraſe is in reaſon to be applyed to the *moths conſuming other* things, not being himſelf *conſumed*, *Hoſ.* v. 12. *I will be to Ephraim* כָּעָשׁ *as a moth*, i. e. *I will conſume them*; *Iſa.* L. 9. *the moth ſhall eat them as a garment*. The Syriack paraphraſe it another way, *thou haſt made their deſires fly away as chaffe*, by *deſires*] rendring חֲמוּדוֹ, which ſignifies any thing *deſirable*, from חָמַד *deſideravit*; and ſo may here be taken for *beauty*, for *health*, for *ſtrength*, for any thing that is moſt deſirable. In the end of the verſe, where in the Hebrew we read אַךְ הֶבֶל כָּל אָדָם *onely vanity is every man*, the LXXII. from v. 6. read ταϱαϕοσϑαι μάτην *is troubled in vain*; which ſhews that they uſed this larger liberty, and kept not themſelves to ſtrict literal verſion. The Chaldee reads, *is nothing*, the Syriack, *as a vapour*, by way of paraphraſe alſo; and ſo we know *S. James*, c. iv. 14. reſolves our *life* to be a *vapour*. The Syriack הָנָא notes ſuch a *vapour* as comes out of the *mouth* in *ſpeaking*.

חֲמוּדוֹ

כָּעָשׁ

The

The Fortieth Pſalm.

Paraphraſe.

The fortieth Pſalm is an acknowledgement of Gods mercies to David, and of his obligations to God; and contains a prophetick mention of the mutual contract betwixt God the Father and Chriſt the Son. It was compoſed by David, and committed to the Prefect of his Muſick.

TO the chief Muſitian, A Pſalm of *David.*

In the greateſt of my troubles, I repoſed my full truſt and confidence on the Lord; I waited his good time, and continued my conſtant prayers unto him, and in due ſeaſon he heard and granted my requeſt.

1. *I waited patiently for the Lord; and he inclined unto me, and heard my cry.*

a. And though I were very deeply immerſt in calamities, and ſo as my condition was well nigh deſperate; yet he reſcued me out of all, and ſet me in a condition of ſafety and ſtability.

2. *He brought me alſo out of* ‖ *an* [a] *horrible pit, out of the miry clay, and ſet my feet upon a rock, and eſtabliſhed my goings.*

‖ a ſounding pit.

Thus hath he given me abundant matter of praiſe and thanksgiving unto his bleſſed name, who hath thus magnified his mercy to me. And this dealing of his with me may well allure all men to the conſideration of it, and thereby to the performing of all faithfull obedience, and placing their full truſt and adherence on him.

3. *And he hath put a new ſong in my mouth, even praiſe unto our God: many ſhall ſee it and fear, and ſhall truſt in the Lord.*

b. There being no ſuch happy man as he that relyes not on any wit or aid or ſtrength of man, but repoſeth his full truſt in God, and on that ſecurity, never applyes himſelfe to the practiſes of atheiſticall, inſolent, deceitfull men, in hope to gain any thing by ſuch arts as theſe.

4. *Bleſſed is the man that* [b] *maketh the Lord his truſt, and reſpecteth not the proud, nor ſuch as turn aſide to lies.*

O thou God of power, and fatherly goodneſs toward me, thou haſt abounded to me in thy rich mercies: thy works, and thy counſels of grace to us are wonderfull, and inexpreſſible: I would fain make ſome acknowledgement thereof to thee; but they ſurpaſſe my arithmetick to recite; much more to make a juſt valuation of them.

c. 5. † *Many, O Lord my God, are the wonderful works which thou haſt done, and thy thoughts which are to us-ward;* [c] *they cannot be reckoned up in order unto thee: If I would declare and ſpeak of them, they are more than can be numbred.*

† *Many things haſt thou done, O Lord my God: thy wonders and thy thoughts toward us I am not able to ſet in order before thee.*

Above all is that admirable work of thy mercy in giving the Meſsias. Inſtead of the legal ſacrifices of all ſorts, which were but ſhadows of this great evangelical mercy, thou haſt decreed that thine eternal ſon ſhall aſſume our humane nature, and therein abundantly fulfill all that which the ſacrifices and oblations did faintly prefigure, and thereby take away ſin, which the legal obſervances were not able to doe.

d. 6. *Sacrifice and offering thou didſt not* * *deſire;* [d] *mine eare haſt thou opened: Burnt-offering and ſacrifice thou haſt not required.*

* *delight in* חָפַצְתָּ

† *folding of the bill, or roll of writing.*

‖ *To do, or that I ſhould do thy will, O my God, I have delighted therein.* לַעֲשׂוֹת חָפַצְתִּי &c

At this coming of the Meſsias therefore, the ordinances of Moſaical ſacrifices ſhall be aboliſhed; and the eternal ſon of God ſhall agree and contract with his Father, to performe that perfect obedience to his laws, and to offer up himſelfe ſuch a divine and ſpotleſſe ſacrifice for the ſins of the whole world, as ſhall moſt effectually tend to the working an expiation for ſin, and bringing men to the performance of holy ſincere obedience to God, (thus viſibly exemplified to them by Chriſt,) and conſequently to ſalvation.

e. 7. *Then ſaid I, Lo, I come:* [c] *in the* † *volume of the Book it is written of me:*

8. ‖ *I delight to doe thy will, O my God; yea thy law is* † *within my heart.*

† *in the midſt of my bowels,* בְּתוֹךְ מֵעַי *ſee Pſal.* xxii. 14.

tion. And upon this intuition, he ſhall moſt gladly, and with all delight and joy, ſet about the whole will and counſel of God, and go through the office aſſigned him very chearfully and heartily. (Another ſenſe of the words as underſtood of David himſelf, ſee in note d.)

9. *I have preach't righteouſneſs in the great congregation: loe I have not* ||*refrained my lips, O Lord, thou knoweſt.*

||confined, אֻכְלָא

I will proclaim this, and all other thy works of evangelical infinite mercy before all that acknowledge and profeſſe thy ſervice: my tongue ſhall never be confined, or ſilent in this matter, any more than, as thou knoweſt, hitherto it hath been.

10. *I have not hid thy righteouſneſs within my heart; I have declared thy faithfulneſs and thy ſalvation: I have not concealed thy righteouſneſs and thy truth from the great congregation.*

This goodneſs of thine, this performance of all thy rich promiſes, this work of redemption and ſpiritual deliverance, is too great to be meditated on in ſilence: 'tis fit to be proclaimed aloud, to be promulgated to all men in the world.

†confine, תִּכְלָא

11. †*Withhold not thou thy tender mercies from me, O Lord: let thy loving-kindneſs and thy truth continually preſerve me.*

Be thou therefore pleaſed not to be confined or reſtrained in thy bowels toward me at this time, but ſhew forth thy compaſſions to me: Thou art good and gratious, and faithfully performeſt all that thou ever promiſeſt: O let thy promiſed mercy be continually made good to me, for my deliverance from all dangers.

*and I could not ſee וְלֹא יָכֹלְתִי

12. *For innumerable evils have compaſſed me about; mine iniquities have taken hold upon me,* * *that I am not able to look up: they are more than the hairs of my head; therefore my heart faileth me.*

And this moſt ſeaſonably at this time, now that I am ſurrounded with ſo many dangers, now that the puniſhments which my ſins have moſt juſtly deſerved, my multiplyed crying innumerable ſins, have ſo violently ſeiſed upon me, caſt me into a black and comfortleſſe condition.

13. *Be pleaſed, O Lord, to deliver me: O God, make haſt to help me.*

O bleſſed Lord, let it be thy good pleaſure to afford me ſpeedy deliverance out of it.

||or, They ſhall.

14. ||*Let them be aſhamed and confounded together, that ſeek after my ſoul to deſtroy it; let them be driven backward and put to ſhame that wiſh me evill.*

Let not them proſper and ſucceed in their attempts, that deſigne to take away my life, or doe me any other miſchief; but doe thou pleaſe to diſcomfit and diſappoint them all: And this I am confident thou wilt doe.

†or, They ſhall. *turpitude.

15. †*Let them be deſolate* f *for a reward of their* **ſhame, that ſay unto me, Aha, Aha.*

And reward their abominable actions with confuſion and deſolation, that triumph over me in my diſtreſs, and ſcoffe at my placing my affiance and truſt in God. f

||and ſay alwayes, Let the Lord magnifie them that love thy ſalvation,

16. *Let all thoſe that ſeek thee rejoyce and be glad in thee:* ||*Let ſuch as love thy ſalvation ſay continually, The Lord be magnified.*

By this means ſhall all pious men, that place their truſt in thee, and depend onely on thy aids and reſcue, be incouraged for ever in their hopes and adherence on thee, and praiſe and magnifie thy mercies, and applaud thee for them.

יִגְדַּל יְהוָה אֹהֲבֵי תְשׁוּעָתֶךָ

17. *But I am poor and needy; yet the Lord thinketh upon me. Thou art my help and my deliverer; make no tarrying, O my God.*

How low ſoever my condition is, my comfort is, that God hath a fatherly care of me. On thee, O Lord, is all my truſt, whether for deliverance or relief: O deferre not the interpoſition of thy hand, but haſten ſpeedily to my ſuccour.

Annotations

Annotations on Pſalm XL.

a. שְׁאוֹן

V. 2. *Horrible pit*] From שָׁאָה *perſonuit*, is שְׁאוֹן here, a *noiſe* or *loud ſounding*, and being applied to a *pit*, is a *reſounding pit*, or a *pit of ſounding*; it ſignifies the *depth* and *watryneſs* of it, from the conjunction of which proceeds a *profound noiſe*, or *ſound*, when a *ſtone*, or any ſuch thing is thrown into it. Thus the Chaldee underſtand it, rendring it אִתְרְנוּשְׁתָּא, from רְנַשׁ to make a *tumultuous noiſe*. The LXXII. read ταλαιπωρίας *miſery*, and ſo the Latine *miſeriæ*, the Syriack, ܥܠܒܐ *ſadneſs*, the Arabick, *perdition*; either by way of Paraphraſe, to ſignifie the miſerable ſad eſtate of him that is ingulfed in ſuch a *pit*, or elſe referring to another notion of שְׁאוֹן, for a *vaſt* or *deſolate place*, *ruine* or *perdition*. But the notion of the word is beſt fetcht from *Iſa.* xvii. 12. where we have the שְׁאוֹן *noiſe* of the *people*, בְּשְׁאוֹן מַיִם *like the noiſe of many waters*, יִשְׁאוֹן *ſo ſhall they make a noiſe*; מְחַרְנְשׁוֹן ſaith the Chaldee, *they ſhall ſound tumultuouſly*.

b. שֵׁם

V. 4. *Maketh*] For שֵׁם *poſuit*, *ſet*, or *put*, the LXXII. read שֵׁם *name*, and ſo render it ὃς ἐστὶ τὸ ὄνομα κυρίου ἡ ἐλπὶς αὐτοῦ, *whoſe hope is the name of the Lord*; and ſo the Latine, Syriack, Arabick, and Æthiopick: and the ſenſe is not at all wronged by it. Onely the Chaldee reads דְּשַׁוֵּי *which hath put*. In the end of the verſe, where the Hebrew hath וְשָׂטֵי כָזָב *thoſe that decline to a ly*, (for which the Chaldee hath *thoſe that ſpeak lies*) from שׂוּט *to goe out of the way*, the LXXII. read καὶ μανίας ψευδεῖς *and lying madneſſes*, as if it were from שָׁטָה, uſed among the Chaldees for being *mad*. The Latine follow the LXXII. *inſanias falſas*; but the Syriack agree with the Chaldee, *lying ſpeech*, and the Arabick, *lying fables*.

וְשָׂטֵי כָזָב

V. 5. *Cannot be reckoned up*] For the Hebrew אֵין עֲרוֹךְ אֵלֶיךָ, which is beſt rendred, *I cannot ſet in order*, i. e. *recount*, *diſpoſe* or *enumerate* before thee, the LXXII read, by way of paraphraſe, ἐκ ἔστι τίς ὁμοιωθήσεταί σοι, *there is none that ſhall be likened to thee*; perhaps from another notion of עָרַךְ to *compare* or *aſſimilate*. So *Pſal.* LXXXIX. 7. *Who in heaven* יַעֲרֹךְ *ſhall be compared*, or *likened to the Lord?* But the clear rendring of them, and of the whole verſe, lyes thus; רַבּוֹת עָשִׂיתָ אַתָּה, *Thou haſt done great or many things, O Lord my God*, נִפְלְאֹתֶיךָ וּמַחְשְׁבֹתֶיךָ אֵלֵינוּ אֵין עֲרוֹךְ אֵלֶיךָ *thy wonders and thy thoughts to us-ward I cannot recount before thee*: אַגִּידָה &c. *I will declare*, or, *If*, or, *when I would declare and ſpeak of them*, עָצְמוּ מִסַּפֵּר *they are too ſtrong*, or, according to the ordinary notion of the word in Arabick, too *great*, or *many above numbering*, or *to be numbred*. The LXXII. expreſs it rightly, ἐπληθύνθησαν ὑπὲρ ἀριθμόν, *they are multiplyed above number*.

c. עָרוֹךְ

רַבּוֹת

d. אָזְנַיִם כָּרִיתָ

V. 6. *Mine eare*] אָזְנַיִם כָּרִיתָ לִי is literally to be rendred [*thou haſt bored* or *opened my ear*] ſo the Chaldee and Syriack underſtand it. *Boring* the *ears*, we know, was a *ceremony* uſed to a *ſlave*, that would not have his *liberty*, but *loved his Maſter, and would not goe out free*, *Deut.* xv. 17. *Exod.* xxi. 6. and the ceremony ſignificative; for *boring* of the *eare* ſignified *opening* it, and the *opening* the *eare* is a ſigne of *hearkning*, as that is in order to, and all one with *obedience*. The Hebrew כָּרָה ſignifies alſo to *cut*; and 'tis poſſible it may ſo ſignifie here, the

the *circumciſing of the ear*, a phraſe frequent in Scripture, to denote *ready* and *willing obedience*. For this the LXXII. read σῶμα καὶηρτίσω μοι, *thou haſt prepared me a body*; either from this of *circumciſing the ear*, which denotes the fitting and preparing the whole body, or perhaps from a ſecond notion of כָּרָה *to prepare meat*, to *provide a feaſt*, 2 *King.* vi. 23. *he prepared* וַיִּכְרֶה *great proviſion* כָּרָה *for them*. But this account will not ſerve for σῶμα *body*, which they read inſtead of *ears*: herein it is hard to define with any certainty. Only it is not improbable, that this reading of the modern copies of the LXXII. was not the original reading, but inſtead of σῶμα *body*, ὦτία *ears*. The antient Scholiaſts acknowledge this reading; and the Latine which generally follows the LXXII. in their variations from the Hebrew, doth here read, *aures autem perfeciſti mihi, thou haſt perfected ears for me*: by which they muſt be thought literally to have rendered the Greek ὦτία κατηρτίσω μοι, in the notion of καταρτίζω for *perficio*. And that thus it was read in S. *Jeroms* time, may be concluded from his *Epiſtle ad Suniam et Fretellam*, who had objected to him the moſt minute differences between the Latine and the LXXII. but take no notice of any difference in this. The ſame reading *Euſebius Cæſarienſis* follows, and ſo interprets it, *thou haſt perfected to me ears, and obedience to thy words*. See *Caten. Gr. Pat.* in *Pſal. à Dan. Barbaro, Venet.* 1569. p. 463. and the *Expos. Græc. Patr. in Pſalm.* ſet out by *Balthaſar Corderius, Tom.* 1. *Ed. Antwerp.* p. 735. & 749. ὦτα δὲ κατηρτίσω μοι, ὑπακοήν με ἀπῄτησας μονὴν, ὦτα γὰρ τὴν ὑπακοὴ λέγει. *Ears haſt thou prepared me, thou haſt required of me obedience only, for ears ſignifie obedience*. And then it is moſt likely, that the Apoſtle *Heb.* x. 5. reading σῶμα δὲ κατηρτίσω μοι, *but a body thou haſt prepared me*, by that means to fit it more perfectly to the incarnation of Chriſt, the copiers of the LXXII. here thought fit to accord it to the Apoſtolick ſtyle, and ſo put σῶμα inſtead of ὦτία. If then it be demanded, how it comes to paſs, that the Apoſtle reads it with that variation, both from the Hebrew and the LXXII. alſo; the anſwer is obvious, that the Apoſtle attended more to the ſenſe, than to the words, and citing it from the LXXII, changed it into thoſe words which more fully and perſpicuouſly expreſt the myſtery of Chriſts incarnation. This the Hebrew ſomewhat obſcurely expreſt, by *my ear haſt thou bored*, or *opened*, thereby noting his *taking* on him the *form of a ſervant*, ſuch as had their *ears bored* or *opened*; which implies his *incarnation*, and withall addes to it the *principal end* of it, to *obey* and *doe the will of him who ſent him*. This was yet more obſcure in the reading of the LXXII. (that which I ſuppoſe to be theirs, for the reaſons forementioned) *thou haſt prepared or made me ears*:] where yet *ears* being parts of a *body*, the *making* him them, is ſtill the *making him a body*, and that in order to his *hearing* and *obſerving* his *Fathers will* exactly. But the Apoſtles reading, though it be far diſtant from the letter of the Hebrew, and in part from the LXXII. (as I ſuppoſe it to have been originally) yet is the moſt perſpicuous interpretation of the * meaning of it; *Chriſts body* comprehending the *ears*, and that aſſumed on purpoſe to perform in it the utmoſt degree of obedience to the will of God, to be obedient even to death, and thereby to be as the Prieſt, ſo the Sacrifice alſo, that of which all the ſacrifices and burnt-offerings under the law were but types and ſhadows, and at the preſence of which they were to ceaſe, as we know

* Τὸ δὲ, Ὠτία κατηρτίσω μοι, ὁ μακαρίτης Παῦλος εἰς τὸ σῶμα μεταβαλὼν εἴρηκεν, ἐκ ἀγνοῶν τὸ ἐβραϊκὸν, ἀλλὰ τρέπεται τὸν ὀικεῖον σκοπὸν τούτῳ χρησάμενος. *Expos. Græc. Patr. a Balthas. Corder. ed.* p. 749.

know they did, and as is expreſt here in the following words, *Burnt-offering and ſin-offering haſt thou not required: Then ſaid I, Loe I come*— That this whole paſſage is an eminent prophecy of Chriſt, appears by the Apoſtle *Heb.* x. 5. who makes *Chriſt*, not *David*, to be the ſpeaker here; *wherefore when he*, i. e. *Chriſt*, *cometh into the world, he ſaith, Sacrifice*— which makes it leſs neceſſary for us in this place to ſeek for any *firſt* ſenſe, wherein *David* might be *interpreted* to ſpeak this of himſelf; but rather to account of it, as the great ſignal wonder of mercy, done by God to men, which, in the *recounting of Gods wonderfull works and thoughts to us-ward*, v. 5. he ſeaſonably brings in by the ſpirit of prophecy, *viz.* the birth of the Meſſias, and the ſacrifice of himſelf, wherein ſo many, even innumerable, and unexpreſſible mercies were compriſed, and folded up. If it may be thus underſtood, as an inſtance brought in by *David* (prophetically) of Gods wonderfull mercies, then will theſe three verſes be no more but a deſcription of Chriſts coming into the world; after which *David* again proceeds to the recounting of Gods mercies more generally, ver. 9. But becauſe there is no aſſurance of this, and the Apoſtles words *Heb.* x. 5. may refer only to the higher and Prophetick completion of the words, and yet not prejudice a firſt immediate ſenſe of them, as belonging to *David*, it is not amiſs therefore here (though not in the paraphraſe) to annex that, *viz.* that God prefers obedience, noted, as was ſaid, by *opening the ear*, before the *richeſt oblations* and *holocauſts*; and that therefore *David* deſignes that, as his way of rendring his humbleſt thanks for Gods mercies, by performing faithfull obedience to his commands. This is the literal meaning of [*Sacrifices and burnt-offerings thou wouldeſt not deſire, mine ears haſt thou opened*;] the latter, that of ready willing obedience, thou haſt much preferred before the former. And again to the ſame purpoſe, *Burnt-offerings and ſacrifice thou haſt not required: Then ſaid I, Loe, I come to doe thy will, O my God*, i. e. They are not *ſacrifices*, in their greateſt *multitude*, that God requires and expects of Kings, or ſuch as *David*, as their returns for the greateſt mercies; but a ready and cheerfull obedience to his commands, ſuch a diſcharge of the regall office, as may tend moſt to the honour and glory of God, ſuch as was preſcribed *Deut.* xvii. 16. &c. where the duties of a King are ſet down, and in the cloſe of them this, of *his writing him a copy of the law in a book, and reading therein all the dayes of his life*, v. 18. 19. In reference to which, as it may truly be ſaid, *In the volume of the book it is written of me*, (of *David*, as of all other Kings, in this place of *Deuteronomy*;) ſo may that be fitly interpreted that follows, *O my God, I have delighted therein*, made thy ſervice, the ſtudy and practice thereof, the great imployment and pleaſure of my life: *yea thy law is in the midſt of my bowels*; which was much more then the command of having it written in a book; I am perfect in the knowledge, and continually exerciſed in the practice and performance of thy commandments.

V. 7. *In the Volume*] From גָּלַל to *roll* or *fold*, comes מְגִלַּת which *Symmachus* literally renders εἴλημα *folding*, and *Theophylact* on *Heb.* x. 7. εἱλητάριον *a roll*. The LXXII. read κεφαλίς, which muſt be underſtood in that ſenſe, denoting the round form that a writing is in, when it is folded up (as in Architecture ſome round parts are called κεφαλίδες in the LXXII.) and ſo ſaith *Suidas*, κεφαλὶς βιβλίου, ὅπερ τινὲς εἴλημα

c. מְגִלָּה

εἴλημα φασι, the word being applyed to a *book* or *writing*, (as here) which *ſome call the folding*. As for סֵפֶר a *book*, that ſignifies any *writing* among the Jews, whoſe cuſtome it was to write in a *long roll*, (ſee note on *Luk.* iv. a.) and that *folded* up to preſerve it: and ſo here מְגִלַּת סֵפֶר is no more than a *folded paper* or *parchment* of *writing*, a *roll*. Now as by this phraſe any kinde of writing is ſignified, and ſo, as it belongs to *Davids* perſon, it may fitly referre to the *book* of the *Law*, wherein the duty of Kings was ſet down, *Deut.* xvii: So it muſt be remembred, that in ſuch *rolls* were contained their contracts, as among us in *indentures*; and ſo here the *roll of the book* (as it belongs to Chriſt) is no more but a *bill* or *roll of contract* betwixt God the Father and him, wherein is ſuppoſed to be written the agreement preparatory to that great work of Chriſts incarnation, wherein he undertaking perfectly to fulfill the will of God, to performe all active, and alſo paſſive obedience, even to death, had the promiſe from God, that he ſhould become the *author of eternal ſalvation to all thoſe that obey him.*

V. 15. *For a reward*] For עַל עֵקֶב *for a reward*, the LXXII. ſeem to have read עַל עָקֵב *at the heel*, and ſo render it παραχρῆμα *preſently*. As for בָּשְׁתָּם it ſignifies their *turpitude*, or *filthy actions*, and ſo their ſhame in that ſenſe, as it is taken for any *ſhamefull thing*; for that is it which is to be rewarded with *deſolation*.

f. עַל עָקֵב בָּשְׁתָּם

The Forty Firſt Pſalm.

Paraphraſe.

TO the chief Muſitian, A Pſalm of *David.*

The Forty firſt Pſalm ſets forth the preſent reward of mercifull-minded men in this life, and from thence aſcendeth to the aſſured mercies of God to his faithfull ſervants that ſtand in need of them. It was compoſed by David, and committed to the Præfect of his Muſick.

1. *Bleſſed is he that conſidereth the* ‖*poor: the Lord will deliver him in the time of trouble.*

‖ ſick, דַּל

The bleſſings of God ſhall not fail to be poured out on the mercifull-minded man, who is carefull to conſider and ſuccour thoſe that are in ſickneſs, or any kinde of miſery: God ſhall be ſure to ſuccour him, when afflictions come upon him.

2. *The Lord will preſerve him and keep him alive, and he ſhall be bleſſed upon the earth; and thou wilt not deliver him unto the will of his enemies.*

Whatſoever his diſeaſes or dangers are, God will interpoſe for his relief, and if he ſee it beſt for him, ſignaliy ſecure his life, and and what ever the malice of his enemies be, deliver him out of their hands.

restore him to a proſperous flouriſhing condition in this world;

3. *The Lord will ſtrengthen him upon the bed of languiſhing: thou wilt* †*make all his bed in his ſickneſs.*

† turne, הָפַכְתָּ

When he falls into ſickneſs or diſtreſs, (for from thoſe the pious man is not ſecured in this life) the God of might and mercy will be his upholder; he will ſmooth and ſoften all that befalls him, and make it cheerfully ſupportable.

4. *I ſaid, Lord, be mercifull unto me: heal my ſoul, for I have ſinned againſt thee.*

Upon this account I have all confidence to addreſs my prayers to God in time of my diſtreſs: This duty of mercifulneſs being one that as he preſcribes, ſo he eminently exemplifies to us by his own practice, (Luk. vi. 36.) To him therefore I make my addreſs, for mercy of the higheſt and moſt valuable ſort; his balſame to my wounded ſoul, his free pardon for my ſins, which have juſtly deſerved all the calamities that can fall upon me.

My enemies are very malicious againſt me, very induſtriouſly diligent to ſeek my ruine.

5. *Mine enemies ſpeak evill of me; When ſhall he dy, and his name periſh?*

When they are in my preſence, they ſpeak flatteringly and deceitfully: meanwhile they plot and project miſchief againſt me, and diſcourſe it abroad, where ever they have opportunity.

6. *And if he come to ſee me, he ſpeaketh vanity: his heart gathereth iniquity to it ſelfe; when he goeth abroad, he telleth it.*

All mine enemies conſpire together ſecretly, and joyn their miſchievous indeavours, to doe me what hurt they can.

7. *All that hate me, whiſper together againſt me; againſt me doe they deviſe my hurt.*

a. They are confident their calumnies ſhall miſchief me, and that I ſhall never recover or deliver my ſelfe out of this pertinacious ruine, which now they have by their ſlanders contrived againſt me.

8. ‖ *An*[a] *evill diſeaſe, ſay they, cleaveth faſt unto him; and now that he lieth, he ſhall riſe up no more.*

‖ A word of Beliall, &c. A wicked word ſticketh to him. † the man of my peace.

And in this not onely my known profeſt enemies have joyned againſt me; but one particularly that profeſt the greateſt kindneſs to me, a ſervant in whom I repoſed truſt, and that lived by my ſervice, (Achitophel probably, one of Davids counſellors, 2 Sam. 16. 23.) hath moſt inſidiouſly and perfidiouſly ſet himſelfe againſt me. (And herein was David a type of Chriſt, betrayed by his own diſciple, that was in a ſpecial manner intruſted by him, Joh. xiii. 18.)

9. *Yea † mine own familiar friend in whom I truſted, which did eat of my bread, hath lift up his heel againſt me.*

But doe thou, O Lord, preſerve me from their miſchievous purpoſes: reſtore me to my throne in ſafety, and I ſhall chaſtiſe this their wickedneſs.

10. *But thou, O Lord, be mercifull unto me; and raiſe me up, that I may requite them.*

As yet my adverſaries have not been able to prevail againſt me, as fain they would; and thereby I diſcern thy watchfull providence over me, which alone hath diſappointed them.

11. *By this I know thou favoureſt me, becauſe my enemy doth not triumph over me.*

Thou haſt undertaken the patronage of my cauſe, and not ſuffered me to periſh in mine innocence, but reſcued me out of their hands, and reſerved me for thy ſervice:

12. *And as for me thou upholdeſt me in mine integrity, and ſetteſt me before thy face for ever.*

b. And for this and all other his mercies, his glorious majeſty be now and ever magnified by me, and all the congregation of thoſe that profeſs his ſervice.

13. [b] *Bleſſed be the Lord God of Iſrael from everlaſting to everlaſting. Amen and Amen.*

The end of the firſt Book.

Annotations on Pſalm XLI.

a. דבר בליעל

V. 8. *An evill diſeaſe*] What is here meant by דְּבַר בְּלִיַּעַל, is matter of ſome difficulty. The Antient Interpreters generally render it a *perverſe*, or *miſchievous*, or *wicked word*; the Chaldee, a *perverſe word*; the Syriack, a *word of iniquity*; the LXXII. λόγῳ παρανόμῳ; the Latine, *iniquum verbum*, a *wicked word*; the Arabick, *words contrary to the law*. And ſo in all probability it is ſet to ſignifie a *great ſlander*, or *calumny*; that as *men of Belial*] are *ſlanderous* perſons, ſo the *ſpeech of Belial*] ſhall ſignifie a *ſlanderous ſpeech*. And this is ſaid to *cleave* to him on whom it is *faſtened*; it being the nature of *calumnies*, when ſtrongly affixt on any, to *cleave* faſt, and leave ſome *evill mark* behinde them: *Calumniare fortiter, aliquid hærebit.* 'Tis true indeed, דָּבָר doth ſometimes ſignifie a *plague* or *peſtilence*: but there is no cauſe of rendring it ſo here. The conſequents of [*now that he lyeth he ſhall riſe up no more,*] are but a proverbial phraſe among the Hebrews, applicable to any ſort of *ruine*, as well as that which comes by *diſeaſe*: the *Calumniator* may *deſtroy* and *ruine*, as well as the *peſtilence*; and from him was *Davids* danger moſt frequently, and not from a *peſtilential diſeaſe*.

b. ברוך

V. 13. *Bleſſed*] This forme of benediction here, and the like, at the end of every book of the Pſalms, is by the Jews ſaid to be affixt by the Compiler of the Book, who having finiſht it, *praiſes God*. So ſaith *Aben-Ezra*, on *Pſal.* LXXXIX. 52. and gives for inſtance the perpetual cuſtome of their writers, of cloſing with ſome comprecation. That which will make this more to be heeded is, that all the ſeverall books end in this manner, (ſee *note on Title of Pſalms.*) Nor will it be more ſtrange to ſay, that *Ezra*, or whoſoever compoſed the books of Pſalms in this forme & diviſion, added their concluſions to them, then 'tis to ſay, that the end of the laſt chapter of *Deuteronomy* was affixt to the Pentateuch by the Sanhedrim, or the fourteenth verſe of the one and twentieth of S. *John*, by the *Church of Epheſus*, (ſee note c. on that Chapter.) 'Tis ſure that the Pſalter was antiently received in this diviſion. *Jerome* in his Epiſtle to *Marcella*, recounting the *Hagiographa*, ſayes, *Primus liber incipit à Job, Secundus à Davide, quem quinq; inciſionibus, & uno Pſalmorum volumine comprehendunt; The firſt begins from Job, the ſecond from David, which they comprize in five diviſions, as one volume of Pſalms.* So * *Epiphanius*; Ψαλτήριον διεῖλον εἰς πέντε βιβλία οἱ ἑβδομήκοντα, ὥστε εἶναι καὶ αὐτὸ ἄλλην πεντάτευχον. *The Hebrews divided the Pſalter into five Books, ſo that it is another Pentateuch.* And then they that thus diſtributed it, may reaſonably be thought to have afforded every book thoſe ſolemnities of concluſive *benedictions*, which we finde they have, and which are ſo perfectly agreeable to the ſubjects of *each* book, *lauding*, and *praiſing God*.

* de pond: & mens.

THE SECOND BOOK OF PSALMS.

PSALM XLII.

TO the chief Muſician, *Maſchil*, for the ſonnes of *Corah*.

The Forty ſecond is the firſt of the ſecond Book of Pſalms, in the Hebrew partition of them, (which ſecond Book reaches to the end of Pſalm Lxxii. and contains one and thirty Pſalms.) It was compoſed in time of his diſtreſs, in his flight from Abſalom, and is chiefly ſpent in bemoning his detention from Sion, the place of Gods ſolemn worſhip; and was ſet by him to the tune known by the name of Maſchil, (ſee note on Pſalm xxxii. a.) and committed to the Præfect of his Muſick, to be ſung by the poſterity of Coreh, the ſons of Heman, 1 Chron. xxv. 4. ſtiled Heman the ſinger, 1 Chron vi. 33. who came from Elkanah, Aſſir, Abiaſaph, v. 36. 37. three of the poſterity of Coreh. Exo. vi. 24. and 1 Chron. vi. 22. 31. and were not ſlain Num. xxvi. 11.

1. *As the* ||*hart* [a] *panteth after the water-brooks, ſo* †*panteth my ſoul after thee, O God.*

No Deer, when he is in the greateſt inward inflammation, expreſſeth more ardent deſire and thirſt of water, than my heart is at this time affected with toward God and his publick ſervice. [a]

||*binde* bryeth. †*bryeth.*

2. *My ſoul thirſteth for God, for the living God: when ſhall I come and appear before God?*

I am in a moſt impatient thirſt, much afflicted to be kept ſo long from that place, where God is pleaſed to exhibite himſelf to thoſe that come to worſhip him.

3. *My tears have been my meat day and night, while they continually ſay unto me, Where is thy God?*

It is very great cauſe of continual ſorrow unto me, to hear men reproach me for my truſt in God, thinking that I am wholly forſaken by him.

4. **when I* [b] *remember theſe things, I pour out my ſoul in me: for I had gone with the multitude; I went with them to the houſe of God, with the voice of joy and praiſe,* ||*with a multitude that kept holy-day.*

This puts me into a great exceſſe of ſorrow and impatience, when reflecting on what I have formerly injoyed, I remember how I was wont to goe in the ſociety of many pious men, to the place of Gods worſhip, in a moſt cheerfull, devout, alacrious manner; but now am, as in a wilderneſs, wholly deprived of theſe moſt divine, pleaſant, and valuable opportunities. [b]

*I remembred theſe things, and powred out my ſoul upon me: for I had gone into the covering, or had gone with the multitude, I had put them forward.

||a feſtival multitude, or multitude going in devotion.

5. *Why art thou caſt down, O my ſoul, and why art thou diſquieted in me? Hope thou in God; for I ſhall yet praiſe him, for the help of* †*his countenance.*

But let me not be dejected, or diſturbed even with this, though as ſad a reflection as is poſſible, viz. to be deprived of theſe bleſſed advantages of ſolemn converſe with God: A full reliance, and reſignation to the divine will, is a medicine for this alſo: and I doe not yet deſpair, but I ſhall finde ſome way of eſcape, for which to pay my acknowledgements. The time will come, when God ſhall afford me occaſion to praiſe him (ſee ver. 8.) for this deliverance alſo, and for the ſupports which his favour hath yielded me in thomidſt of all this ſadneſs.

†or my, ſee note. f.

Mean-while in this great dejection of my ſpirit, flying from one place to another, from one ſide of Jordan, and the countrey adjoyning, paſsing over that River, and then ſtill flying on the other ſide of it, from Hermon to Tabor, I have nothing to ſupport my ſelfe, but meditation on that God which I have hitherto ſerved, and never been deſtituted by him.

c. 6. *O my God, my ſoul is caſt down within me: therefore will I remember thee from the land of Jordan,* [c] *and* || *of the Hermonites, from the hill Miſſar.*

|| Hermonim, from the little hill.

d. And by the ſame God, by the ſame moſt gracious providence, I have now been ſupported alſo. For though I have for a while been under thy diſpleaſure, thy puniſhments lying heavy upon me, and by them my enemies incouraged to deſigne me all miſchief, (who ſeeing the effects of thy diſpleaſure on me, are ſoon excited to adde more weight to my preſſures) and though by the conjunction of theſe I have been ready to be overwhelmed: yet at length all is paſt over without doing me any hurt.

7. [d] *Deep calleth unto deep* † *at the noiſe of thy waterſpouts: all thy waves and thy billows* * *are gone over me.*

† by the voice. * againſt me have paſſed by, or over.

e. And the account of it is clear. His gracious providence hath ſurrounded me day and night, my whole time hath been divided between receiving, and acknowledging, and again praying for mercies from him, as from one that delighted in doing me good.

8. || *Yet* [e] *the Lord will command his loving kindneſs in the day time, and in the night his ſong ſhall be with me, and my prayer unto the God of my life.*

|| In the day commanded the Lord his benignity, and in the night was his ſong with me, my prayer.

Thus therefore have I conſtantly addreſſed my ſelf to him in this mournfull ditty, ſaying, O thou which art the only aid and ſupport of my life, the only ſure fortreſſe wherein I can repoſe any truſt, how am I deſpiſed and rejected by thee? what a black gloomy condition am I now in? mine enemies being permitted by thee to oppreſſe me ſorely.

9. *I will ſay unto God, My rock, why haſt thou forgotten me? why goe I mourning, becauſe of the oppreſſion of the enemy?*

Shimei hath reviled me bitterly 1 Sam. 16. 7, 8. I am pierced hereby, & wounded to the very heart, like one that hath received a killing wound, or ſtroke in his body. And in this greateſt exigence, this loweſt depreſſion, that either the ſcorn or malice of mine enemies can bring upon me, concluding by my preſſures, that God hath utterly forſaken me,

10. *As with a ſword in my bones, mine enemies reproach me, while they ſay daily unto me, Where is thy God?*

My ſoul ſhall ſtill make a comfortable reflection in its conſtant recourſe to God: in this my ſaddeſt condition, I have alwayes had ſome hope and comfort left to ſupport me, and keep me from being utterly caſt down, or diſturbed immoderately. And upon the ſtrength thereof, I ſhall for ever incourage my ſelfe, to rely and caſt my ſelfe intirely on him: not deſpairing but that he will one day return in mercy to me, deliver me out of all my diſtreſſes, and ſhew forth his favour and loving kindneſſe to me.

f. 11. *Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? Hope thou in God; for I ſhall yet praiſe him, who is the health of* [f] *my countenance, and my God.*

Annotations on Pſalm XLII.

a. עָרַג

V. 1. *Panteth*] עָרַג ſignifies to *cry*, and is applied to *Beaſts*, eſpecially to *Deer*, when they impatiently *deſire* the *water*. This they are ſaid to doe, when they have *eaten* ſome *vipers*, which medicinally they are ſaid to ſeek and eate, and then are *inflamed* thereby, and vehemently deſire *water* to *cool* them. This they doe again when they are *hunted* hard, that they may *cool*, and relieve themſelves from the *doggs* that way. But the more *prompt* and ready interpretation is, that *feeding* in a dry and parched *wilderneſſe*, they want, and oft-times can finde no *water*, and then goe about and make a *mournfull* noiſe for it. And thus is it moſt fitly applied to *David*, when in his *flight* from *Abſalom* he was thus in the *wilderneſs*, deſtitute of the

the ſpiritual advantages of joyning with the people of God in his ſervice. The word אֵל must be here taken in the *fœminine gender*, as appears by תֵּעָרֵג following; and accordingly the LXXII. read ἡ ἔλαφος in the *fœminine*.

אֵל

b. V. 4. *Remember*] The firſt words of this v. 4. are by the LXXII. literally rendred from the Hebrew. That reads אֵלֶּה אֶזְכְּרָה וְאֶשְׁפְּכָה עָלַי נַפְשִׁי, where the *future* (as oft elſewhere,) being uſed for the *præter* tenſe, the rendring muſt be, *I remembred theſe, and poured out my ſoul on my ſelfe*, i. e. gave my ſelf up into the power of my *paſſion*, let looſe the *reins* to my *grief*; the word נֶפֶשׁ *ſoul* being uſed for the *ſenſitive* part of the man, and ſo for *grief* and *paſſionate* ſorrow. And thus the LXXII. render it, Ταῦτα ἐμνήσθην, καὶ ἐξέχεα ἐπ' ἐμὲ τὴν ψυχήν μου, *I remembred theſe things, and poured out my ſoul upon me.* But in the remainder of the verſe there is ſome difference: אֶעְבֹר in the *future* for *præter* again, they render, διελεύσομαι *I will paſſe*; whereas ſetting down the *cauſe* of his ſorrow, and the *object* of his remembrance, it is moſt reaſonable to render it in the time *paſt*, *for*, or *becauſe I had paſt*. Then for בְּסֵךְ אָדֹם they read ἐν τόπῳ σκηνῆς θαυμαστῆς, *in the place of the wonderfull tabernacle*; in all probability reading אַדִּיר (which is a *future verb*, from דָּרָה) as if it were from אַדִּיר *magnificus, grandis, magnificent, great, excellent*, and ſo *wonderfull*. But of theſe words in the Hebrew if we take a cloſer inſpection, we ſhall finde them capable of a double rendring; and it will be very uncertain which ſhall be preferred. For the verb סָכַךְ from whence נֵסֶךְ comes, hath a double notion; it ſignifies moſt frequently *covering*, but ſometimes *mixing* or *confounding*. In the former notion, it will ſignifie the *covering* in the *tabernacle*, called (from this theme) מוֹסָךְ *the covering* 2 *Kin.* xvi. 18. and ſo the *Chaldee* here have rendred it טְלָלָא, (and the *Jewiſh Arab* Interpreter אלטלאל to the ſame ſenſe) *umbraculum* the *covering*, meaning no doubt the *tabernacle*; and ſo the Syriack, ܒܣܟܘܟ (from ܣܟܟ *to cover*) *in thy covering*: and then this is fully expreſt by the LXXII. their reading, ἐν τόπῳ σκηνῆς, *in the place of the tabernacle*; and their meaning is plain, *I will paſs, for I had paſt, into the tabernacle, I went with them to the houſe of God.* But *Abu Walid*, mentioning the opinion of ſome who would here underſtand it in the notion of *covering*, rejects that, and prefers the other, of a company or multitude, or number of men: and the interpretation of the clauſe in his way is, *When I paſſed in a company*, or *multitude, whom I ſet*, or *put forward to the houſe of God*, i. e. whom I *followed*, or, *drove*, as it were, before me. For this he will have to be the ſignification of דָּוָה to *put* or *ſet forward*, and cauſe to move or goe, as a nurſe doth her child, (ſo the word is uſed in the *Miſnah*) *putting it forward to goe.* And *ſo R. Tanchum* renders the word, *I cauſed them to goe.* The *Jewiſh Arab* Interpreter, in a note, ſaith, it implyes ſuch a *putting forward* or *egging*, as the *Arabians* uſe in their *journyings*, eſpecially by *night*: So, ſaith he, *our fathers uſed to incite and put men forward, ſaying, Ariſe, let us goe up to Zion to the Lord our God.* But this word דָּוָה may likewiſe be compared with the Arabick דאא, and then it will ſignifie, to *goe haſtily*, and to *throng*. And to this agrees הָמוֹן חוֹגֵג in the end of the verſe, which literally ſignifies *the feaſting multitude*: the Chaldee read אִתְרְנוּשַׁת &c. *the tumult* or *noiſe of the people which come to celebrate the feaſts at Jeruſalem*; but the LXXII. ἦχος ἑορταζόντων, *the noiſe of the feaſters*,

אֶזְכְּרָה אֵלֶּה עָלַי נַפְשִׁי

נֶפֶשׁ

אֶעְבֹר

בְּסֵךְ אָדֹם

חָמוֹן חוֹגֵג

ers, from that notion of הָמַה or הָמַן to *tumultuate* or *make a noiſe*, which refers to the *noiſe* and *ſtirre* at going up to the *feaſt* from all parts of *Judea*. The *Jewiſh Arab* interpreter renders it נמהור אלחאג *the multitude of ſuch as went in devotion* [to the Temple.] And ſo *Abu Walid* explains it of ſuch as *came to the houſe of God*, taking חגג in the notion wherein the *Arabs* uſually take חג, to *goe in devotion*, or *viſit* ſome place accounted *ſacred*. This notes the *joy* in undertaking the journey to Gods ſervice, and not the *feſtivity* it ſelfe, when they were come up. Their very going up was a kinde of proceſſion, much more then their feaſts themſelves; in oppoſition to which the celebration of *Idolatrous* feaſts is by the Jews called אֵיד a *ſadneſs*: though the heathen *Tacitus* make the contrary obſervation, (as every one thinks fit to commend his own rites, and defame others) *Romani lætos feſtoſq; ritus habent, Judæi triſtes ſordidoſq;*; *The Romans have joyfull and feſtivall rites, the Jews ſad and ſordid.*

c. V. 6. *Hermonites*] The land of Jordan is that which lies and is enricht by that river, whoſe head is at the foot of *Lebanon*. Of *Hermon*, a high hill on the other ſide of *Jordan* on the eaſt, and known by four names, ſee note on *Pſal.* xxix. d. חֶרְמוֹנִים From this חֶרְמוֹנִים *Hermonim* here hath its name, and ſignifies the *region* betwixt *Hermon* and *Tabor*, and the inhabitants thereof: which being on a *little riſing*, it may here be fitly expreſt by מֵהַר מְצָעָר *from the hill of littleneſs*, or the *little hill*. but *Solomon Jarchi* and *Aben Ezra* render *Hermonim* as the common name of ſeverall *hills*, as the *Alpes* in *Italy*, the mountains of *Ararat* in *Aſia*, the mountains of the *Moon* in *Africk*. And then *Miſſar* may likewiſe be the name of an *hill*, poſſibly that which bordered upon *Soar*. *Gen.* xix. 30. and then *Miſſar* and *Hermon* will be the geſſes of *Davids* march, the length of the whole countrey beyond Jordan, which he traverſt in his flight from *Abſalom*, 2 *Sam.* xvii. 22.

V. 7. *Deep*] תְּהוֹם is an *abyſſe*, or *deep pit*, a place of much *waters*; ſometimes the whole *globe* of *earth* and *ſea*, *Gen.* 1. 2. ſometimes the *whole body* of *waters* here below, *Gen.* vii. 11. *Prov.* viii. 24; and frequently the *bottome* of the *ſea*, ſtyled ἄβυσσος *the Abyſs*, *Luk*, viii. 31. Here it ſignifies literally a *multitude* of *waters*, either all breaking out of the earth, called the *fountains of the great deep Gen.* vii. 11. (ſee the *Targum* on *Eccl.* i. 7.) or elſe ſome pouring down out of the *clouds* (ſee note on *Pſal.* xxix. 3.) ſome riſing out of the earth: ſo ſaith the Chaldee, תְּהוֹמָא עִלָּאָה לְתְהוֹמָא אַרְעָאָה קָרֵי, *the ſuperior abyſſe calls unto the inferior abyſſe*. Inſtead of calling ſome render *meets*; ſo *Symmachus*, ἀπήντα, *one deep met another*: and that notion the *Jewiſh Arab* interpreter embraces, ארא לקי אלנמר אלנמר *deep meeting deep*. And this no doubt may goe for a ſignificant paraphraſe of it, and hath foundation in the affinity betwixt קָרָה to *meet*, and קָרָא to *call*. But the literal notation of קוֹרֵא is certainly that of *calling*; and that is retained by the *Chaldee*, and *Syriack*, and the LXXII. and the reſt of the antient interpreters: and the expreſſion is *poetical*, their *meeting* together is, as it were, *calling* to, and *anſwering* one the other. And thus, we know, it was in the deluge (to which this probably refers) *Gen.* vii. 11. *the ſame day were all the fountains of the great deep broken up, and the windows or floodgates of heaven were opened.* This their *breaking out* at the ſame time from both places, from *above* and from *below*, ſeems to be the fulleſt meaning of the *abyſſe calling to*, and anſwering one the other. And that which is ſuppoſed

d. תְּהוֹם

poſed to begin, and ſo to call the other, is the Superior, that from the clouds (ſo ſaith the Chaldee:) and this calling is by means of the *water-ſpouts*, ſo the *clouds* are *poetically* ſtyled צִנּוֹרֶיךָ *thy* (i. e. *Gods*) *ſpouts* (צִנּוֹר a *pipe* or *ſpout*, from whence is *Aſſinarus* the name of a *river* in *Thucydides* l. vii. *deſcending* from a *ſteep* place in a deep *channel*) The LXXII. read καταῤῥακτῶν σου *thy cataracts*, pouring down of *waters* from a much *higher* place to a *low*, from the *top* of an *hill* or *houſe*; that as, when it *rains* apace, that which falls on the *top* of the *houſe*, being conveighed thence by *ſpouts*, (*domatum fiſtulas*, S. *Jerome* calls them) comes pouring down upon the ground, and makes a great noiſe in falling, (ſo *Kimchi* explains it, as *the water from the houſe top flows down by the pipe, and cauſeth a great ſound by its deſcent*) and much increaſes the flood of water that was below: ſo God pouring out rain from the clouds, as by thoſe ſpouts from the top of the houſe, firſt makes a great noiſe, then much increaſes the water which was formerly below, and makes the ſprings and brooks to riſe, as it were in anſwer to this voice of the clouds, which by this means call upon them, and rouſe them up. This makes it neceſſary to render לְקוֹל *by the voice of the water-ſpouts*, as the inſtrument by which the ſuperiour abyſſe calls to the inferior; as one calls, or ſignifies his pleaſure, or ſummons another by a pipe. 'Tis true, the fountains in the earth, the *meatus* by which the *waters* paſs into the *ſea*, are by the *Targum Eccl.* i. 7. ſtyled צְנוּרֵי תְהוֹמָא *the water-pipes of the abyſs*; and that may ſeem to determine the phraſe here to theſe *inferiour waters*. But 'tis as ſure, that any other courſe of waters may be ſo called alſo; and ſo this *opening of the windows of heaven*, the *cataracts* from the *clouds*, that *ſuperior abyſs*, as here the Chaldee underſtands it. And this is a moſt poetical expreſſion of miſeries flowing in one upon another, ſome from God, and ſome from men; *Gods puniſhments* for ſin inviting as it were, and calling out the infernal ſpirits, and the malice of men here below, which ſeeing God diſpleaſed, and ſo being permitted by him to be executioners of his wrath, break out violently upon him. And the ſame is farther expreſt by the two words in the remainder of the verſe. *All* מִשְׁבָּרֶיךָ *thy colliſions* or *fractures*] from שָׁבַר to *break*, i. e. all the effects of thy diſpleaſure, which come like waves of the ſea, raiſing themſelves, and then breaking and pouring out upon me. This the LXXII. read, οἱ μετεωρισμοί σου not in the notion of that word, which the vulgar underſtand it in, when they render it *exceſſa tua*, thy *high things*; but as that word oft ſignifies *wavering*, and being *driven* uncertainly (ſee note on *Luk.* xii. [a]) and thoſe we know are compared to the *waves of the ſea, driven by the winds and toſt*, *Jam.* i. 6. The Syriack render it ܟܣܝܦܘܬܟ *thy tempeſts*, from חָשַׁל to *break*; and ſo alſo the Arabick, *thy tempeſts*. The other word גַּלֶּיךָ is beſt rendred by *billows*, from גָּלַל to *roll* or *tumble* together in an *heap*, as the *ſea* doth its *billows*: and ſo the LXXII. expreſs the meaning by κύματα, which ſignifie theſe. To this the עָלַי following will be moſt fitly annext, *All thy colliſions and rollings on me*. And then עָבְרוּ will ſtand by it ſelf, and be beſt rendred *paſſed by*, or *over*, without doing me any harme at all. So *Pſal.* XLVIII. 4. *The Kings of the earth were aſſembled, they paſſed by together*, without any hoſtile attempt; as farther appears there, v. 5. *they were troubled and haſted away*. And thus the word עָבַר is moſt frequently rendred παρέρχομαι, *paſſing over*,

over, or *by*. And then the following verse, *In the day commanded the Lord his benignity*] connects very perfectly with it, as the account, why the *collisions* and *rollings* on him, the sea *foaming* and making a *noise*, did yet *passe over*, and not *drown* or hurt him, viz. because God day and night continually protected him.

c. V. 8. *The Lord*] For the understanding of this v. 8. and connecting it with the *antecedents* and *consequents*, the frequent observation of the future tense being used for the præter, will be most usefull, and indeed perfectly necessary. For the former verse being in the first part of it a sad description of his miserable estate, and the effects of Gods displeasure toward him, and the latter part of it (as hath been shewed) a thankfull acknowledgement of his deliverance from all the mischievous effects of it; this v. 8. will be a fuller declaration of this mercy of God, to whom only the deliverance was due, *In the day commanded the Lord* – Not, *The Lord will command his loving kindness*— but more *fitly* and *literally*, יומם יצוה *In the day time commanded the Lord his loving kindness*, i. e. God was thus pleased to deal with me, all the day long to send out (so צוה signifies to *dispense*, to *conferre*) *benefits* and *mercies* on me, *and in the night his song was with me*; every day I received, and every night I made acknowledgment of his mercies to me: *and my prayer to the God of my life*, i. e. I still lookt upon God as one that favoured me, and constantly preserved me, and *poured his benefits upon me*, and so prayed to him with all joy and cheerfulness and alacrity, and as it follows v. 9. *I will say unto God, My rock, why hast thou forgotten me?* And this seems to be the cleerest meaning of this place; though the learned *Castellio*, having rendred עברו *obruunt overwhelme*, v. 7. hath accordingly affixt another interpretation to these verses, *solebat Jova* &c. *Nunc mihi*— *God was wont to conferre his benefits in the day time*, &c.— *Now I must thus make my complaint unto my God.*

V. 11. *My countenance*] פני here *my countenance*, may possibly have this difference from פָּנָיו *his countenance*, v. 6. (which the Chaldee there renders *the redemption* דְמָן קֳדָמוי *which is from before him*) that *David* first mentions the *salvations of Gods countenance*, i. e. *his saving power and providence*, and then closeth the Psalm by applying it to himself, and acknowledging the particular mercy of his deliverance. Yet considering that all the Antients versions, the Chaldee only excepted, seem to have read פָּנַי *my countenance* (προσωπου μου, *faciei mei, my face*) in both places, and that these words are the burden as of this, so of the following Psalm, and that as the sense is the same in other words, so in all likelihood the two Psalms did correspond in this; therefore 'tis not improbable, that the old reading was here in both places פָּנַי, *my countenance*, as it is in both places of the following Psalm.

The

The Forty Third Pſalm.

Paraphraſe.

THe Forty third Pſalm is exactly of the ſame mournfull ſubject, and probably on the ſame occaſion, with the former, but perhaps lightly varied from thence on ſome other occaſion, ſuch as the Babyloniſh captivity, (as the mention of the ungodly nation inclines it v. 1.) and adjoyned to Pſalm 42. becauſe of its affinity to it. 'Tis a complaint of ill uſage from enemies, yet endeth with full relyance on God, and place of hope from thence, as the former did.

1. *Judge me, O God, and plead my cauſe againſt the ungodly nation: O deliver me from the deceitfull and* ||*unjuſt man.*

O God, what ever our ſins againſt thee have been, we have certainly not injured theſe which are maliciouſly bent againſt us. Be thou pleaſed therefore to vindicate our innocency in this, to clear us from the calumnies of theſe, and to reſcue us out of their treacheries, and bloody deſignes.

||unmercifull לא חסיד

2. *For thou art the God of my ſtrength: why doſt thou caſt me off? why goe I mourning becauſe of the oppreſſion of the enemy?*

To thee alone can we appeal, who art our onely defender: O be thou pleaſed to reſtore us to thy favour; not to forſake us utterly, not to leave us to that ſad diſconſolate condition, to which the oppreſſions of our mortall enemies have brought us.

3. *O ſend out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.*

O let thy mercy ſhew forth it ſelfe, and thy fidelity in performing thy promiſe to us: let theſe be our guide and ſafeguard in our way, as thy pillar of cloud and fire to the Iſraelites, in their paſſage from Ægypt to Canaan; and at length reſtore us ſucceſſefully to that reſt and peace, that we may ſecurely reſort to thy publick ſervice, in the place which thou haſt appointed for it, where the Arke is.

4. *Then ſhall I goe unto the altar of God + my* [a] *exceeding joy: yea upon the* [b] *harp will I praiſe thee, O God my God.*

And that will be an happy time indeed, to goe in the ſociety of the ſaints to offer ſacrifice to God; that God that revives out of the greateſt ſadneſs, is the only author of all the felicity of my life: when that time comes, we ſhall be moſt happy, and celebrate thy mercies and goodneſs to us in the moſt ſolemn manner of exultation, and never give over acknowledging thy goodneſs and fatherly bounty toward us.

a. b.

+ the gladneſs of my joy, or, of my youth, or, who makes my ſorrow joy.

5. *Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? Hope in God, for I ſhall yet praiſe him, who is the health of my countenance, and my God.*

Meanwhile there is a competent ſtay to our drooping ſouls, an argument that we ſhould not be too much dejected or diſturbed, that we have ſtill place of hope and truſt in God, that we ſhall yet live to receive deliverance from him, and injoy happy opportunities of acknowledging his mercies in the publick aſſembly, who is, even now that he thus permits us to be diſtreſt, the only comfort and ſupport of our lives, and our merciſull loving father, even now that we are under his ſharpeſt chaſtiſement.

Annotations

Annotations on Psalm XLIII.

a. גִּילִי

V. 4. *Exceeding joy*] The chief *difficulty* of this *Psalm* is, how the שִׂמְחַת גִּילִי is to be rendred. As for גִּיל that in *Hebrew* denotes *commotion*, and generally any kind of *commotion*, (as *Abu Walid* tells us, see note on *Psal.* ii. k.) whether of *joy* or *sorrow*. It is certain it most frequently signifies *exultation* and *joy*: and so it must be thought to do as oft as it is joyned with שִׂמְחָה *rejoycing*, by any *conjunctive* particle, as *Psal.* xlv. 15. *with gladness and rejoycing shall they be brought*; and so 'tis there rendred by the lxxii. ἐν εὐφροσύνῃ καὶ ἀγαλλιάσει; who yet in this place have rendred שִׂמְחַת גִּילִי much otherwise, τὸν εὐφραίνοντα τὴν νεότητά μου, *God that makes merry my youth*: and therein the *Syriack*, *Latine*, *Arabick*, and *Æthiopick* follow them, and only the *Chaldee* otherwise, דִּי מִנֵּיהּ חֶדְוַת בְּעוּתִי *from whom is the joy of my exultation*. Of this rendring of the lxxii. the *account* is ordinary, that they took גִּיל in a notion wherein tis used in *Arabick*, for *age* or *generation*. So in their rendring of *Psal.* lxxix. 13. *we will shew forth thy praise from generation to generation*, מִן גִּיל אֶלֵי גִּיל. So *Gen.* iii. 9. *Noah was upright* in his גִּילֹה *generation*. So *Psalm* cxii. 2. גִּיל *the generation of the just shall be blessed*. And *Mat.* 1. These are אֲנִיאֵל *the generations*. And then tis conceived that in this notion of *generation*, as that signifies the whole age and course of a mans life, the lxxii. taking the word, thought fit to render it νεότητα *my youth*, viz. the *former* part of my *age*. But the word גִּיל in Arabick signifies also a *fat well-grown youth*; and the Arabick being but a dialect of the Hebrew, and the word גִּיל evidently thus signifying in the Arabick, 'tis most probable that thus it did signifie originally in the Hebrew, and the lxxii. their thus understanding it, and rendring it νεότητα *youth*, is a fair evidence for it. And if indeed it thus did signifie in the Hebrew, then there is all reason to understand it so here, and to render it שִׂמְחַת גִּילִי *the joy of my youth*, i. e. of my whole course of life, from my *youth* till now, and to make that the title of *God*, that he hath always been such to *David*, i. e. the only author of *joy* and *rejoycing* (ὁ εὐφραίνων) that ever *David* had. And thus the rendring is more literal, than either to read it, *the God of my joy and gladness* (for there is neither any reason to make the former word to be in the genitive case, nor is there any ו *conjunction* between them, and the Chaldee, that alone differs from the lxxii. yet read it in this other *form*, *from whom is the joy of*—) or *God, my exceeding joy*. If this notion of גִּיל be not accepted, it may then be, as our *English margine* hath it, *God the gladness of my joy*, i. e. he that is the great *author* of all the joy I have. But if it may here be taken in the notion of the other contrary passion, or commotion, that of *sorrow*, then שִׂמְחַת גִּילִי will be he that maketh *glad* my *sorrow*, or turneth my *commotions* into *joy*.

שמחת גילי

b. כִּנּוֹר

V. 4. *The harps*] Of כִּנּוֹר it may here be observed, that being among the *Græcians* used in *sadness* only, (and so defined by *Hesychius*, Κινύρα ὄργανον μουσικὸν, κιθάρα ὀικτρὰ, *a musical instrument, a mournful harp*, and from thence κινύρεσθαι θρηνεῖν, κλαίειν, *to mourn and waile*, and κινυρὴ ὀικτρὰ, θρηνητικὴ, *wailing and mournful*) 'tis yet among the Hebrews

brews generally a *cheerful, joyful muſick*, ſo *Gen.* xxxi. 17. and 2. *Chron.* x. 28. *Job* xxi. 12. and xxx. 13. and frequently in theſe *Pſalms*, ſee *Pſal.* xxxiii. 2. lxxi. 22. lxxxi. 3. xcii. 4. cxxxvii. 2. cxlix. 3. *Iſ.* v. 12. xxiv. 8. *Ezek.* xxvi. 13. and 1 *Mac.* iii. 5.

The Forty Fourth Pſalme.

Paraphraſe.

TO the chief Muſitian for the ſons of *Corah*, *Maſchil.*

The forty fourth Pſalm is a deſcription of the ſeveral conditions and ſtates of the Jewiſh Church, and therein a commemoration of Gods former mercies, as a ground of confidence in, and prayer to him, for deliverance out of preſent dangers; and was compoſed in ſome time of general oppreſſion by forein enemies, v. 11. 12. and committed to the Prefect of the Muſick, to be ſung by the poſterity of Corah (ſee Pſal. xlii. 1.) to the tune called Maſchil (ſee note on Pſal. xxxii. a.)

1. *We have heard with our ears, O Lord, our fathers have told us, what work thou didſt in their dayes, in the times of old.*

Thy doings in former ages, O Lord, are famouſly ſpoken of, and delivered down to us from father to ſon.

2. *How thou didſt drive out the heathen with thy hand, and planteedſt them; how thou didſt afflict the people,* a *and* ‖ *caſt them out.*

How thou by thy power didſt eject the Canaanites, &c. and in their ſtead didſt place thine own people of Iſrael, having firſt brought them out of Egypt, reſcued them from the hands of thoſe heathen tyrants, ſmiting with ten ſeveral plagues the Egyptians that kept them in bondage. a.

‖ ſend

3. *For they gat not their land in poſſeſſion by their own ſword, neither did their own arm ſave them, but thy right hand and thine arm, and the* b *light of thy* † *countenance; becauſe thou hadſt a favour unto them.*

A ſpecial work of thine this: for 'twas not any proweſſe of arms, or oppoſition of greater ſtrength, that got the children of Iſrael the victories which they obtained over theſe nations, or poſſeſt them of their land, but the ſignal interpoſition of thy power, ſhining and ſhewing forth it ſelf viſibly in that whole action; an effect and a teſtimony of thy ſpecial favour to them, which thus performed what thou hadſt promiſed; of giving them this fruitful land to be injoyed by them.

† preſence

4. *Thou art my King, O God; command* * *deliverance for* Jacob.

Thou therefore that haſt thus magnified thy power and mercy, in delivering this people of thine, art in all reaſon to be adored by us, as our God, and ſupream conducter, to whom alone I am to make my addreſs at this time for the deliverances which thou haſt promiſed to give, and haſt conſtantly afforded to thy people.

* the ſalvations of Jacob, ישועות יעקב

5. *Through thee will we* ‖ *puſh down our enemies: through thy name will we tread them under that riſe up againſt us.*

From thee muſt all our victories come, thou muſt furniſh us with our offenſive arms: ſuch thou haſt given to the beaſts of the field, horns to the bull, &c. And thy preſence and conduct muſt ſupply to us our natural want of theſe. And if thou be thus preſent with us, we ſhall certainly be as ſucceſful, as the moſt mighty of thoſe creatures over the weakeſt aſſailant. As they firſt gore and wound them with their ‖ horns, and then trample them under their feet; ſo ſhall we deal with our ſtouteſt enemies.

‖ gore נגח

‖ So נגח ſignifies

6. *For I will not truſt in my bow, neither ſhall my ſword ſave me.*

As for artillery and proviſions of war, we uſe them, without any truſt or relyance on them, either to ſecure our ſelves, or hurt others.

'Tis thy ſtrength onely, and mercy to us, that hath wrought all our good ſucceſſes, delivered us, and diſcomfited our enemies; and accordingly in that alone all our confidence is repoſed.

7. *But thou haſt ſaved us from our enemies, and haſt put them to ſhame that hated us.*

c. All our victories have been hitherto due to thee; from thee we have received them, and to thee we have given all the praiſe of them: and conſequently for the future, we have none elſe to rely on, none to acknowledge for our defender and reliever, but thee.

8. || *In God* c *we boaſt all the day long, and* * *praiſe thy name for ever. Selah.*

|| we have praiſed God. * will confeſs.

But, alas, our ſins have provoked, and removed thee from us; thou haſt ſuffered us to be worſted by our enemies, and haſt not of late ſhewn forth thy majeſty for our aid and ſuccour.

9. *But thou haſt caſt us off, and put us to ſhame, and goeſt not forth with our armies.*

Thou ſuffereſt us to be put to flight and chaſed by our enemies, and conſequently to be deſpoiled and pillaged by them.

10. *Thou makeſt us to turn back from our enemies, and they which hate us ſpoil for themſelves.*

Thou haſt permitted many of us to be ſlaughtered like ſheep (ſee v. 22.) ſuch as are killed by the butcher, not the prieſt; for the ſhambles, to be freely uſed as men pleaſe, not for the altar, to which thoſe that are ſet apart cannot be rudely handled without violation of religion. And as ſheep again being worried by the Wolf, are driven from the flock and ſcattered upon the mountains; ſo are our armies deſtroyed and routed.

11. *Thou haſt given us like ſheep* † *appointed for meat, and haſt ſcattered us among the heathen.*

† for eating לְאָכְלָה

d. We are, alas, caſt away by God, as the worſt kind of ſlaves, which are not thought worthy to have any price demanded for them by their maſters; ſadly handled, without the comfort of bringing in any honour to God by our calamities. Thy Church among us is defaced, and no other people taken in, inſtead of us, by whom thy name may be glorified.

12. *Thou ſelleſt thy people* * *for* d *nought, and doeſt not increaſe thy wealth by their price.*

* for us (or, without any) poſſeſſion, and doſt not gain by—

Hereby we are rendred ridiculous, ſcoft and mockt at by thoſe that are neer us, and by our enemies made a proverb of reproach, to ſignifie and expreſs the moſt abject deſpicable men in the world.

13. *Thou makeſt us a reproach to our neighbours, a ſcorn and a deriſion to them that are round about us.*

14. *Thou makeſt us a by-word among the heathen, a ſhaking of the hand among the people.*

a. שְׁלָחִים

This is matter of ſo great ſhame to me, that I dare not ſhew my face: I cover it, like mourners, under a veil, deſirous to hide my ſhame (Mic. 3. 7.) but, alas, this covering will very ill conceal that, which indeed it doth betray, as being on purpoſe deſigned to hide it.

15. *My confuſion is continually before me, and the ſhame of my face hath covered me,*

Betwixt their ſcorns and contumelies on the one ſide, and their deſigns of miſchieving and deſtroying me on the other, I know not how to behave, which way to turn my ſelf.

16. *For the voice of him that reproacheth and blaſpheme th, by reaſon of the enemie and avenger.*

Yet doth not all this diſcourage us, or tempt us to fall off to any other religion, from that which we hitherto have profeſt, to forget our duty to God, or to fall from that fidelity of obedience which we have vowed to him.

17. *All this is come upon us; yet have we not forgotten thee, neither have we dealt falſly in thy covenant.*

We will ſtill abide conſtant in our loyalty, whatever our portion be in this world.

18. *Our heart is not turned back, neither have our ſteps declined from thy way;*

Yea, though thou deal never ſo ſharply with us, beat our armies to duſt, and diſperſe us into the moſt deſolate condition of horrour and darkneſs, the very next degree to death it ſelf.

19. *Though thou haſt ſore broken us in the place of dragons, and covered us with the ſhadow of death.*

20. If

20. *If we have forgotten the name of our God, or ſtretched out our hands to a ſtrange God,*

21. *Shall not God ſearch this out? for he knoweth the ſecrets of the heart.*

For the ſincerity of this conſtant reſolution, we appeal to no other judge, but to the great ſearcher of hearts: From him we know we cannot be concealed, if either we ſlacken the diligence of our ſervice to him, or fall off to any degree of Apoſtaſy.

22. *Yea for thy ſake are we killed all the day long; we are counted as ſheep to the ſlaughter.*

And of this our very ſufferings are our witneſſes: the malice and cruelty of our enemies, which is ſo great and bloody, as to ſlaughter us daily, having no other ground of provocation from us, but our adhering conſtantly to thy ſervice.

23. *Awake, why ſleepeſt thou, O Lord? Ariſe, caſt us not off for ever.*

24. *Wherefore hideſt thou thy face, and forgetteſt our affliction and our oppreſſion?*

Lord, be thou gratiouſly pleaſed at length to conſider our diſtreſſes, to interpoſe thy hand for our reſcue, and no longer to forſake us in our extremities, and leave us without thy aid and ſuccour, (ſee note a.) to be thus ſorely afflicted and oppreſt by our enemies.

25. *For our ſoule is bowed down to the duſt; our belly cleaveth unto the earth.*

For we are now brought to the loweſt and ſaddeſt ſtate of depreſſion.

26. *Ariſe for our help, and redeem us for thy mercies ſake.*

Now therefore be thou pleaſed to undertake our reſcue, thereby in a fitteſt ſeaſon to ſhew forth thy pitty to us; which we have no ground of ſolliciting, but what we fetch from thine own goodneſs, ſo frequently experimented by us.

Annotations on Pſalm XLIV.

a. תְּשַׁלְּחֵם

V. 2. *Caſt them out*] The word שָׁלַח from whence תְּשַׁלְּחֵם comes doth generally ſignifie *miſit* and *emiſit*, *ſending*, and *ſending out*, or ſetting *free* and at *liberty*, which we call *manumiſſion*, and in that notion the word is elſewhere uſed: and though by the LXXII. in this place, and one more *Ex.* xii. 33. it be rendered ἐκβάλλω *to caſt out*, in the notion of שָׁלַל, which is of ſuch affinity to it, that, as *Abu Walid* obſerves, *Jer.* xxxviii. 6. and 11. they are uſed promiſcuouſly for the ſame; yet in many hundred places, they render it elſewhere by ἀποστέλλω *to ſend*, as in ſome hundreds more by ἐξαποστέλλω *to ſend out*; by which alſo *Aquila* renders it here. And to this the Syriack accords, whether we read with the ordinary Copies (for then the rendering is not literal, but by way of paraphraſe) *thou haſt afflicted the kingdomes* וַתִּטָּעֵם *and haſt eſtabliſhed them*, or, which is much more probable, and the change very eaſy, but of a point, וַתְּשַׁדְּרֵם from שָׁדַר to *ſend*, and *thou didſt ſend them out*. And to this agrees the forme of *Gods mandate* for the *bringing out* of the *Iſraelites*, *Exod.* v. 1. שַׁלַּח אֶת עַמִּי *thus ſaith the Lord, let goe*, or *ſend out*, or *manumit my people*, &c. and therefore in all reaſon this is to be reſolved the meaning of it in this place. And in that one other place where the LXXII. render it ἐκβάλλειν, it evidently ſignifies (as by our Engliſh 'tis rendered) *ſending out*, *Ex.* xii. 33. *The Ægyptians were urgent upon the people, that they might ſend them out of the land in haſte.* The undoubtedneſs of this interpretation will be aſſented to, if the latter part of the

verſe be compared with the former. In the former 'tis expreſly ſaid, גוֹיִם הוֹרַשְׁתָּ *thou haſt caſt out the nations*, וַתִּטָּעֵם *and haſt planted them*; ſure not the ſame whom he had *caſt out*, but, as the Chaldee paraphraſes, (the *people of Canaan* in the former, and) לְבֵית יִשְׂרָאֵל *the houſe of Iſrael* in the latter: and then by proportion, in the ſecond part, as תָּרַע לְאֻמִּים *thou haſt afflicted the nations*] belongs to the *Ægyptians*; ſo muſt וַתְּשַׁלְּחֵם *and thou haſt ſent them out*] belong to the *Iſraelites*: and if the יָדְךָ *by thy hand*] in the beginning of the verſe, be (as reaſonably it may) applyed to all that follows in the verſe, then 'tis literally, *thou haſt manumitted them*, i. e. ſet at *liberty* the *Iſraelites*. And ſo that is the full meaning of it.

b. אוֹר פָּנֶיךָ V. 3. *Light of thy countenance*] אוֹר פָּנֶיךָ *the light of thy faces*, ſeems here to be ſet to ſignifie the *majeſtatick preſence* of *God*, his viſible preſiding in their *militia*; for ſo the matter ſpoken of exacts, and the mention precedent of *thy right hand, and thine arme*. And accordingly the Chaldee render it נְהוֹר זִיו יְקָרָךְ, *the light of the ſplendor of thy glory*, by *Gods glory* ordinarily ſignifying the *ſpecial preſence of God* (his *Schechinah* mentioned by them v. 19.) however evidenced or teſtified; and that is frequently the interpretation of פָּנִים *faces*, even when it is rendred πρόσωπον by the LXXii. ſo *Gen.* iii. 8. *the faces*, i. e. *preſence of the Lord*, as we render it; ſo *Gen.* iv. 16. *Cain went out from the faces*, we duly read, *from the preſence of the Lord*; and often elſewhere. And ſo here v. 24. *the hiding his faces*, is by the Chaldee rendred, the taking away שְׁכִינַת יְקָרָךְ *the Schechinah* or *majeſtatick preſence of his glory*. And ſo that will be the beſt rendring here, *the light of thy preſence*, (as God, we know, teſtified his preſence to the *Iſraelites* by a *light ſhining cloud* going before them, and conducting them) and not *the light of thy countenance*, as that is all one with his *favour*; the mention of that following in the next words, as the original, and reaſon of this his *ſhining preſence*, and not as the thing it ſelfe.

V. 8. *Boaſt*] הִלֵּל in *Piel* ſignifying to *praiſe* or *celebrate*, הִלַּלְנוּ is regularly to be rendred here [*we have praiſed.*] And the prepoſition ב prefixt to אֱלֹהִים makes no difference, being many times a *pleonaſme*; and then נוֹדֶה, the *future* from יָדָה, will be beſt rendred in the *future*, *we will confeſs thy name for ever*, by the former ſignifying what is paſt, as the pledge and pawn of his future mercies, whereon he is reſolved to depend for the future. And thus in both parts the Syriack renders it, *we have praiſed, and, we will confeſs.* c. הִלַּלְנוּ נוֹדֶה

V. 12. *Nought*] חִנָּם ſignifies *wealth*, or any kinde of *valuable* poſſeſſion, and ſo fitly follows וְלֹא רַבִּיתָ i. e. literally [*and haſt not multiplied*] but it muſt beſt be rendred [*and haſt not gained*] or made *advantage*, or *increaſe*, as men are wont to doe by the ſale of thoſe things that are any way valuable. The Romane copies of the LXXii. read (as 'tis evident S. *Auguſtine* did) οὐκ ἐκ τῆν πλῆθος ἐν τοῖς ἀλαλάγμασιν αὐτῶν, *and there was no multitude in their jubilations*, and *Aſulanus*'s copy reads yet worſe, ἐν ἀλλαλάγμασιν. But it is apparent, both by the Latine, which reads *in commutationibus*, and ſo by the Syriack alſo, that the true reading was ἐν ἀλλάγμασιν, according to their uſe of ἄλλαγμα for a *price*. The plain meaning is, that as things that are uſeleſs and burthenſome, are not ſold for any valuable price, but allowed to be taken away by any that will have them; ſo are they dealt with by God at this time, not regarded by him, and ſo permitted to be conquered, and carried away captive d. חִנָּם

captive by every one that will aſſault them. The Arabick here hath, contrary to uſe, rendred it with ſome difference from the LXXII. *thou haſt diminiſhed the multitude of their numbers*; ſeeming thereby to refer to the firſt captivity in *Ægypt*, where ſervitude encreaſed their numbers, they multiplyed in children, as their task-maſters encreaſed their tale of brick: But here their captivity is not thus recompenſed, but the contrary is the effect of it.

The Forty Fifth Pſalm.

Paraphraſe.

‖ the ſixe-ſtringed inſtruments. † the beloved maids, יְדִידוֹת׃

TO the chief Muſitian upon a ‖ *Shoſhannim*, for the ſons of *Coreh*, *Maſchil*, a ſong of † loves.

The Forty fifth Pſalm is thought to be an Epithalamium, or marriage-ſong, upon the nuptials of Solomon and the King of Ægypts daughter, 1 King. iii. 1. (but is withall myſtically, and in a moſt eminent manner, applicable to * Chriſt) compoſed in the perſons of her bride-maids, and committed to the Præfect of the Muſick, to be ſung by the poſterity of Coreh, to the tune known by the name of Maſchil. a.

* *See the Chaldee v. 2.* מְלֻכָּא מְשִׁיחָא *O King Meſſias— The ſpirit of prophecie in thy lips— So alſo Kimchi, and Aben-Ezra, and Sol. Jarchi underſtand the whole Pſalm of the Meſſias.*

b. ‖ hath prepared. † my compoſures I will recite, or deliver, or ſpeak unto the— * ſeeing that, or becauſe כִּי.

1. *My heart* b ‖ *is inditing a good matter*; † *I ſpeak of the things which I have made touching the King: My tongue is the pen of a ready writer.*

I have meditated and compoſed a feſtival nuptial hymne, brought it ready prepared, as an oblation Euchariſtical, and I will now recite it to the King, (as he is a type of the great God and King of heaven, the King by whom Kings Reign, the Meſſias, who ſhall eſpouſe a church of believers here on earth;) my tongue being alacriouſly and chearfully bent ſpeedily to deliver it.

2. *Thou art fairer than the children of men: grace is poured into thy lips*; * *therefore God hath bleſſed thee for ever.*

O how glorioufly beautifull is this bridegroom above all the men in the world? what gracious and lovely and excellent ſpeech comes from him? God having accompliſht and adorned and bleſſed him in a moſt illuſtrious degree and manner. (And in the Myſtical ſenſe, The Meſſias is infinitely beyond all the men in the world; a divine perſon, ſpeaking as never man ſpake, all the fulneſſe of the Godhead dwelling bodily in him.)

3. *Gird thy ſword upon thy thigh, O moſt mighty, with thy glory and thy majeſty.*

Thou art a mighty Prince; it becometh thee to appear in a glorious and majeſtick manner, as it doth any man of valour to be girt with a belt and ſword. (In the myſticall ſenſe, O thou mighty God and Prince of Peace, be thou pleaſed to ſet up thy ſpiritual kingdome in our hearts, by the power of thy grace to rule and reign in them.)

‖ Proſper thou in thy majeſty, ride for the word or cauſe or buſineſs of— † he ſhall teach thee terrible things with w by thy right hand.

4. c ‖ *And in thy majeſty ride proſperouſly, becauſe of truth and meekneſs and righteouſneſs: and* † *thy right hand ſhall teach thee terrible things.*

And mayſt thou long and proſperouſly injoy this thy dignity, reign ſucceſsfully to the maintaining of all divine vertues; ſuch are, and charity. And making ſuch uſe of thy power, no doubt God will eſtabliſh thee in it, and give thee all manner of ſtrange ſucceſſes, and make thee formidable to all about thee. (In the myſtical ſenſe, God grant him all good ſucceſſe in his regal office, in ſubjecting all mens hearts unto his ſpiritual regiment. And as his inſtallment ſhall not be by riding on the regal mule, or being mounted on a proud and ſprightfull horſe, or in any other guiſe of ſecular pompe, but in a much more excellent and divine equipage, all kinde of the moſt eminent virtues drawing in his triumphal charriot, and carrying him aloft to victory: ſo may the mighty God of heaven proſper him in thoſe great affairs on which he is imployed; 1. of bringing all men to the faith; 2. of ſubduing all the prides of the hauteſt heathen obdurate hearts, and making them meek, and gentle, and lowly, humble toward God and man; 3. of planting all degrees of juſtice and charity among Chriſtians. In the diſcharge and execution of this great office of ſpiritual ſovereignty, God ſhall be with him, enabling him to doe miracles, to caſt out the heathen falſe Gods, or devills, out of their temples, out of mens hearts, and out of the bodies of thoſe that are poſſeſt with them, and ſo to bring down all other religions whereſoever Chriſtianity enters.) c.

d. Thy power ſhall be ſufficient to bring down thy greateſt enemies, and many ſhall feel the effects of it, being conquered by thee. (In the myſterie, the grace of Chriſt ſhall come with great efficacy to the converting of Idolatrous heathens, and ſhall be mightily ſucceſsful in bringing the Gentile world to ſubjection to his kingdome.)

5. d *Thine arrows are ſharpe* || *in the heart of the Kings enemies, whereby the people fall under thee.*

|| (the people ſhall fall under thee) into the heart—

e. The kingdome of the Meſſias is never to have an end: the laws by which 'tis adminiſtred are admirably good and juſt, moſt agreeable to the dictates of true reaſon, and the nature of man, not ſeduced or corrupted with paſſion. And herein is Solomon a type of him: the kingdome of Judah, now ſetled on him, ſhall indure till the time of the Meſsiahs coming, and entring on his immutable kingdome. And they are divine laws, of Gods own preſcribing, by which he ſhall adminiſter his government.

6. e *Thy throne, O God, is for ever and ever: the ſcepter of thy kingdome is a right ſcepter.*

He hath earneſtly eſpouſed the cauſe of all goodneſs and juſtice, hath wrought by his precepts and promiſes and grace effectually, to bring the practice of all vertue into the world, and beareth a perfect hatred againſt vice, and by ſtrict prohibitions, and threats of eternal hell, and by ſuffering himſelfe upon the croſſe for our ſins (an example of Gods great wrath againſt ſin, chooſing rather to puniſh it on his own ſon, than to ſuffer it to goe unpuniſht) hath laboured to caſt that out of mens hearts: And therefore God the Father hath advanced and dignified him above all Angels and men, (ſee note on Matth. xxvi. c. and Act. x. 10.) exalted him to his own right hand, there to reign for ever, and to diſpenſe his graces abundantly and freely into all mens hearts. Herein alſo was Solomon a type of the Meſsias, whoſe choiſe of wiſdome, rather then of all ſecular wealth, was highly rewarded by God, beyond all other men.

7. *Thou loveſt righteouſneſs and hateſt wickedneſs; therefore God thy God hath anointed thee with the oile of gladneſs above thy fellows.*

f. This Bridegrooms garments are very richly perfumed, the odour of them comes out from the magnificent rooms wherein he takes pleaſure, and ſo commonly reſides in them. (And ſo the myſtical Bridegroom Chriſt, his graces ſend forth a moſt fragrant perfume, moſt gratefull and pleaſant to all to whom they come.)

8. † *All thy garments ſmell of Myrrhe, aloes, and Caſſia, out of the Ivory palaces,* * *whereby* f *they have made thee glad.*

† Myrrhe aloes and Caſſia are all thy garments, from—

* wherein thou takeſt delight.

g. He is very magnificently attended; many roiall beauties are in his train; and his Bride the Queen is placed at his right hand in the moſt glorious nuptial array. (Proportionably the faith of the Meſsias ſhall be received by many perſons of great rank in the world, and the Church his ſpouſe ſhall be advanced by him to a moſt flouriſhing condition.)

9. *Kings daughters were* || *among* g *thy honourable women: upon thy right hand did ſtand the Queen in gold of Ophir.*

|| in thy train or magnificence.

It will now be happy for the Bride, if ſhe will conſider the true dignity ſhe is advanced to, and the advantages ſhe may reap by it; if ſhe will utterly forſake the idolatries wherein ſhe hath been brought up in Ægypt, (as the new-married ſpouſe entring into a new family muſt relinquiſh all her old relations, and not preſerve ſo much as her former name) and give up her faith and obedience uniformly to the law of the true God, which here is worſhipt. (And ſo in the myſtical ſenſe, the Jews being aſſumed, after their many adulteries and divorces, unto that better wedlock, celebrated in the Goſpel, muſt think themſelves obliged to forget their old relations, all the rites of their law, nay, the diſtinctive marks of their extraction from the loins of Abraham, circumciſion, &c. and ſo recommend themſelves to their Lord and Bridegroom. And ſo generally they that will come to be members of the Chriſtian Church, muſt forſake all their old wicked courſes, and performe all diligent, faithfull, chearfull obedience to the commands of Chriſt; or elſe they will be little the better for being Chriſtians.)

10. *Hearken, O daughter, and conſider, and incline thine ear: forget alſo thine own people, and thy fathers houſe.*

So ſhall ſhe become truly amiable to her husband, Solomon the King, the type of the Meſsias, that eternal ſon of God, who when he comes into the world, ſhall be the very God of heaven in our humane nature, and is therefore (he and none but he) to be adored by all men in the world, and ſo ſhall be acknowledged and worſhipt by the Chriſtian Church (ſee Juſtin Martyr Dial. cum Tryph. p. 287. B.)

11. *So ſhall the King greatly deſire thy beauty; for he is thy Lord God, and worſhip thou him.*

12. *And*

12. *And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favour.*

The Tyrians shall bring him presents (see 1 King. v.) and so the greatest and most potent of his neighbours shall court him, and be ambitious of his friendship. (And so shall the heathen people come in to the faith of Christ, and in process of time the Emperors and greatest Princes.)

13. *The Kings daughter is all glorious within; her cloathing is* h *of* ‖ *wrought gold.*

‖ eyes of gold.

The spouse being of a regal extraction, is a very accomplisht person, both in respect of inward virtues and outward splendor and magnificence. (And such shall be the Christian Church, gathered first and made up of the pious faithfull remnant of the Jews.)

h.

14. *She shall be brought unto the King in* † *raiment of needle-work: The virgins her companions that follow her shall be brought unto thee.*

† embroidered raiment.

She shall be conducted to the Bridegroom in a very sumptuous and glorious guise, and attended with her Bride-maids after the nuptial manner. (And this signifies the Churches glory; inward, from the graces of God, humility, charity, &c. with which it is content, without any others; and yet hath also the accession of outward, from the good providence of God waiting over it, and advancing it to a very flourishing condition. Nor shall this Elder sister, the daughter of Sion, the Jewish believers, come single to these nuptials: But the Gentile Churches, as virgins to accompany the Spouse, shall likewise come in to the faith, be presented to him a glorious Church, not having spot or wrinkle, or any such thing, but holy, and without blemish. Eph. 5. 27.)

15. *With gladness and rejoycing shall they be brought, and shall enter into the Kings palace.*

And this shall be a very joyfull and festival meeting. (And so shall the reception of the Christian faith in the heathen world, their entring into the * Church, the palace, and house of God, and their giving themselves federally to the obedience of Christ; there being no state of life in this world so blessed, and matter of so much inward real satisfaction and joy, as the life of a sincerely humble and charitable Christian.)

* vatic. Lxxii.

16. *Instead of thy fathers shall be thy children, whom thou mayest make Princes in all the* * *earth.*

* or land הָאָרֶץ

As she parts with royall parents in Ægypt, so now she shall be a mother of royall children; her posterity shall succeed in the kingdome of Judah. (And so in the antitype, Abraham by being disowned from being the father of the Jewish Synagogue, (circumcision the seal of that covenant being destroyed) shall not lose, but gain a better title to that name, enjoying the completion of that prophecy, which spake him the father of many nations, and shall then be the Patriarch of the whole world of faithfull persons; and the Jewish Synagogue, honoured before with the dignity of having a believing and righteous father, shall now be more highly honoured, in having a multitude of faithfull and pious children, by Christ begotten, and by her brought forth unto God. And so likewise in respect to the Gentiles, instead of Idolatrous ancestors, there shall be a succession of † pious Christians, which shall become governors of the Church (so the first converts were made Bishops over all the world.)

† *just men shall be thy children, Chal.*

17. *I will make thy name to be remembred throughout all generations: therefore shall the people praise thee for ever and ever.*

This nuptial song shall perpetuate thy memory, and bring thee continual praise and honour among all posterities. And so shall the Church of Christ be for ever illustrious and visible upon the earth; and this very Psalm be lookt on by Christians, as the description of these blessed spiritual espousals betwixt Christ and his Church.

Annotations

Annotations on Pſalm XLV.

a. שֹׁשַׁנִּים *Tit. Shoſhannim*] שֹׁשַׁנִּים from שֵׁשׁ *Six*, in all probability ſignifie *inſtruments of ſix ſtrings*. The Chaldee render it יְתִבֵי סַנְהֶדְרִין *the aſſeſſors of the Sanhedrim*, as if it were from שְׁנִים, a *title* of the *doctors* of the *Jews*. The LXXII. render τῶν ἀλλοιωθησομένων, and ſeem to refer to the *cuſtome* of *alternate* ſinging (of which we have ſpoken on *Pſal.* xxiv. a.) one verſe by one, another by the other part of the quire; which alternation as it is not unfitly expreſt by ἀλλοίωσις, ſo it might by them be thought to be noted by this word, deduced by them, as alſo by the Chaldee, from שָׁנָה to *change* or *vary*. Of the ſons of *Coreh* ſee *Pſal.* XLII. 1. of *Maſchil* ſee *Pſal.* xxxii. note a. As for יְדִידֹת in the *fœminine plural* from יְדִיד *beloved*, it muſt ſignifie the *female* or *virgin friends*, they that had the ſame reſpect to the *Bride*, as the *friends of the bridegroom* had to him, *John* iii. 29. (ſee note b. on that chapt.) Theſe are the attendants of the ſolemnity, and their chief buſineſs is to increaſe and ingage the love of the *Bride* to her *husband*: And in their perſons this *Pſalm* is indited, as if it were ſpoken by them, and ſo is called שִׁיר יְדִידֹת a *canticle of theſe beloved*, or *friends of the Bride*, the *Bride-maids*; the LXXII. read ὑπὲρ τῶν ἀγαπητῶν, *for the beloved*, and ſo the Latine, as if it were יְדִיד not יְדִידֹת.

יְדִידֹת

b. רָחַשׁ V. 1. *Inditing*] That רָחַשׁ, uſed only in this one place in Scripture, ſignifies *ebullivit præfervore*, to *boil* or *ſeeth out* through exceſs of heat, is agreed by all: The LXXII. render it ἐξηρεύξαλο, the Latine *eructavit*, the ſtyle ordinarily uſed of a *ſpring* or *fountain*; and ſo the Jewiſh Arab Interpreter renders it by אנבט from נבט which belongs to the *ſpringing forth* of water, originally, but is applyed to any new invention, or good thing, produced by the minde. So *Abu Walid* alſo would have it rendred, that ſo firſt his *heart ſent forth*, and then *his tongue uttered* what that produced or dictated. He obſerves alſo the affinity of רחש with the Arabick רשח, wherein the *radicals* are the ſame, only tranſpoſed, which ſignifies to *ſwell forth* or *diſtill*, as water out of an hill or rock. And indeed רחש in *Arabick*, without tranſpoſition, ſignifies *motion* or *commotion*; and ſo *Kimchi* renders the Hebrew word. And thus the word is deemed applicable to ſpeech, which is thus ſent out from the *heart* at the *mouth*, and is produced by the *heat* or motion of *thoughts* or *meditation*; *my heart was hot within me, and the fire kindled, and at laſt I ſpake with my tongue.* But it is not improbable, that the *metaphore* ſhould here be taken from *boiling* over the *fire* in a *pot* or *pan*, which is the way of *dreſſing* or *preparing* of *meat*. So the word ſignifies, and is by the Chaldee rendred בְּעָא *ferbuit, calefactus eſt*: and from that notion of it we have מַרְחֶשֶׁת τήγανον, a *frying-pan*, *Lev.* vii. 9. that wherein the *mincha* or *meat-offering* was *dreſt* with *oyle*, v. 10. And to this it very well agrees, that a *ſacred hymn* prepared by a *Prophet*, *firſt* compoſed by the *ſpirit* in his *heart*, then readily brought forth by his *tongue*, (which in that reſpect being here compared to the *pen of a ready writer*, agreeth alſo with another notion both of רָחַשׁ and בְּעָא for *making haſt*) ſhould be here expreſt by a *peace-offering*, or *ſacrifice* of *thanksgiving*, *dreſt* with *oile* over the *fire*,

fire, whether *fried* or *boiled*, (the *ebulliency* denoted in רָחַשׁ being *equal* in *both* of them) and then by the *ſacrificer preſented* to *God*, *Lev.* ii. 8. as this here is to *the King* in the *next* words. ſo that not queſtioning the original notion of the word for *ebullivit*, we may yet beſt expreſs the *metaphor* here by *preparing*, which is a *general* word, common to the *dreſſing* of *meat* or *offering*, and to the *compoſing* of any *hymne*, which is the *ſpiritual oblation*, and is here part of the *nuptial feſtival*, compoſed for the *celebrating* of it. As for דָּבָר טוֹב by the LXXII. λόγος ἀγαθὸς, *verbum bonum* in the vulgar, the *good word*, or *ſpeech*, or *matter*, it will by analogy ſignifie a *feſtival hymne*, as טוֹב ſignifies *lætus*, as well as *bonus*, and יוֹם טוֹב *a good day*, is a *feſtival day*, a *day of rejoycing*, and the *feaſt* being a *marriage feaſt* דָּבָר טוֹב a *good* or *feſtival hymne* will be diſtinctly an *Epithalamium*. And then that which followeth אֹמֵר אֲנִי מַעֲשַׂי לְמֶלֶךְ, will be beſt literally rendred, *my compoſures will I deliver*, or *recite to the King*, (ſo the Chaldee exactly in the ſame forme, reading onely עוֹבָדַי for מַעֲשַׂי which is the ſame, any kinde of *works*, or *compoſures*.)

דָּבָר טוב

אֹמֵר אֲנִי

מַעֲשַׂי

c. V. 4. *And in thy Majeſty*] The fourth verſe is literally to be rendered, וְהַדְרָךְ צְלַח *and proſper with thy honour* or *majeſty*, i. e. we wiſh it *long* continuance, רְכַב *ride* upon the horſes of the Kingdome; ſaith the Chaldee, עַל דְּבַר, *for* or *upon the word*, or *buſineſs of truth* — ſo the phraſe ſignifies, דָּבָר being uſually taken for *matter*, as well as *words*; and ſo the Chaldee here, עַל עִסָּק *for the buſineſs*: the word ſignifies a *cauſe* depending in *debate*, a *contention*, and then more generally *negotium*, *tractatus*; and accordingly ſo muſt דָּבָר be here underſtood. Then follows וְתוֹרְךָ *and he*, that is, ſaith the Chaldee, *God ſhall teach thee terrible things with*, or *by thy right hand*. Againſt this rendring there is but one objection, viz. that תּוֹרְךָ is in the *fœminine* gender, and ſo cannot ſo well be ſpoken of *God*. Why then may it not belong to the immediate præcedents, whether צֶדֶק *righteouſneſs*, or עַנְוָה *meekneſs*, or אֱמֶת *truth*, that all or any of thoſe, i. e. *God by them*, ſhall *teach him terrible things by his right hand*; or, as the *fœminine* is oft taken neutrally, *his riding* or engaging *for the cauſe of theſe* ſhall bring Gods bleſſing upon him, and ſo cauſe him, or *teach him to do theſe terrible things with his right hand*? The LXXII. indeed read ὁδήγησόν σε θαυμαστῶς δεξιά σου. But the Chaldee ſuggeſts a more probable rendring.

צֶדֶק

עַנְוָה

אֱמֶת

V. 5. *Thine arrows*] The *fifth verſe* may moſt conveniently be read with a *parentheſis*; *Thy arrows are ſharp* (then as an *effect* of that, [*the people ſhall fall under thee*] for that is an evidence of the *ſharpneſs* of *arrows*, when men are thereby *wounded* and *killed*) בְּלֵב *in* or *upon* or *againſt the heart of the enemie of the King*; thoſe being the *mark* againſt which his *ſhafts* are directed, and the ſharpneſs of them *experimented* upon them. This our laſt Engliſh deſigned in tranſpoſing the words, firſt, *thine arrows are ſharp in the heart of the Kings enemies*] and then [*whereby the people fall under thee.*] This the *Jewiſh Arab* agrees to, and for taking away the harſhneſs of the *parentheſis*, tranſpoſeth the words in like manner, thus; *And thine arrows being ſharp fall into the heart of the Kings enemies, and the nations fall under thee.* So the Chaldee, having rendred the former part of the verſe, [*Thy arrows are brought out to ſlay armies, the people ſhall fall under thee*] They then adde וּבְנֵי קֶשְׁתָּךְ *and the ſons of thy bow*, i. e. the *arrows* in the beginning of the verſe, *ſhall be ſent againſt the heart of the Kings enemies*. Yet are theſe words *capable* of a rendring, without either

d.

בְּלֵב

either *transposing*, or *parenthesis*, thus; *Thine arrows are sharp, people shall fall under thee, in the midst of the Kings enemies*, i. e. being reached by thine *arrows* in the *midst* of thine *enemies* armies. Thus לֵב *heart*, is elsewhere used for the *middest* of a thing; as *Deut.* iv. 11. לֵב הַשָּׁמַיִם *the heart*, i. e. *the midst of heaven*, and *Exod.* xv. 8. בְּלֵב יָם *in the heart*, i. e. *midst of the sea*, so the *heart of the earth*, for the *midst* of it. And in the Arabick, קלב] which signifies the same with the Hebrew לב] is the proper style for *middle* or *main body* of an *army*.

e. V. 6. *Thy throne*] The difficulty here is, to whom this verse and the following are *literally* and *primarily* appliable. And the doubt ariseth from the *style*, which is here *inhaunced* from the *King*, to *God*. 'Tis אֱלֹהִים true indeed, אֱלֹהִים which is here used, is sometimes applied to others besides *God*: 1. to the *Gods* of the *Gentiles*, who are so called אֱלֹהֵי הַגּוֹיִם *Isa.* xxxv. 18. אֱלֹהֵי הַגּוֹיִם the *Gods of the nations*: 2. to Angels, *Psal.* lxxxvi. 8. who is like to thee בָּאֱלֹהִים *among the Gods*? the Chaldee reads, *among the high* אַנְגְלֵי, the Greek Ἄγγελοι *Angels*, transformed by them: 3. to *divine* and *excellent men*, *Prophets*, and *Judges*, or *Princes*, &c. So *Exod.* xxii. 28. *Thou shalt not vilifie* אֱלֹהִים *the Gods*] is explained by what *follows*, *nor curse the ruler of thy people*; and *Exod.* xxi. 6. *his master shall bring him* אֶל אֱלֹהִים *to the Gods*; we duly render it, to the *Judges*; and *Exod.* iv. 16. *thou* (*Moses*) *shalt be to Aaron* לֵאלֹהִים *for a God*, לְרֵב *for a Prince*, saith the Chaldee. And accordingly 'twere not strange for אֱלֹהִים to be applied to *King Sololomon* here. But the *Apostle* to the *Hebrews* c. 1. 7. affirming expresly, that these words are spoken to *Christ the Son of God*; and the *Targum* interpreting the *King* v. 2. (and so the whole *Psalm*) of the *Messias*, and so *Kimchi*, *Aben Ezra*, and *Jarchi* also; It is not reasonable or safe to apply them to any *other* but *him*; and so to take אֱלֹהִים in the *principal* signification, wherein it is most *frequently* used for the *one God of heaven and earth*, and of *him* to understand these *two verses*, as also v. 11. allowing to *Solomon* only an *imperfect*, *limited*, *partial* sense of them, as he was a *type* of this *Messias*. Which may well be reconcileable with the *understanding* the rest of this *Psalm literally* of *Solomon*, and only *mystically* of *Christ*; it being not *unfrequent* with *Prophets* of the *old Testament*, speaking of some *other* matter *mystically* referring to *Christ*, but *immediately* to somewhat of *present* concernment, to be carried by the *divine spirit*, whereby they were acted, to speak *immediately* of *Christ*. Of this see *Justin Martyr* in his *Dialogue* with *Tryphon* the *Jew*, p. 287. where he concludes from this *testimony*, ὅτι καὶ προσκυνητὸς ἐστι καὶ θεὸς καὶ χριστὸς, *that he was to be worshipt, being God and Christ*, v. 11. As also S. *Augustine de Civ. Dei.* l. xvii. c. xvi.

f. V. 8. *Made thee glad*] The former part of v. 8. being read, as it lies in the Hebrew, *Myrrhe and aloes and Cassia all thy cloaths*, i. e. they *are* so *perfumed* with these *odors*, as if they were *nothing else*; that which follows will be clear also, מִן הֵיכְלֵי שֵׁן מִן הֵיכְלֵי שֵׁן *from the palaces of tooth*, thereby, saith the Chaldee, meaning the *Elephants tooth brought from Armenia*, (it may more probably be said *from Africa*) with which it seems their *choise rooms* were *beautified* (of this *Solomons throne* is said to be made, 1 *King.* x. 18. and so *Ahab made an Ivory house*, 1 *King.* xxii. 39.) from which as the *bridegroom* passeth, or from whence, as he *abideth* therein, his *garments* yeeld this *high perfume* over *all* the *adjoyning* rooms. As for that which is added in the close, מִנִּי שִׂמְּחוּךָ מִנִּי שִׂמְּחוּךָ, *with which they have delighted*

lighted thee] it muſt be underſtood according to the *vulgar Hebraiſme*, oft taken notice of (ſee *Luk.* xvi. note b.) *they have delighted thee*, i. e. *thou art delighted* or *pleaſed with them.*

g. יְקָר

V. 9. *Thy honourable*] From יָקַר *pretioſus, honorabilis fuit*, is יְקָר *honour, glory, ſplendor*; and ſo here in the plural, בִּיקָרוֹתַיִךְ *in* or *among thy ſplendors*, thy *honours*, thy *ornaments*, i. e. thy *magnificent train.* The LXXII. renders it ἐν τῇ τιμῇ σου *in thy honour*, to this ſenſe clearly.

h.

V. 13. *Of wrought gold*] Of the *difference* between שְׁבֵץ here and רִקְמָה in the next verſe, this onely need be obſerved: that the former ſignifies *ocellare*, to worke a *garment* full of *eyes*, which *eyes* being here of *gold*, are probably ſuch as are with us called *oes*, as being of the forme of an *eye*; the latter is to *paint* with a *needle*, i. e. to *worke* upon *cloth* &c. *divers colours* and *figures*, to *imbroider* with *ſeveral coloured ſilks*, thereby imitating the *various plumes of birds*, from whence thoſe *artificers* are called *plumarii*. (See the learned *Nic. Fuller Miſcell.* l. 1. c. 20.)

שְׁבֵץ רִקְמָה

The Forty Sixth Pſalm.

Paraphraſe.

TO the chief Muſitian for the ſons of *Corah*, a ſong upon [a] *Alamoth.*

a.

The forty ſixth Pſalm is a profeſſion of all truſt and confidence in God, and ſeems to have been written in the time of that tranquillity which is mentioned 2 Sam. 8. 15. 1 Chron. 18. 14. And was committed to the Præfect of the Muſick, to be ſung by the poſterity of Corah, to the tune known by the title of Alamoth.

1. *God is our refuge and ſtrength, a very* ||*preſent help in trouble.*

|| *ready* נִמְצָא

All our hope and truſt is in God, from whom all our aid and auxiliaries muſt be expected, and fetcht down by our daily and conſtant prayers; wherein if we continue faithfull and diligent, he will never fail to anſwer, and be found by us, being alwayes ready at hand, in time of diſtreſſe, to ſuccour thoſe that thus ſeek him.

2. *Therefore will we not fear, though the earth be removed, and though the mountains be carried into the* †*midſt of the ſea:*

† *heart* לֵב

This gives us courage in all that can befall us, be our ſtate never ſo much worſe than already 'tis; in time of the moſt formidable concuſſion of our armies, (proportionable to the terribleſt earthquake) in time of the moſt viſible unavoidable danger, (ſuch as it would be, if the ground we ſtand on were removed from its ſtable foundation, and caſt into the midſt of the ſea, and then ready to ſinke the next minute, and to be ingulphed in that abyſſe.)

3. *Though the waters thereof roar and be troubled, though the mountains ſhake with the ſwelling thereof. Selah.*

When our enemies both threaten, and act moſt proudly and arrogantly, and accordingly are ready to ſtrike a terror into the valianteſt heart among us;

4. * *There is a river, the ſtream whereof ſhall make glad the city of God, the holy place of the Tabernacles of the moſt high.*

* *The ſtreams of the river, or, The river by his ſtreams.* נָהָר פְּלָגָיו

Yet ſhall the people of God injoy tranquillity and delight in him, fetch continual matter of pleaſure and refreſhment from him: the contemptible trenches of the brook Geon, which water Jeruſalem (the waters of Siloah that goe ſoftly, Iſ 8. 6.) ſhall not envie the proudeſt ſwelling ſtreams, as having the ſupreme creator and governour of the world in a peculiar manner reſident among them.

5. *God*

This ſpecial favourable providential preſence of God is a ground of the greateſt ſecurity: when ever calamity or danger approaches, he comes inſtantly and ſeaſonably to their relief, as to the Iſraelites he did Exod. 14. 23.

b.

5. *God is in the midſt of her, ſhe ſhall not be moved: God ſhall help her,* ‖ *and* [b] *that right early.*

‖ at the appearing of the morning.

When the Philiſtims and other heathen nations about us began to threaten, and prepare warre againſt us, God interpoſed his hand, declared his good pleaſure and favour toward us (as diſcernibly as if it had been by voice from heaven, or by a thunderbolt ſhot out from the clouds;) and preſently they were all diſcomfited, and diſperſed, (as when a flaſh of lightening or thunderbolt melts or diſſolves any thing.)

6. *The heathen raged, the Kingdomes were moved: he uttered his voice, the earth melted.*

Thus is Gods preſence among us our ſecurity, he being the Lord to whom all armies are ſubject, the ſtrong tower or fortreſſe, to whom we may ſafely retire in whatſoever difficulty or danger.

7. *The Lord of hoſts is with us, the God of Jacob is our* ‖ *refuge. Selah.*

‖ fortreſs, or, high place. מִשְׂגָּב

'Tis worthy of conſideration to all, what remarkable judgments God hath ſhewn upon the heathen nations about us, that have ſet themſelves hoſtilely againſt us, what ſtrange deſtructions and deſolations he hath wrought among them.

8. *Come, behold the works of the Lord, what deſolations he hath made in the earth.*

'Tis he that loveth charity and peace among men, and therefore diſcomfiteth thoſe that are hoſtilely diſpoſed, and 'tis not all their military proviſions will ſecure them: when he pleaſeth to interpoſe himſelf, he preſently brings all to nought, as if a conſuming fire were come amongſt them.

c.

9. *He maketh warres to ceaſe unto the end of the earth; he breaketh the bow, and cutteth the ſpear in ſunder; he burneth the* [c] † *chariot in the fire.*

† ſhields.

This therefore may teach the wicked and heathen people, what is moſt prudent for them, even to give over their hoſtilities, to lay down their armes taken up againſt the people of God. For 'tis certain, they ſhall not finally proſper; God will ſubdue all their proweſſe, and magnifie himſelfe upon them, and demonſtrate that there is nothing gained by reſiſting of him:

10. *Be ſtill, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.*

Nor conſequently by oppoſing of thoſe with whom God is preſent, to ſupport and relieve them in all their dangers.

11. *The Lord of hoſts is with us, the God of Jacob is our* * *refuge. Selah.*

* high place, or fortreſs.

Annotations on Pſalm XLVI.

a. עַלְמוֹת

Tit. Alamoth] This *Alamoth* we finde mentioned 1 *Chron.* xv. 20. where in bringing up the *Arke* from *Obed-Edom*, the *ſingers Heman, Aſaph* and *Ethan*, i. e. theſe *ſonnes of Corah* here mentioned, were appointed to *ſound with Cymbals of braſs, and Zechariah* &c. *with Pſalteries on Alamoth, and Mattathias* &c. *with harps on the Sheminith*, or the *eighth to excell*, or *overſee* (ſee note on *Pſal.* iv. [a].) what it is, *Chimchi* informs us upon *Pſal.* iii. the name of a *tune*, or *melody*, or *muſical key*, to which this *Pſalm* was ſet, and to be *ſung* by the *ſons of Corah*. And conſidering that *Pſal.* ix. intitled עַל מוּת לַבֵּן, it is not improbable that this ſhould refer to that, and being ſet to the *ſame key* or *tune*, be ſaid to be a ſong עַל עַלְמוֹת *upon this tune*, ſo called, and *vulgarly* then known by that title. The LXXII. referring to the notion of the *theme* עָלַם *occultavit*, render it ὑπὲρ τῶν κρυφίων, *for the hidden*; and the Latine, *pro arcanis*: and the reſt of the *antient Interpreters* take the ſame courſe; the

the Chaldee referring it to *Coreh*, and thoſe that were *hidden*, i. e. *ſwallowed up*, by the *earth* with him, whilſt theſe *ſons of Coreh* eſcaped; as if the mention of the *ſons of Coreh* in the *title*, by whom this *ſong* was to be *ſung*, referred the whole *Pſalm* to that *ſtory*. Accordingly verſe 2. when the Hebrew reads, *Though the earth be removed*, they *paraphraſe* it [*When our Fathers were changed from the earth.*]

b. לִפְנוֹת

V. 5. *Right early*] What לִפְנוֹת is referred to, and how 'tis to be rendered, is not agreed on by *interpreters*. 'Tis ordinarily joyned in conſtruction with בֹּקֶר, and is then to be rendred with it, in, or at *the mornings appearing*. And this will certainly be the ſenſe of it, if we compare it with other places, where the ſame phraſe is uſed; as *Ex.* xiv. 27. *the ſea returned to his ſtrength,* לִפְנוֹת בֹּקֶר *at the appearing of the morning*, we render, *when the morning appeared*, the LXXII. πρὸς ἡμέραν *toward day*. So *Jud.* xix. 26. *we read in the dawning of the day*, the LXXII. πρὸς τὸν ὄρθρον, *early in the morning*. Thus alſo לִפְנוֹת עֶרֶב *Gen.* XXIV. 63. *at the appearing of the evening*, or *at eventide*, and *Deut.* xxiii. 12. *When evening cometh on*, or *looketh toward*. And being here ſpoken of Gods aids afforded to his people, it may either allude to that deliverance, *Exod.* xiv. 27. *where at the appearing of the morning the ſea returned for the drowning of the Ægyptians*; or elſe be a *proverbial ſpeech*, for an *opportune* and ſeaſonable deliverance, becauſe that then afforded to the *Iſraelites* was ſuch, as [*in the mount it ſhall be ſeen*] is *proverbially* uſed in this ſenſe. *Aben Ezra* ſeems to like the rendering it כָּל יוֹם *every day*, i. e. as oft as the *morne appears*; and ſo the *Jewiſh Arab interpreter, according to the returne or courſe of the day daily*. But the Syriack, according to the notion of it in thoſe other places, *Exod.* xiv. &c. expreſſe it clearly to be כְּחֹם הַבֹּקֶר *in the time* or *ſeaſon of the morning*; and ſo the Chaldee, by their paraphraſe, [*the Lord will aid her with the juſtice of Abraham who prayed* לְעַזְרָא צַפְרָא *in the morning ſeaſon*] appear to have underſtood it; and ſo *Kimchi*, at *the approach of the morning of deliverance, after the night of affliction*. Which well accordeth with the ſtyle of S. *Paul Rom.* xiii. 12. Ἡ νὺξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν, *the night is gone over or paſt, and the day approacheth*, meaning the *night* of perſecution, and the *day* of relief or reſcue, σωτηρία *their deliverance*, v. 11. The copies of the LXXII. vary in this place; ſome read τὸ πρὸς πρωΐ πρωΐ, which the Latine ſeem to have read, and render, *mane diluculo, in the morning at the dawning of light*, and perhaps our Engliſh from thence have their [*right early,*] but the Romane, τῷ προσώπῳ *with his countenance*. But indeed neither of theſe ſeem to be their original reading, but a third compoſed between both theſe τῷ προσώπῳ, πρωΐ, *by his countenance in the morning*, as rendring לִפְנוֹת by τῷ προσώπῳ, and בֹּקֶר *adverbially*, *in the morning*; by this means probably applying it to God, that he would *help her by his countenance*, or by *looking upon her*: but that would better anſwer בִּפְנוֹת then לִפְנוֹת, which here we have, and therefore the rendering will ſtill be moſt proper [*at the mornings appearing*, or] *when the morning appeareth*.

c. עֲגָלָה

V. 9. *Chariot*] From עָגַל is עָגוֹל *round* or *circular*; and from thence עֲגָלָה a *wheel*, and by *Synecdoche* a *Chariot*, *Num.* vii. and *Gen.* XLVI. But it ſignifies alſo a *ſhield* or *buckler*, as being *round* alſo; and ſo 'tis rendred by the Chaldee here, תְּרִיסַיָּא עֲגִילִין *round ſhields*, and by the LXXII. θυρεὸς *ſhields*. And ſo it is moſt probable, being

joyned here with *bow* and *ſpear*, weapons of *warre*, the *military Chariots*, which alone can be thought to be reſpected here, being conſtantly expreſt by another word, רְכָבִים, not עֲגָלוֹת.

The Forty Seventh Pſalm.

Paraphraſe.

The forty ſeventh is a ſummons and invitation to all to bleſs and acknowledge God in his power and mercy, expreſt remarkably to the Jews in ſubduing the heathen nations about them, but myſtically to the Chriſtian Church, in bringing the Potentates of the world to be members of it. It was committed to the Præfect of the Muſick, to be ſung by the poſterity of Coreh, and probably to be ſung at the ſolemn feaſts when the whole nation of the Jews aſſembled to the houſe of God at Jeruſalem.

TO the chief Muſitian, A Pſalm for the ſonnes of *Coreh*.

Let all the ſervants of God praiſe and magnifie him, recount his acts of power and mercy afforded to us, ſolemnize the victories which he hath wrought for us with triumphs and ovations and jubilees.

1. *O clap your hands, all ye people; ſhout unto God with the voice of trumpet.*

For the God of Iſrael is the only powerfull God, moſt formidable to all his, and his Churches enemies, the only Ruler of all the world.

2. *For the Lord moſt high is terrible; he is a great King over all the earth.*

a. It hath been his immediate and peculiar work, to ſubject the Canaanites and the reſt of the ſeven nations, and give us poſſeſſion of their lands, and to ſuppreſs the Philiſtims and the other adjoyning nations alſo.

3. [a] *He* ‖ *ſhall ſubdue the people under us, and the nations under our feet.*

‖ or hath ſubdued.

It hath been his free act of mercy, grace and goodneſs, to ſeek out and eſpy Ezek. 20. 6. for us of the ſeed of Jacob ſo rich a portion, and withall to afford us the benefit of his ſanctuary, that excellence of our ſtrength, Ezek. 24. 21. and herein to advance us above all other people of the world, out of his meer love and favour to us.

4. *He* † *ſhall chooſe our inheritance for us, the excellency of Jacob whom he loved. Selah.*

† or hath choſen—

He hath a peculiar preſence in that place where his people aſſemble to his ſervice. And ſo the ſerving him there is another matter of triumphant joy to the pious man; the ſhout and the trumpet call men together thither, and ſo attend that, as they doe the triumphs of a conqueror.

5. *God is gone up with a ſhout, the Lord with the ſound of a trumpet.*

Let us therefore all joyne in the continual magnifying of him, as of our God, which hath choſen us to himſelfe, and as of our King that hath moſt proſperouſly fought all our battels for us, and now in peace expects our offerings of peace, to be honoured and praiſed by us.

6. *Sing praiſes to God, ſing praiſes: ſing praiſes to our King, ſing praiſes.*

b. He is the ſupreme Governour of all the world, and is therefore duly to be acknowledged and glorified by all.

7. *For God is the King of all the earth: ſing ye praiſes* [b] *with underſtanding.*

He hath ſignally ſubdued the Idolatrous heathen nations, ſubjected them to the throne of David, and among his own people the Jews he exhibits himſelf in a divine and powerfull manner in the Sanctuary, the place of our aſſembling, and his conſtant reſidence. (In the myſtical ſenſe, He will ſubject the heathen world to the faith of Chriſt, and exerciſe a ſpirituall dominion in their hearts.)

8. *God reigneth over the heathen: God ſitteth upon the throne of his holineſs.*

2. The

9. *The Princes of the* [c] *people are gathered together, even the people of the God of Abraham: for the shields of the earth* ||*belong unto God; he is greatly exalted.*

|| are the Lords.

And thither do the rulers of the tribes, and all the people of Israel assemble at the appointed times of his service, the solemn feasts, so many times a year: and though at such times the countrey be left naked, and in a manner desolate, no company remaining at their houses to guard them from the violence of the neighbouring nations; yet hath God undertaken to protect them from all invasion, having promised that none should desire their land, when they went up to the place that he should choose, Exod. 34. 24. And this he hath signally made good, working in the hearts of all the adjacent heathen a great dread and awe of us. (In the mystical sense is further contained a prediction, that the Jews that stood out against Christ should at length come in, many of them, and receive the faith, some before the destruction by Titus, others in Adrians time, at which time the whole nation became Christian (see note on Revel. ii. f.) and not only they, but the heathen nations also, who should universally come in to Christ, become Christian) And this both in the first literal, and sublimer mystical sense, is to be lookt on as a signal act of Gods power and providence, and so to be acknowledged by all.

Annotations on Psalm XLVII.

a. V. 3. *He shall subdue*] 'Tis so frequent for the *future* to be used in the preter tense, and the matter doth so signally direct it to do so here v. 4. and 5. that it is strange any *interpreters* should retain the future sense in their rendring. The place belongs evidently to Gods giving the *land of Canaan* to the *Israelites*, and that sure was *past* at the writing of the *Psalm*; and accordingly the LXXII. render it in both verses, ὑπέταξε *he hath subdued* v. 3. and ἐξελέξατο *he hath chosen* v. 4. There is nothing then of farther difficulty to be here explicated, unless it be, that נָאוֹן *excellence, magnificence, pride*, from נָאָה being *high* or *excellent*, doth here denote that *excellent portion*, that *fat* and *fruitful land*, which *God* had chosen for the *Israelites* to possess, they and their posterity; but especially the place of *Gods* publick worship among them, which is styled the *excellence of their strength*, that which secured to them all their victories over their *enemies*, and the *desire of their eyes*, Ezek. 24. 21. a priviledge which of all others ought to be most pretious, and desirable to them.

יִדְבֹּר יִבְחַר נָאוֹן

b. V. 7. *With understanding*] 'Tis ordinarily resolved that מַשְׂכִּיל here signifies *with understanding*: בְּשִׂכְלָא מַשְׂכִּיל *with a good understanding*, saith the Chaldee; συνετῶς, *intelligently*, say the LXXII. and *sapienter, wisely*, the *Latine*. But the word being a *noun*, is not elsewhere to be found *adverbially*, and is therefore by the *interlinear* rendred *intelligens*. But neither will that without much *streining* be fitted to accord with וְזַמְּרוּ *sing ye*, in the plural. It is not therefore improbable, that מַשְׂכִּיל being so oft used in the *titles* of the *Psalms*, for the name of a *tune* or *key* in *Musick* (See note on *Psal.* XXXII. a) should here also be taken in that sense, being joyned with וְזַמְּרוּ *sing praises* to *God in that tune* or *key*, which was then well known by that title. But this being only a *conjecture*, 'tis sufficient here to have thus mentioned it, and no more.

וְזַמְּרוּ

c. V. 9. *People*] This last verse is thought capable of some *variety* of rendring, first in respect of the word עַם the *people*. This the LXXII. appear to have read with *Chirec* עִם, and so have rendred it μετ', *with*: and the *Latine* follows them, *cum Deo Abraham, with the God of Abraham*. But passing by this, and taking עַם for a *noun*, 'tis yet not improbable, that it should be read in the notion of לְעַם, as in the *Dative* case, thus, *the Princes of the people* נֶאֱסָפוּ

עִם

נֶאֱסָפוּ *were aggregated* or *joyned* עַם אֱלֹהֵי אַבְרָהָם *to the people of the God of Abraham, populo*, ſaith the *Interlinear*, i. e. to the *Jews*. And then ſtill the LXXII. their rendring will be as to the ſenſe *expreſsive* enough, Ἄρχοντες λαῶν συνήχθησαν μετὰ τοῦ θεοῦ Ἀβραάμ, *The Princes of the people have been joyned with the God of Abraham*: for that is in ſenſe exactly the ſame with joyning with the *Jews*, who worſhipt that *God*; as it was all one to be a *proſelyte* to God, and a *proſelyte* to the *Jews*, and as it is all one to aſſociate and joyn with *Chriſt*, and with *Chriſtians*. Laſtly, it may be read עַם, as in the *nominative*, or perhaps the *genitive* caſe, and joyned by *oppoſition* either to the *Princes* or the *people* foregoing, as in our *Engliſh*, *The Princes of the people, even the people* — And ſo the *Chaldee* render it, *The Princes of the people are aſſembled* עַמְמַיָּא דִי מְהֵימְנִין *the people that are faithful to the God of Abraham*; and thus 'twill note the whole nation of the *Jews*, as many as continue conſtant to that obedience, and that worſhip which God hath by law eſtabliſhed among them. And thus will the words fitly and literally be underſtood, in reference to the *univerſal aſſembling* of all the *nation* of the *Jews* at the feaſts at *Jeruſalem*, *Princes* and *people* together, the whole *people* of *Iſrael*, or *children* of *Abraham*: and to that will belong what follows, concerning the *ſhields of the earth*, or *land*, howſoever we underſtand them. The words ſeem capable of a double interpretation. If מָגְנֵי אֶרֶץ *the ſhields of the earth*] be taken literally, for the *inſtruments* of *protection* and preſervation, then לֵאלֹהִים *to the Lord*] will ſignifie, that all ſuch means of ſafe-guard, wherein the whole land can be concerned, are in Gods power, and at his command or diſpoſing, ſo that he can ſurely give what he hath *promiſed*, the moſt perfect defence and ſafety to them that in obedience to him reſort to *Jeruſalem* to *worſhip*, and leave no number of men at home to defend their countrey from invaſions. But both the *Jewiſh-Arab* interpreter, and *Abu-Walid*, by מָגְנֵי אֶרֶץ *the ſhields of the earth*, will have here meant אֻנָּא אלנאס וּרוּם אהם *the nobleſt of men, and chief of them*. And ſo alſo *Aben Ezra*, and *Kimchi*; and ſo the word is uſed, *Hoſ.* iv. 18. מָגִנֶּיהָ *her ſhields*: רַבְרְבֵיהוֹן *her great men*, ſay the Chaldee; and we rightly render it, *her Rulers*. And ſo here, though the *Chaldee* render it literally תַּרְסֵי *ſhields*, yet the Syriack hath ܣܘܟ̈ܢ̈ܝ which their *Latine* doth not rightly render *territoria*, the *territories of the earth*: it ſignifies the *dominions* or *powers* (אוֹחָזָן *power* or *principality*, from אָחַז or אָחָה to *hold*, to *poſſeſs*) and ſo the LXXII. read θεοῦ κραταιοὶ τῆς γῆς, *the mighty of the land are God's*; not as the *Latine*, *dii fortes terræ*, *the ſtrong Gods of the Land* (ſure it ſhould be *Dei*, anſwerable to θεοῦ, and לֵאלֹהִים) but *the mighty of the land are God's*, in the ſenſe as *Rev.* xi. 15. we read, ἐγένοντο βασιλεῖαι τοῦ κόσμου, τοῦ κυρίου ἡμῶν, *the kingdomes of the world became our Lords*, i. e. were converted to Chriſt (ſee note on *Rev.* xi. f.) And then, as there it follows, καὶ βασιλεύσει, *and he*, i. e. *God* or *Chriſt*, *ſhall reign for ever and ever*; ſo here מְאֹד נַעֲלָה *he*, i. e. *God*, *is highly exalted*: not ἐπήρθησαν in the *plural*, as the LXXII. and Latine, and others from thence; but as the *Chaldee* and *Syriack*, in the *ſingular*, *God is exalted*, as ver. 8. *God reigneth over the heathen*, and ver. 7. *God is the King of all the earth*; God being then ſaid to be *exalted* and to *reign*, when men come in to acknowledge and obey him. And this will be moſt fully underſtood in the *prophetical* meaning of the words,

מִגְנֵי אֶרֶץ

words, as they had a larger completion under Chriſt, at the converſion of the *Jews* and *Gentiles* alſo, for that is the *aſſembling* both *of*, and *to the people of the God of Abraham*, that *Father* of the *faithful*, whoſe myſtical or ſpiritual *Children* are ſtyled the *people* of *God*, by way of eminence, and the *converſion* of *heathens* or *incredulous Jews* into ſuch, is the *reigning* of *God* or *Chriſt* among them.

The Forty Eighth Pſalm.

Paraphraſe.

A Song and Pſalm for the ſons of Corah.

The forty eighth Pſalm is a Hymn in honour of Jeruſalem, as particularly choſen for the place of Gods worſhip, and ſo defended by his more immediate care from all hoſtilities of invading enemies; a chearfull forme of ſinging lauds to God, particularly for that mercy of permitting men to meet in his ſolemn ſervice, (and ſo in the myſticall ſenſe, an acknowledgement of his glorious mercies afforded to the Church of Chriſtians under the Goſpel) the greateſt dignation in the world. It ſeems to have been compoſed after ſome ſignal defeat of an invading army, v. 4. and was appointed to be ſung by the poſterity of Corah, in the † Munday ſervice.

† Δευτέρᾳ σαββάτου, LXXII.

1. *Great is the Lord, and greatly to be praiſed in the city of our God, in the mountain of his holineſs.*

The God of Iſrael is a God of all power and Majeſty, and ſo hath illuſtriouſly ſhewed himſelfe to that people which he hath choſen to himſelfe; and therefore ought in all reaſon to be ſolemnly adored and magnified by all the inhabitants of this land, by bringing up their offerings to Jeruſalem, that place where he hath ordained to be worſhipt.

2. a *Beautifull for ſituation, the joy of the whole earth is Mount Sion,* || *on the ſides of the North, the city of the great King.*

|| on the north ſide יַרְכְּתֵי צָפוֹן

The hill of Sion, where the Arke is now placed, and the ſervice of God is performed, is in it ſelfe a moſt pleaſant delightfull place; a.

the ſituation very advantageous for beauty, the moſt delectable of any in the whole land. It is on the north ſide of Jeruſalem, and ſo ſenceth it from the moſt boyſterous winds; and God the King of all the earth in a moſt ſignal manner inhabites and preſentiates himſelfe there. (And ſo in the myſtical ſenſe, the being a member of the Church of Chriſt is in many regards a delightfull ſtate, much more prizable by any rational conſidering man, than all the pleaſures and advantages of ſin; 'tis a guard from the fierceſt temptations, and hath the bleſſing and gratious preſence of God alwayes adjoyned to it.)

3. *God is known in her palaces for a refuge.*

Here in this fort of Sion, this high and fair building, is the ſolemn reſidence of the Arke of the Covenant, and ſo of God himſelfe, who is to be worſhipt and conſulted there, and from thence gives relief to all that addreſs themſelves to him there.

4. *For loe the Kings were aſſembled, they paſſed by together.*

Of this we have had a late eminent experience. For when the Kings of the heathens round about us confederated, and joyned both their counſels and forces againſt the people of God, in fine they departed without any attempt. (ſee note on Pſal. 42. e.)

5. *They ſaw it, and ſo they marvelled: they were troubled, and* † *haſted away.*

† affrighted נִבְהָלוּ

They ſoon diſcerned Gods taking our parts, were aſtoniſhed at it, and in great perturbation and diſorder fled away, ſeeing the * wonders and ſignes that were wrought by God for us, and againſt them. * Chald.

6. *Fear took hold upon them* * *there and pain, as of a woman in travail.*

* there was pain שָׁם חִיל

The terrors that vehemently and ſuddenly ſurpriſed them, cannot better be expreſt, than by the pangs and throwes of a woman bringing forth.

b. Thus when thou pleaſeſt, thou diſappointeſt the Tyrian merchants, when they come home with their lading of gold and ſilver, and other metals, as rich as the moſt proſperous voyage can mike them; a winde of thy ſending ſhatters their fleet, and caſts them away, and their wealth with them.

7. *Thou breakeſt the ſhips of* [b] *Tarſhiſh with an Eaſt winde.*

And ſo in all other things God doth magnifie his power and mercy to his people: the promiſes which he hath made to Abraham are fulfilled on us, and ſo will certainly be performed to all that follow and adhere to the faith of Abraham, to the Jewiſh firſt, and (on their defection) to the Chriſtian Church, to the end of the world.

8. *As we have heard, ſo we have ſeen in the city of the Lord of hoſts, in the city of our God: God will eſtabliſh it for ever. Selah.*

c. To thee, whenſoever we have wanted any thing, hath been our conſtant reſort and addreſſe; we have diligently made our prayers to thee in thy appointed place of hearing requeſts, and then quietly attending thy time, with full confidence of a ſeaſonable audience from thee, we have never been diſappointed.

9. *We* [c] *have* ‖ *thought of thy loving kindneſs, O God, in the midſt of the Temple.*

‖ awaited

d. Thy name is ſpoken of over all the world, and wherever the mention of it is come, men admire and celebrate thy glorious works of mercy to thy people. Innumerable are the acts of goodneſs which have been wrought by thy right hand, through the ſpecial interpoſition of thy power for us thy unworthy ſervants, and thereby art thou ſet out moſt holy and moſt renouned in the eyes of all men, thy juſtice and thy mercy being for ever diſcernible in the exerciſe of thy power.

10. *According to thy name, O God, ſo is thy praiſe unto the ends of the earth: † Thy right hand is full of* [d] *righteouſneſſe.*

† or righteouſneſs ſanctifieth thee,

Let Jeruſalem the Metropolis, and all the leſſer cities of Judah, and the people therein, joyne all in a feſtival celebration of thy great and wondrous works of deliverance, and all ſorts of bleſſings which God hath afforded them.

11. *Let Mount Sion rejoyce, let the daughters of Judah be glad, becauſe of thy judgments.*

There is nothing ſo deſerving our ſolemneſt meditations as this goodneſs of God unto his people, exhibited in his Sanctuary, in anſwer to their prayers. A man may very comfortably and profitably ſpend all his time in contemplation of it, walking about the city, and ſeeing whether God have not exactly guarded it, not any one tower of it demoliſht; but eſpecialy conſidering this his Sanctuary on the hill of Sion, ſurveighing the very external fabrick, numbring the towers of it as emblems, but very imperfect ones, of the luſtre and magnificence of that God that inhabits there, and from thence ſignally anſwers the prayers of his people.

12. *Walk about Sion, and goe round about her; tell the towers thereof.*

e. Spend your time in a diligent conſideration of the fortifications and ſtately lofty buildings thereof, ſurvey them ſeverally; that ye may be able perfectly to decipher them to poſterity: and by that imperfect meaſure, think what a powerfull and admirable Deity it is that inhabits there, and what a glorious Church he will provide himſelfe in the dayes of the Meſſias, of which this is but a darke, feeble adumbration.

13. *Marke ye well her bulwarks,* [e] ‖ *conſider her palaces, that ye may* † *tell it to the generations following.*

‖ divide, ſever, diſtribute. † number them מספרו

f. Let us therefore all praiſe and magnifie this glorious God of Iſrael, and adhere conſtantly to him, in deſpite of whatſoever temptations to withdraw us from him, and be guided and ruled by him to the end of our lives.

14. *For this God is our God for ever and ever; he ſhall be our guide* [f] *unto death.*

Annotations

Annotations on Pſalm XLVIII.

a. יְפֵה נוֹף

V. 2. *Beautifull for ſituation*] For יְפֵה נוֹף *fair in ſituation* (in the notion of נוֹף for a *clime*, or *province*, or *tract* of ground) the Romane LXXII. reads ἐυεδίζων, ſome other antient Copies ἐυρυ'νων, for ſo *Apollinaris* hath it; and (as the Latine of that) S. *Auguſtine* and S. *Ambroſe* read *dilatans dilating*. This latter may not improbably have reſpect to a notion of נוֹף, uſual in the *Miſneh* for the *boughs* or *top branches* of a *tree*; which ſome of the *Jews* alſo would have take place here, as comparing *Sion* to a *beautifull well-ſpreading* tree. But the vulgar hath *fundatur*: which though it imperfectly expreſſeth ἐυεδίζων. yet it ſeems rather to reſpect that then ἐυρυ'νων, and gives us reaſon to read it otherwiſe than the ordinary copies now will have it, neither ἐυεδίζων with the Romane, nor ἐυεδίζῳ with * *Kircher*, but ἔυεδ-ζον, an *adjective neuter*, agreeing with [ὄρος Σιὼν, *the hill of Sion*] for which again the ordinary copies read corruptly ὄρη Σιὼν *the hills*. That theſe two errors of the *Scribe* are thus to be *amended*, appears by the Latine, *Fundatur*—— *mons Sion*, *the mount Sion is founded*, *rooting* and *founding* being ſo neer in *ſenſe*, that there can be no doubt, but they thus rendred ἔυεδίζον. And of this rendring the account alſo may moſt probably be fetcht from the forementioned notion of נוֹף, for *boughs*: for though the *boughs* be contrary to the *root*, and ſo נוֹף to עִקָּר, yet the well *ſettling* of the *roots* being the cauſe of the *flouriſhing* of the *boughs*, the one may paſs for a periphraſis of the other. But the other notion of נוֹף, for a *clime*, or tract of ground, may well be accepted; and then יְפֵה נוֹף will be no more then among us *Belloſitum*, *faire in ſituation*. And to this alſo the Greek ἔυεδίζον may well accord, the *ſituation* being not unfitly expreſt by ῥίζα *root*, and the ἐυ being a denotation of the *beauty*. But of this the Latine *fundatur*] is not expreſſive. Here follows in our reading of the LXXII. ἀγαλλιάματι, imitated alſo by the *Latine exultatione*. But here alſo tis not improbable the *Copies* of the LXXII. are corrupt, being ſo eaſily changed from ἀγαλλίαμα, or ἀγαλλίαμά τι, a *rejoycing*, or a *kinde of rejoycing of the whole earth*, as the Syriack, as well as the Chaldee, literally render. And that being admitted, the LXXII. which are now remote enough, will be exactly anſwerable to the Hebrew, ἔυεδίζον, ἀγαλλίαμα πάσης τῆς γῆς, ὄρος Σιὼν· τὰ πλευρὰ τῆ Βορρᾶ, *The hill of Sion is well rooted*, or *well ſeated*, the *perfection of beauty*, *Pſal.* I. 2. *Lam.* ii. 15. (*built very* advantagiouſly in reſpect of *Situation*) *the joy of the whole land*; ſo again *Ieruſalem* is ſtiled *Lam.* ii. 15. *the ſides* (literally according to the *original* יַרְכְּתֵי) *of the North*, i. e. *on the north ſide of Jeruſalem*——

יַרְכְּתֵי

*Concord. T. II. p. 285.

b. תַּרְשִׁישׁ

V. 7. *Tarſis*] Of *Tarſis*, what place it is, and how variouſly interpreted by the Antients, is ſet down at large by the learned *Bochart*, whoſe opinion of it he hath ſolemnly *confirmed*; viz. that it belonged to *Spain* neer to *Gadir* or *Gades* (now ſoftned into *Cades*) and was the ſame that Authors call *Tarteſſis* or *Tarteſſus*, a moſt *opulent* place (by the Poets therefore turned into the *Elyſian fields*) and by *Geographers* called *Hercules pillars*, beyond which was no paſſing. That in this place were μέταλλα χρυσῦ

Phalag. l. iii. c. vi. and *Canaan* l. I. c. xxxiv.

καὶ ἀργύρου, *mines of Gold and Silver*, ſee *Stephanus Byzant.* περὶ Πολ. in the word Ἰβυλλα, a city of *Tarteſſia*, ſaith he, i. e. *Tarſhis*, who addes *Tinn* alſo in the word Ταρτεσσός· and *Strabo* both *braſs* and *iron*, of which ſorts, as alſo of *ſilver*, οὐδαμοῦ τῆς γῆς ἔστε τοσοῦτον καὶ οὐδ' ἕτως ἀγαθὸς ἐξήτασαι γενόμενον μεχρὶ νῦν, ſaith he, *there is neither ſo much, nor ſo good as yet diſcovered to be in any part of the earth.* Hence was it that the *Phœnicians*, i. e. the *old* inhabitants of *Canaan*, ejected by *Joſuah*, and retired up to the *ſea ſide*, to *Tyre* and *Sidon*, and ſetting up for *navigation* and *merchandize*, made their very ſucceſsfull *voiages* thither, ἀγοράζοντες τὸν ἄργυρον μικρᾶς τινος ἀνταλλάξεως ἄλλων φαύλων, ſaith *Diodorus Siculus* out of *Poſidonius*, *buying ſilver at the very cheap rate of other mean commodities which they carried with them.* The one known place in *Ariſtotle*, * Θαυμασ. Ἀκουσμάτ. will make all farther *teſtimonies* unneceſſary: Τὰς πρώτας τῶν Φοινίκων ἐπὶ Ταρτησσὸν πλεύσαντας λέγεται τοσοῦτον ἀργύριον ἀντιφορτίσασθαι, ἔλαιον καὶ ἄλλον ναυτικὸν ῥύπον εἰσαγαγόντας, ὥστε μηκέτι ἔχειν δύνασθαι, μήτε ἐπιδέξασθαι τὸν ἀργύριον, ἀλλ' ἀναγκασθῆναι ἀποπλέοντας ἐκ τῶν τόπων, τἆλλα πάντα ἀργυρᾶ οἷς ἐχρῶντο καλασκευάσασθαι, καὶ δὲ καὶ τὰς ἀγκύρας πάσας, *They ſay the firſt Phœnicians* (which he carefully by the word [*firſt*] diſtinguiſhes from thoſe which in the following words he ſtyles Φοίνικας τοὺς καλοικοῦντας τὰ Γάδειρα καλούμενα, *the Phœnicians that inhabite Gadir or Gades*, i. e. *Cades*, for this was after theſe *firſt Phœnicians* made theſe *ſucceſsfull voiages*) *ſailed to Tarteſſus, and brought back their ſhips fraught with ſo much ſilver, which they bought for oile, and other ſuch mean lading, that they could neither carry nor would receive any more, but were forced at their departure to make all their utenſils of ſilver, and even their very anchors.* This which hath been ſaid, as it gives a clear account of that *character* of *Tarſhis* given *Ezech.* xxvii. 12. *Tarſhiſh was thy merchant* (with whom thou i. e. *Tyre* or *Phœnice* tradedſt) *by reaſon of the multitude of all kinde of riches, with ſilver, iron, tin and lead they traded in thy faires*; ſo it renders us the reaſon of this phraſe here, *the ſhips of Tarſhis*, *viz.* thoſe that the *Phœnicians* or *Tyrians*, the next borderers on *Iſrael*, uſed in fetching in all their wealth from thoſe remote parts, and therefore were excellently well built by thoſe great *navigators* (Φοινίκες ναυσίκλυτοι, in *Homer. Odys.* xv. Οἱ πρῶτοι νήεσσιν ἐπέρησαντο θαλάσσης— ſaith * *Dionyſius*, the *Phœnicians famous for ſhipping, who firſt exerciſed that trade of navigation*, and ſo of *merchandiſe by ſea.* Πρῶτοι δ' ἐμποσύνης ἁλιδινεῦ ἐμνήσαντο.) Theſe *ſhips* of theirs, the onely *tools* and *inſtruments* of their *wealthy trading*, God, when he pleaſes, *ſplits* upon a *rock*, *toſſeth* and *breaks* to pieces by a contemptible deſpicable *means*, by a *winde*, which no man knows whence, or on what *errand* it comes, which there is no *preventing*, or *appeaſing*, or *flying* from, but comes of a *ſudden*, and *ſhatters* the *ſhips*, doth great *execution* among them: πνεῦμα βίαιον ſaith the LXXII. *a violent blaſt*, ſuch, it ſeems, the *Eaſt winde* was wont to be in thoſe parts; ſo we have *Exod.* xiv. 21. *a ſtrong Eaſt winde*, ſuch as made the *ſea goe back*, and turned the *channel* into *dry* land, as there it follows. And *Job* xxvii. 21. *with the tempeſts and ſtorm hurling him out of his place*, is joyned, the *Eaſt winde carrieth him away, and he departeth.* So *Ier.* xviii. 17. *I will ſcatter them as with an Eaſt winde*, to note a moſt *violent ſcattering*; as *Iſa.* xxvii. 8. *the day of the Eaſt winde is a terrible day*, and *Hab.* i. 9. *they ſhall come all for violence, they*

Geogr. l. iii.

Bib. l. v.

**Baſil. Ed.* p. 553. c.

*Theogn. p. 115.

Ibid.

רוח קדים

they ſhall ſup up as the Eaſt winde. All evident teſtimonies, that the LXXII. their paraphraſe was very reaſonable, whilſt for רוּחַ קָדִים the *Eaſt winde*, they read, a *violent blaſt*, the means by which *God* thus diſappoints the greedy *Phœnician merchants.*

c. דָּמִינוּ

V. 9. *Have thought*] The Hebrew דּוֹם and דָּמַם and דָּמָה belong all to the ſame ſignification, of *quiet, reſt, ſilence, patient expecting, thinking, conſidering*, and muſt be determined to any of theſe ſenſes by the context. And here that of *expecting* or *patient waiting* with *affiance* in him, and without all *diſtruſt* or *repining* at his *delayes*, ſeems to be moſt proper for it. For coming to the Sanctuary to pray for mercy, 'tis moſt agreeable to ſay, *we wait for it there*, as in the place where he hath promiſed to afford it, in return to *prayers*. The Syriack renders it, *we hoped*; the LXXII. ὑπελάβομεν, *we expected*. What follows in their ordinary copies, ἐν μέσῳ τοῦ λαοῦ σου *in the midſt of the people*, and ſo is followed by the Arabick and Æthiopick, is doubtleſs an error of the Scribe, for ναοῦ *Sanctuary*; and ſo appears by the Latine and Syriack, who both ſeem to follow the LXXII. and yet render it *Temple.*

d. צֶדֶק

V. 10. *Righteouſneſs*] The acception of צֶדֶק *righteouſneſs* for *charity* and *mercy* and *loving kindneſs*, is ſo ordinary, that it needs only to be mentioned here, for the clearing the ſenſe of this verſe (which then flows currently) צֶדֶק מָלְאָה יְמִינֶךָ *righteouſneſs fills thy right hand*, or *conſecrates* thee, for ſo *filling the hand* conſtantly ſignifies in the Hebrew idiome (from that *ceremony* in the *Law* at the *conſecration* of a *Prieſt* to fill his *hands* with *parts* of the *ſacrifices*) and is oft rendred τελειοῦν, to *conſecrate*, *Exod.* xxix. 9. and 35. and elſewhere.

מָלְאָה יְמִינֶךָ

e.

V. 13. *Conſider*] The Hebrew פַּסְגוּ ſignifies to *exalt*, but in the Chaldee notion of it, to *divide* or *diſtinguiſh*; and ſo the LXXII. here render it, καταδιέλεσθε, *diſtribute, ſeparate* each from other, which in things that *cohære* is neceſſary to be done, or els it will be impoſſible to number them exactly.

פַּסְגוּ

f. עַל מוּת

V. 14. *Unto death*] There is little reaſon to doubt, but the right reading here is עַל מוּת *till death*. Yet 'tis probable the Chaldee, who render it, בְּיוֹמֵי טַלְיוּתָנָא *in the dayes of our childehood*, did read it in one word עַלְמוּת which ſignifies *childhood*. But the dividing it into two words, which is exactly rendred, *to*, or *till death*, is acknowledged by *Kimchi* among the Jews, and followed by S. *Jerome*, and beſt accords with the antecedent, *he is our God for ever*: and 'tis poſſible, the Chaldee being not a *verſion* but a *paraphraſe*, might from the affinity of theſe two, עַל מוּת, and עַלְמוּת, make choiſe of this expreſſion, not as a literal rendring of the word, but as that which competently ſecured the ſenſe, [*from our youth*] ſignifying [from the *beginning* to the *end of our life*;] and ſo likewiſe, that the LXXII. who read εἰς τοὺς αἰῶνας, did not read either עֹלָמִים *ſecula*, as 'tis conceived, or עַלְמוּת, in the *fœminine*, to that ſenſe, but indeed rendred עַל מוּת *till death*] by that other phraſe [εἰς αἰῶνας *for ages*, or *for ever* the *end* of our *life* being the *concluſion* of our αἰὼν, our *age*, or our *ever*. Yet after all this, the *Jewiſh Arab* Interpreter doth profeſſly take it for one word, deriving it from עלם or עלמה, and renders the phraſe, he *ſhall reduce or reſtore us to the ſtate of childehood or youth*, צבאינא i. e. returne us to the condition from whence we are fallen. But the whole *Pſalm* being an ἐπινίκιον, or *ſong of triumph*, and having nothing of *ſadneſs* in it, cannot ſo fitly end with ſuch hopes of *reſtitution* only.

The

The confidence of *perſevering* in their preſent ſtate of joy, and ſo of *Gods guidance* עַל מוּת *till death*, is more agreeable to it. The Syriacks reading is more plauſible, *he ſhall lead us*, יוֹבִלֵנוּ *above from death.*

The Forty Ninth Pſalm.

Paraphraſe.

The forty ninth Pſalm is a conſolation againſt the terrors of death, in time of old age or ſickneſs, and withall a meditation of the tranſitorineſs of all worldly greatneſs and proſperities here, which are ſo ſure to fade ſuddenly. It was committed to the prefect of the Muſick to be ſung by the poſterity of Coreh.

TO the chief Muſitian, a Pſalm for the ſonnes of Coreh.

The matter of this inſuing Pſalm is very fit meditation for all ſorts of people in the world, Jews and Gentiles, of the meaner and poorer, and of the nobler and wealthier rank;

a. 1. *Hear this all ye people; give eare all ye inhabitants of the world,*
2. *Both* [a] *low and high, rich and poor together.*

Being that which I have learnt from God, and conſequently is not of certain truth only, but moſt valuable and profitable to be conſidered by all, much more for our turns, than any ſecular wiſdome of the ſubtileſt worldling: This therefore ſhall be the ſubject of my compoſitions at this time.

3. *My mouth ſhall ſpeak* ‖ *of wiſdome; and the meditation of my heart* † *ſhall be of underſtanding.*

‖ wiſdome חכמות
† underſtanding תבונות

And I will performe it carefully, weigh it as exactly as I can, do as Muſitians doe, when they tune their inſtruments, lay their ear cloſe to them, that, if there be any harſhneſs or unevenneſs in the ſound, they may diſcern it; ſo will I carefully obſerve my preſent compoſure, being on a matter well worth every mans heeding, and therefore I will ſet it to the harpe, by that means to ſweeten and inſtill it into all minds. And this is the ſumme of it, by way of anſwer to this queſtion.

b. 4. *I will incline mine ear to a parable; I will open my* [b] *darke ſaying upon the harp.*

When dayes of ſadneſs, and the diſcomforts of old age approach, and make their cloſe ſiege about men, and death it ſelfe is juſt ready to ſeize upon and devour them, can this be any real matter of terror to a truly pious man, that hath placed all his truſt and confidence in God? Undoubtedly it cannot. Or wherefore ſhould I ſubject my ſelfe to thoſe terrors which are apt to haunt men at ſuch times?

c. 5. *Wherefore ſhould I fear in the dayes of evill, when* [c] *the * iniquity of my heels ſhall compaſs me about?*

* evill.

'Tis ordinary for the bold temerarious confident men of the world to place their full truſt in wealth, and never fear any thing elſe, if they have but abundance of that. But 'tis not in their power to reſcue either any other, or themſelves from death. This ſentence which ſin brought into the world, will certainly paſs on the richeſt and proudeſt and ſtouteſt of them; none can ever buy his own, or any other mans immunity or liberty from this, ſo as to be quit from ever dying: That indeed of immortal duration, being a gemme of too great a price for all the wealth in the world to purchaſe: there is but one way of coming to it, and that is by death and reſurrection, and that alſo is the worke of the Meſſias, who by dying once, offering one ſingle ſacrifice for him, never to be repeated, Heb. ix. 25, 26. and x. 13. ſhall overcome death, work an eternal redemption, Heb. ix. 11. and then ſit down at the right hand of God, Heb. x. 12. and there live and reign for ever. This he ſhall doe in the fulneſs of time, in the end of the age, then coming in the fleſh to atchieve this victory, and more fully in the end of the world, when he ſhall call all that are dead out of their graves to judgment, on which ſhall follow an everlaſting life.

d. 6. ‖ *They that* [d] *truſt in wealth, and boaſt themſelves in the multitude of their riches,*
7. † *None of them can by any means redeem his brother, nor give to God a ranſome for him;*
8. (*For the redemption of the ſoul * is pretious, and it ceaſeth for ever*)
9. ‖ *That he ſhould ſtill live for ever, and not ſee corruption.*

‖ Confident men boaſt themſelves in their wealth, and the—
† One ſhall not by any means redeem, man ſhall not give his ranſome to God.
* ſhall be pretious, and ſhall ceaſe—
‖ He ſhall yet live,

10 For

|| *ſhall ſee the wiſe dy, together ſhall the fool and brute periſh.* * *or ſtrangers.*

10. *For he* || *ſeeth that* c *wiſe men dy, likewiſe the fool and the brutiſh perſon periſh, and leave their wealth to* * *others.*

Mean-while the moſt pious vertuous men muſt expect to dye, their piety, the one true wiſdome, will not reſcue them from that which c.

Chriſt himſelfe Gods eternal wiſdome ſhall once taſt. As for wicked men, whoſe irrational folly hath equalled them to brute beaſts, 'tis certain the ſame fate expects them: their ſouls being ſo little removed above that of a beaſt, 'tis leſs wonder that they ſhould dye as a beaſt doth; and though they may be thought by themſelves or others to have provided againſt this danger, to have fenced and ſecured themſelves, yet ſhall they come together, and after the ſame manner to the grave, and ſo be fain to take leave of thoſe poſſeſſions which they have acquired with ſo much induſtry. And then no man knows into whoſe hands their wealth ſhall fall, whether ſtrangers, or perhaps enemies, ſhall live to injoy the fruits of all their labours.

|| *Among them their houſes ſhall be for ever, their Tabernacles from age to age: they have impoſed their names on their lands.* † *And* ‵ * *abides not in honour.*

11. || *Their inward thought is that their houſes ſhall continue for ever, and their dwelling places to all generations: they call their lands after their own names.*

Whoſoever they are, the poſſeſſion being now ſetled in them, ſhall never revert to the former owners: theſe new comers ſhall eſtabliſh themſelves in their room, and ſo impoſe their names upon their dwellings; the very memory of the former inhabitants being ſoon loſt.

12. † *Nevertheleſs man* * *being in honour* f *abideth not, but is like the beaſts that periſh.*

And ſo the concluſion is moſt certain, and general reaching to all; How flouriſhing ſoever their condition is at the preſent, there is no poſsibility of continuance here: be the man never ſo great, he comes to a ſpeedy end, as the beaſts of the field doe, is perfectly like them in his death, and not ſo long lived as many of them: our ſpace of abode here is not ſo long as to be fitly compared to ſo much as a nights lodging in an Inne, no conſiſtence of ſteddy reſt is to be had for the leaſt ſpace. And the tenure which his poſterity hath, is of the ſame nature, very ſhort and uncertain alſo; nay, oft times the greateſt honours and wealth, unjuſtly gotten by the parent, deſcend not to any one of his poſterity (as the beaſts when they dye leave nothing behind them to their young ones, but the wide world to feed in) but fall into other hands immediately, for which he never deſigned to gather them. f.

|| *not folly to them; yet their followers are pleaſed with them.*

13. *This their way is* g || *their folly; yet their poſterity approve their ſayings. Selah.*

They flatter themſelves, that they ſhall perpetuate the wealth and greatneſſe which they have gathered; but are very wide of their expectations, finde themſelves foully deceived and fruſtrated. And yet they that ſucceed them in their eſtates goe after them in the ſame track, imitate that folly which was ſo fatal to them, and think themſelves happy that they ſhall enjoy the fruits of it. g.

† *put into Hades.* * *conduct them.* || *forme ſhall do ſo, when Hades ſhall fail to be an habitation to it.*

14. *Like ſheep they are* † *laid in the* h *grave: death ſhall* * *feed on them, and the upright ſhall have dominion over them in the morning, and their* || *beauty ſhall conſume in the grave from their dwelling.*

But then death comes upon them all, and defeats all their expectations. As ſheep, or other ſuch creatures, they dye, remove from all their ſplendid poſſeſſions to thoſe dark inviſible plains, where they continue as a flock in a paſture, till that great morning of the reſurrection, when the righteous ſhall be aſſumed by God to aſſiſt in judicature, and ſo ſhall ariſe in their old ſhapes, when the earth ſhall give up her dead; and the grave, wherein their beauty, ſtrength, and forme decayed and was conſumed, ſhall at length it ſelfe decay and loſe its ſtrength, death having loſt its ſting, and the grave its victory, and ſo being no longer the manſion for the bodies of juſt men. h.

15. *But God will redeem my ſoul from the power of the grave; for he ſhall* i *receive me. Selah.*

And accordingly my comfort is that God will after my death one day reſtore me again to life, into his hands I commend my ſpirit, not doubting but he will hereafter receive me to glory. And ſo for all others that conſtantly adhere to, and wait on God, what ever terrors they meet with here, they have this full matter of confidence, that God hath particular care of them, and will either deliver them out of their dangers, or convert them to their greateſt good, rewarding them abundantly in the reſurrection. i.

16. *Be not thou afraid when one is made rich, when the glory of his houſe is increaſed.*

It is therefore moſt unreaſonable to be troubled at, or to envy the increaſe of worldly riches, or honour, or any kind of greatneſſe or proſperity to the worldly man.

17. *For*

For death will ſoon overtake him, and then he cannot carry his wealth with him; his preſent glory and greatneſs ſhall not then yeeld him the leaſt advantage.

17. *For when he dyeth he ſhall carry nothing away; his glory ſhall not deſcend after him.*

k. Indeed might his own word be taken, he were an happy man, for ſo he flattereth himſelfe that he hath goods laid up for many years, and as long as this life laſts, he entertains no other thoughts. But when death comes, all theſe flattering fallacies vaniſh. 'Tis not thine own mouth but anothers, whoſe commendation will be worth the having; and that will not be had, but for the real kindneſſes and good turns thou doſt unto thy ſelfe, in doing that which will prove thy durable good, and not in ſaying magnificent things of thy preſent ſtate, applauding thy temporal felicities.

18. k || *Though whilſt he lived he bleſt his ſoule; † and men will praiſe thee when thou doſt well to thy ſelfe.*

|| for in his life time. † but thou ſhalt be praiſed for doing well unto thy ſelfe.

l. The juſt ſhall be gathered to their fathers in peace, dye indeed, as their fathers did before them; but the wicked ſhall be deſtroyed for ever, their death ſhall be their entrance into endleſs unexpreſſible darkneſs and miſery, and to that they ſhall be for ever confined.

19. *He ſhall* l *goe to the generation of his fathers; they ſhall never ſee light.*

The concluſion then is, There is not a more brutiſh creature (more fit to be pitied than envied) than a worldly wicked man, advanced to greatneſs in this world, and pleaſing himſelfe in it: he doth not at all underſtand his own condition, he triumphs, and thinks himſelf very happy; and whilſt he doth ſo, death unexpectedly ſeiſes upon him, and confutes him, ſweeps him away, helpleſs, and friendleſs, as a beaſt of the field, that juſt now took himſelf for one of the greateſt men in the world; juſt as they periſh and leave all behinde them, ſo doth he. (Only the wiſe and virtuous, the upright v. 10. 14. have better hopes, and ſhall not faile of atteining them.)

20. *Man that is in honour and underſtandeth not is like the beaſts that periſh.*

Annotations on Pſalm XLIX.

a. אִישׁ

V. 2. *Low and high*] The difference between אִישׁ and אָדָם may here briefly be noted. The former is taken for a *great* or *eminent* perſon, in any reſpect, of *virtue, extraction, ſtrength*, &c. So 1 *Sam.* xxvi. 15. *Art thou not* אִישׁ *a man?* is expounded by what follows, and *who is like thee in Iſrael?* ſignifying there the *military* valour and reputation of *Abner*; and many the like.

אָדָם Whereas אָדָם from אַדְמָה *earth*, ſignifies an *earthy*, or *frail, mortal, mean* man. And ſo בְּנֵי אָדָם here, *ſons of this mean man,*] are the *lower* and *ordinary* ſort of men: γηγενεῖς *ſons of the earth*, ſay the LXXII. not that they read אַדְמָה *earth*, for אָדָם, but becauſe they would in their reading allude to the *original* of the word, as oft they doe. And then בְּנֵי אִישׁ are the *contrary* to theſe, *perſons* of the *higher* quality. The Chaldee expreſs the former phraſe by the *ſons of old Adam*, the latter by the *ſons of Jacob*; making this difference between the reſt of mankinde, and the people of *Iſrael*, and giving the latter the *preeminence* over all other; and ſo they make them comprehenſive words, containing *Gentiles* and *Jews*, i. e. all the men in the *world*: and that very fitly, the Pſalm following being the equal concernment of them both. But 'tis more likely, that the phraſes denote only the ſeveral conditions of men, of the *lower*, and *higher* rank; for ſo the *conſequents* interpret it, *rich and poor*; the *former* (according to the *ſacred* ſtyle frequently obſervable) explicative of the *latter* of thoſe, and the *latter* of the *former* by way of ἐπάλλαδ.

V. 4. *Dark*

b. מָשָׁל

V. 4. *Dark saying*] The Hebrew מָשָׁל a *proverb* or *parable*, is of great *latitude*: signifies primarily any *similitude*, by which another thing is expreſt; thence a *figurative* ſpeech, either by way of *fiction* and *fable*, ſuch are *riddles* or ſignificant *apologues*, as that of *Jotham Jud.* ix. 7. and many others in *Scripture*, both in the *old* and *new Teſtament*; or by way of application of ſome *true* example or *ſimilitude*, as when the *ſluggard* is bid goe to the *ant*, the impenitent ſinner to the *ſwallow* and *crane*, which return at their *certain ſeaſons*, and ſo are fit to preach *returning* or *repentance* to ſinners. And finally it belongs to all moral doctrine, either darkly, or only ſententiouſly delivered, becauſe the wiſe men of the world were wont to deliver that in ſhort conciſe ſentences, or γνωμαὶ, ſometimes in *ſchemes* or *figures*, ſometimes without, (as we ſee in *Solomons* מְשָׁלִי *Proverbs* or *Parables*, many of them are plain *moral* ſayings, ἀσχημάτιστοι *without any figure*, or *darkneſs*, or *compariſon* (from whence yet they are called παραβολαὶ) in them, as *The fear of God is the beginning of wiſdome* &c. and ſo 1 *Sam.* xxiv. 13. *as ſaith the Proverb of the Antients, Wickedneſs proceedeth from the wicked.*) Of this ſort is that which is here ſpoken of, a *moral* ſentence, not much *veiled* with *figures*, nor ſo *conciſe* as ordinarily *Proverbs* are, but a larger *declaration* of this wiſe *Ethical* maxime, the *vanity* of all *wicked mens proſperity*: and this is by the lxxii. rendred παραβολὴ, which ſignifies literally a *compariſon*, but is more looſely taken for any *moral* ſentence; as is alſo παροιμία, which *Heſychius* fully defines βιωφελὴς λόγος a *ſaying profitable for mens lives*, and Παροιμίαι παραινέσεις, παραμυθίαι, νουθεσίαι, ἠθῶν ἐχόσαι καὶ παθῶν ἐπανόρθωσιν, *exhortations, adviſes, admonitions, for the rectifying of manners and paſſions*; ſo *called indeed, as being* παρὰ τὴν ὁδὸν or ὕπαιον, *beſide the ordinary road*, in *figures* or *artificiall* ſchemes, or *poetical*, and ſo not *vulgar* expreſſions, (many of which will be diſcovered here in this *Pſalm*) but uſed more *looſely* alſo, and indifferently for thoſe which have no *figure* in them. And of the ſame kinde is חִידָתִי *my riddle*, that here follows, from חוד to ſpeak *acutely* or *darkly*, uſed for a *riddle* in the ſtory of *Samſon Jud.* xvii. for *queſtions* of ſome difficulty, ſuch as the *Queen of Sheba* askt *Solomon*, 1 *King.* x. 1. and accordingly 'tis here rendred by the lxxii. τὸ πρόβλημά μου *my Problem* or *difficult queſtion*: which yet is not only the asking of ſuch a queſtion, (which is here done v. 5.) but the anſwering of it alſo, (as 'tis there in the following words) and ſo the ſtating or reſolving, or giving an account of any difficulty (as we know thoſe of *Ariſtotle* and *Aphrodiſæus* were, and ſome of them moral, as well as natural;) and then it belongs very fitly to the matter in hand, the *wiſe, moral* γνωμὴ here delivered, but ſomewhat obſcurely in the reſt of the Pſalm.

חִידָתִי

V. 5. *Iniquity of my heels*] What is meant by עֲוֹן עֲקֵבַי *evill of my heels*, will be beſt judged by taking the words aſunder. And firſt עָוֹן ſignifies *evil* both of *fault*, and *puniſhment*; frequently in the former, but ſometimes in the latter alſo. So 1 *Sam.* xxviii. 10. when *Saul* ſware to the *witch*, that *no* עָוֹן (that muſt be *puniſhment*) ſhould happen to her for this. So *Iſa.* liii. 11. he ſhall bear עֲוֹנֹתָם, *their iniquities* we read, it muſt be the *puniſhments of their iniquities*; and ſo v. 6. *The Lord hath laid on him* עֲוֹן כֻּלָּנוּ not the *iniquity*, but, the *puniſhment of us all*: and ſo *Pſal.* xxxi. 10. *my grief and my ſighing*, and עֲוֹנִי *my* (not *iniquity*, but) *puniſhment*, belong to the *ſame* matter, and interpret one

c. עֲוֹן עֲקֵבַי

the other. And thus moſt probably 'tis taken here. Then for עֲקֵבַי my heels, 'twill beſt be underſtood in the notion which *Aben Ezra* and *Jarchi* have of it: עֲקֵבַי *my heels*, ſaith *Sol. Jarchi*, סוֹפִי *my latter end*, and ſo it frequently ſignifies in *Arabick*; and then *the evill of my heels*, ſaith *Aben Ezra*, is יְמֵי הַזִּקְנָה *the dayes of old age*, called *the evil dayes Eccl.* xii. 1. and to this the *Chaldee* here may ſeem to referre, adding in their paraphraſe בְּסוֹפִי *in my end*. And this evil of our *heels* is ſaid to *incompaſs* us, when *old age and approach of death ſurround* us on every ſide, and ſo is ready inevitably to *ſeize* upon us. This therefore is no obſcure interpretation of the *queſtion*-part of this *probleme*, or *parable*, on the underſtanding of which all the *ſubſequent* part of the *Pſalm* depends, *Why ſhould I fear in my decrepit age, in ſickneſs, or in death?* Is there any reaſon for a *pious* man to apprehend *death* with any *diſquiet*, when it begins its cloſe *approaches*, and is moſt unavoidably ready to *ſeize* on him?

עֲקֵבַי

d. V. 6. *Truſt*] הַבּטְחִים from בָּטַח *confidit*, ſignifies *confident*, *ſecure* men: ſuch was he that ſaid, he had *goods laid up for many years*, and thereupon gave himſelf up to enjoy the pleaſures of this life, to *eat, drink, and be merry*. Of theſe ſaith the *Pſalmiſt* here, יִתְהַלֵּלוּ *they will glory, triumph*, or *applaud* themſelves עַל חֵילָם *over*, or *for*, or *in their wealth*, וּבְרֹב and *in the ſtrength*, or *multitude of their riches*. This is the moſt literal importance of the verſe, making of it ſelfe a *complete* propoſition, *Confident men boaſt themſelves in their wealth*, &c. and then follows, with good *connexion*, אח לא פָּדֹה יִפְדֶּה *a brother by redeeming ſhall not redeem*, i. e. *no man ſhall in any wiſe be able to redeem either another* or *himſelfe*, אִישׁ לֹא יִתֵּן &c. *a man ſhall not give his ranſome to God*, i. e. *no* meer *man* ſhall ever be able to *pay* λύτρον ἰσόῤῥοπον *a price of equal value*, to reſcue one ſinner from the power of *death*, to which he is ſentenced. This the LXXII. ſeem to have thus read, though now in the copies it is much deformed; 'Tis now thus read, Ἀδελφὸς ὁ λυτρῶται, or λυῤῥῶται, λυτρώσεται ἄνθρωπος, ὃ δώσει τῷ Θεῷ ἐξίλασμὸν αὐτοῦ. But with a light change of the punctation, and of λυῤῥώσει for λυῤῥῶται, 'tis exactly conſonant to the Hebrew, Ἀδελφὸς ὁ λυτρώσει, λυτρώσεται, ἄνθρωπῳ ὃ δώσει &c. *A brother ſhall in no wiſe redeem, a man ſhall not give* &c. Then follows וְיֵקַר פִּדְיוֹן נַפְשָׁם *for the redemption of their ſoul* or *life ſhall be precious*, i. e. *of a great and high rate*, וְחָדַל לְעוֹלָם and *ceaſeth for ever*; ſhall be a *high-prized redemption*, which coſts very dear, but then it is alſo a *ſingular eternal* redemption, that being once wrought, ſhall need never to be repeated again: whereon it follows, *and he ſhall yet live for ever*, ſo וְיִחְיֶה עוֹד לָנֶצַח is literally to be rendred, and ſo the Chaldee paraphraſes it וְיֶחֱיֵי תּוּב לְחַיֵּי עָלְמָא *and he ſhall yet live an eternal life*, never dying any more, *death* having no *more dominion* or *power over him*. And thus it belongs expreſly to Chriſt, of whom the Apoſtle reſolves, *for in that he died, he died unto ſin*, or *to put away ſin once*, or *but once*, *but in that he liveth, he liveth unto God*. And ſo certainly the next words לֹא יִרְאֶה הַשָּׁחַת *he ſhall not ſee corruption*] are peculiarly applyed to Chriſt *Pſal.* xvi. 10. and in that ſenſe frequently appealed to by the Apoſtles *Act.* ii. 27, and 31. c. xiii. 35, and 37. to which purpoſe the words of *Moſes Hadarſan* are very obſervable. *This verſe*, ſaith he, *is ſpoken* עַל מֶלֶךְ מָשִׁיחַ *of the King Meſſiah*, שֶׁמּוֹת לִפְדּוֹת אֶת הָאָבוֹת וְאַחַר יִחְיֶה לָנֶצַח לֹא יִרְאֶה שָׁחַת *who ſhall dye to redeem the fathers, and after that ſhall live for ever, he ſhall not ſee corruption*: which expreſly

יִתְהַלֵּלוּ

preſly interprets the whole paſſage to this matter. And the gloſs of *Siphra* and *Midras Tehillim* is worth taking notice of: אַל יאמַר &c. *A man ſhall not ſay, my father was righteous, by his merit I ſhall eſcape,* or *be delivered, Abraham delivered not his ſon Iſhmael, and Jacob delivered not his brother Eſau: he ſaith a brother ſhall not* &c. to ſignifie that no meer man ſhall redeem any.

c. V. 10. *Wiſe men*] The difference in this place betwixt *wiſe men,* and *fooliſh* is to be taken from the generall uſe of Scripture, where, according to ſacred idiome, the nouns are uſed in a moral practick ſenſe, for piety and impiety. And thus it is moſt agreeable to the aime of the Pſalm deſigning to ſhew the different future ſtate of the good and bad: חֲכָמִים *the wiſe may* dye as their *redeemer* did, who was *wiſdome it ſelfe,* but *then* כְּסִיל *the fool* or *wicked man,* he, וּבַעַר *and the brute,* or *brutiſh perſon,* יַחַד יאבֵדוּ *ſhall (more then dye) even periſh together,* and then no longer poſſeſs or receive benefit from their *wealth,* in which they ſo much *confided,* but leave it לְאֲחֵרִים to *ſtrangers*; ſo the LXXII. render it, ἀλλοτρίοις *to others,* which are not of their *family,* and for whom they never deſired to gather it. Of which ſtrangers it follows v. 11. קִרְבָּם *among them,* i. e. *among theſe ſtrangers,* that ſucceed to their *poſſeſſions,* בָּתֵּימוֹ לְעוֹלָם *their houſes ſhall abide or continue for ever,* never reverting to the *kindred* of the former poſſeſſor, מִשְׁכְּנֹתָם *their Tabernacles* the places of their *tranſitory* abode ſhall abide from *generation* to *generation*: and then as the antient poſſeſſors are irreverſibly gone, ſo is their memory; the new *poſſeſſors* קָרְאוּ *call by their names over their land,* i. e. (by an uſuall *hypallage*) *impoſe* their *names* on their *lands,* or *call the lands after their names.* And ſo this is a very literal and obvious ſenſe of theſe words, which the antient Interpreters have generally miſtaken, reading their *ſepulchers* for קִרְבָּם, either from the vicinity of קֶבֶר a *ſepulchre* to קֶרֶב the *middle* or *inner part,* or becauſe קֶרֶב may ſignifie the *inner* part, or *cloſer* receſs of their large and nobler *ſepulchres, Davids* being ſo *large,* as to receive the bodies of many of his *ſucceſſors,* (*Abrahams* from the name *Machpelah* is ſuppoſed to have been *double*) and the *Heroes* being among the antient heathens buried *in adytis,* in the *receſſes* or *vaults* of the *Temples,* from whence conſequently the *Reſponſes* of *Oracles* were delivered.

f. V. 12. *Abideth not*] The Hebrew בַּל יָלִין *ſhall not abide* is viſibly miſtaken by the LXXII. for בַּל יָבִין *ſhall not underſtand,* which they after found v. 20. and accordingly they render it here, as there, ὃ συνῆκε *underſtood not*: And herein the Syriack, and Latine, and Arabick follow them; but the Chaldee accord with our *Hebrew,* לָא יְבִית *ſhall not lodge,* or *ſtay a night,* for ſo the Chaldee בוּת (the root from which is בַּת *houſe*) ſignifies.

g. V. 13. *Their folly*] כִּסְלָם לָמוֹ is literally *folly to them,* i. e. though this *their way* (the *worldlings* truſt in his *wealth,*) ſeem to them a piece of *ſpeciall wiſdome,* yet in the *event* it proves otherwiſe, it becomes perfect *folly* to them (the LXXII. ſeem to have read כֶּשֶׁל *ſcandal*) when they come to diſcern their fruſtrations. And then it fitly follows, their *ſucceſſors,* they that poſſeſſe what they part with, בְּפִיהֶם יִרְצוּ *are pleaſed at their mouth,* i. e. (as בְּ is as an expletive *Exod.* xii. 14.) with them.

h. V. 14. *Grave*] That שְׁאוֹל is here taken for the *ſtate of the dead,* there can be no doubt, the whole context inforcing it, which is of the *periſhing* of men like *ſheep,* v. 10, 12, 20. So that this phraſe כַּצֹּאן לִשְׁאוֹל שַׁתּוּ *as ſheep they are put into that ſtate*

of the dead, is exactly parallel to [*they are compared to the beasts that perish*] twice repeated in this *Psalm*: for as בַּצֹּאן *as sheep*] is directly al one with their *being compared to beasts*] so לִשְׁאוֹל שַׁתּוּ *being put in Scheol*] is the *paraphrase* of *perishing*.] This then will be a *key* to the opening the *next* part of the expression, מָוֶת יִרְעֵם *death shall deal with them* as a *shepherd* with a *flock* of *sheep*, ὁ θάνατος ποιμανεῖ αὐτούς, *death shall do with them as a pastor doth*, say the LXXII. The *Hebrew* רָעָה is to *give* the *sheep pasture*, or *look* to them, when they are *feeding*, *Gen.* xxix. 7. *water ye the sheep and go* רְעוּ *feed them, or lead them to their pastures*, for that purpose. So *Gen.* xxx. 32. אָשׁוּבָה אֶרְעֶה צֹאנְךָ אֶשְׁמֹר *I will return, I will feed, I will keep thy sheep*: where רָעָה contains under it all the *care* and *conduct*, in order to their *feeding*, as שָׁמַר the *defending* and seeing that they come to no *harm*. Now this *feeding* of *sheep* is very distant from *feeding on* them, as much as the *Kings office* of *preserving* his *people*, from the *enemies invasive* arms for the *slaughtering* them. The same word is frequently used for *ruling*, *governing*; and so tis generally, when tis applied to *men*, the *ruler* of whom is ordinarily styled ποιμὴν *pastor* in all *dialects*. In this place the *metaphore* of *sheep* must needs rule the signification of it. As *sheep* are put into a *pasture*, there to continue together in a *common* place; so men are put into שְׁאוֹל, ᾅδης, the *state of the dead*, in the former words, and to that regularly follows, *death* יִרְעֵם is as the *shepherd* that *conducts* or *leads* them into this *pasture* (those *Elysian fields*.) An excellent piece of *divine poesie*, to signifie how men like *sheep*, like *beasts*, go by *flocks* and *herds* out of this life; or more plainly, that men die as ordinarily, and *regularly*, as *sheep* are lead to their *pasture*. Then for the next part of this *verse*, וְיִרְדּוּ בָם יְשָׁרִים לַבֹּקֶר which the LXXII. render not amiss, κατακυριεύσουσιν αὐτῶν οἱ εὐθεῖς τὸ πρωΐ, *the just shall have dominion of them in the morning*, the full meaning of it will be, that after this night of *death* shall follow a morning in the *resurrection*, in which the *just* shall *judge the world*, and so *subjugate* the wicked worldlings to all *eternity*. Then follows, וְצוּרָם *and their beauty*, or *form*, or *figure* (so צוּרָה signifies from צוּר *effinxit, formavit*, צוּרָם being a contraction of צוּרָתָם) which being an imperfect sense, must be supplied from that which went before, *and their form*, i. e. so likewise shall *their form* do; as the upright shall in the resurrection have *dominion over the wicked*, rise and raign joyfully, so likewise shall *their form*, or *figure*, referring to the restauration of their *bodies*, they shall rise again in their old shapes, לִבְלוֹת שְׁאוֹל מָזְבֻל לוֹ *to the failing of Hades from an habitation to it*, i. e. where *Hades* shall *fail* to be an *habitation* to it, i.e. when the *grave*, or common repository of the dead, in which their *beauty*, *form*, and *figure* was consumed, shall it self decay and lose its strength, *death* having forfeited her *sting*, and the *grave her victory*, no longer to be a mansion to the bodies of the *just*. And this being here spoken in general of all *just* men, is by *David* particularly applied to himself v. 15. *But God will deliver my soul from the power of the grave*, &c. For צוּרָם] the LXXII. read ἡ βοήθεια αὐτῶν *their help*] (as from צוּר *petra*, a *rock*, and by *metaphore*, *strength*, *refuge*, and so *help*:) and the Latine follows them: but the Syriack reads ܨܘܪܬܗܘܢ *their form* or *image*. And so this is the *interpretation* of this whole *verse*, the principal part of *difficulty* in this *parable*, or *dark* saying, for which this *Psalm* was designed.

V. 15. *Receive*

i. יִקָּחֵנִי V. 15. *Receive me*] *Gods receiving* here is to be underſtood in the ſame ſenſe as *Enochs* being *received*, or *taken by God*, *Gen.* v. 24. or as we finde *Pſal.* LXXIII. 34. *thou ſhalt after receive me to glory.* Thus *Jonah* iv. 3. he prayes, *take, I beſeech thee, my life*——And then it will ſignifie Gods future *receiving* him to *glory.*

k. בְּחַיָּיו V. 18. *Though whilſt he lived*] The *Hebrew* of the 18. verſe is thus literally and clearly rendred, כִּי נַפְשׁוֹ בְּחַיָּיו יְבָרֵךְ *for in his living*, or *life time, he bleſt his ſoul*; the impious worldling *applauded* much his own preſent ſtate, וְיוֹדֶךָ *but men ſhall praiſe thee*, or, *thou* ſhalt be *praiſed*, כִּי תֵיטִיב לְךָ *if*, or *when thou doſt well to thy ſelf*, i. e. *for doing well to thy ſelf*, for doing that which may tend really and eternally to thy *good*, and not for *ſaying well*, for *applauding* thy preſent felicity.

l. תָּבוֹא V. 19. *Shall go*] To *go* or to be *gathered to the fathers*, is a known expreſſion of *dying in peace*, and the ſame is the importance of the phraſe here תָּבוֹא עַד דּוֹר אֲבוֹתָיו *he ſhall go to the generation of his fathers*; So the Chaldee read it, תֵּיעוֹל &c. *the memory of the juſt ſhall come, and be added to the generation of their fathers, but the wicked ſhall never ſee light.*

The Fiftieth Pſalm.

Paraphraſe.

The fiftieth Pſalm is a ſolemn magnifying of Gods power and majeſty, and a deſcription of the calling of the Gentiles, and of the true Evangelical way of worſhipping God. It was compoſed (‖ probably by David) and appointed to be ſung by Aſaph, a Levite, appointed by David to attend the Ark, and to record, and to thank, and to praiſe the Lord God of Iſrael, 1 Chron. xvi. 5.

‖ but the *Chaldee* ſeems to make *Aſaph* the *compoſer* of it, עַל יְדוֹי דְּאָסָף *by the hand of Aſaph.*

‖ for ל A Pſalm ‖ of *Aſaph.*

1. *The mighty God, even the Lord, hath ſpoken, and* * *called the earth from the riſing of the ſun unto the going down thereof.*

* he will call וַיִּקְרָא

The decree is gone out from the Omnipotent God of heaven, the ſupreme eternity, Lord and Judge over all the world, that he will aſſemble and convocate the whole nation of the Jews from Dan to Berſheba, from ſea to ſea, from Eaſt to Weſt, to reduce and take them off from their hypocritical and abominable practiſes, and bring them to the due acknowledgement and pure worſhip of the true God, and the practiſe of all virtue.

† From Sion from the perfection— מִצִּיּוֹן מִכְלַל ‖ will ſhine הוֹפִיעַ

2. † *Out of Sion the perfection of beauty God* ‖ *hath ſhined.*

To this end, as God hath fixt his tabernacle on Mount Sion, preſentiated himſelf as illuſtriouſly there, as he did at the giving the law on Mount Sinai, ſo ſhall the Son of God, in the fulneſs of time, deſcend to this earth of ours; the true light, John 1. 9 ſhall ſhine forth; the Meſſias ſhall be born of our fleſh, of the ſeed of David, and (having preacht repentance to the Jews, and being rejected by their Sanhedrim, and crucified by them) he ſhall riſe from death, and aſcend to his Father, and then ſend his ſpirit on his Apoſtles, thereby commiſſionating them to reveal his Goſpel to all the world, beginning from the place where God hath been pleaſed in a ſpecial manner to reſide, this moſt beautiful mount of Sion: there he now preſentiates himſelf, and from thence he ſhall then begin to ſhine forth, and inlighten the heathen world; the preaching of his Goſpel to all the world ſhall commence and proceed from thence.

* be idle, delay.

3. *Our God ſhall* a *come, and ſhall not* * *keep* b *ſilence: a fire ſhall devour before him, and it ſhall be very tempeſtuous round about him.*

a. b. What is thus decreed ſhall certainly come to paſs in its appointed time, and be lookt on as an extraordinary and ſignal work of Gods power, wherein much of his divine preſence ſhall be diſcernible; and the immediate attendants of it ſhall be very dreadful and terrible, above that of the giving the law to the Jews from mount *Sinai:*

And it ſhall begin with a ſummons as to a ſolemne Aſſiſes, for the examining the actions of men, good and bad, thoſe that have reſiſted and deſpiſed the Meſsias, and thoſe that have ſubjected themſelves to him. All ſhall be judged by him; the former puniſhed, and the latter rewarded. And * Angels and men ſhall be ſummoned and called in, to be executioners of theſe his judgments.

4. *He ſhall call to the heavens from above, and to the earth, that he may judge his people.*

* יִקְרָא לְאַנְגְלֵי *he ſhall call the angels,* Chald.

And the good Angels his miniſters of preſervation ſhall be appointed to take ſpecial care of all the pious believing Jews, (Mat. xxiv. 31. Rev. vii. 3.) who have ſincerely given themſelves up to his ſervice, received the Chriſtian faith, and in their baptiſm made vow of performing it faithfully, which adore, and † pray conſtantly to him; and not to ſuffer any harme to come nigh to theſe.

5. *Gather my Saints together unto me, thoſe that have made a Covenant with me* || *by ſacrifice.*

† בְּצַלּוֹתָא &c. *which give themſelves to prayer, which is like ſacrifice.* Chald.

|| for or concerning עֲלֵי

And ſo accordingly ſhall || they doe, reſcuing all faithful believers out of the calamities that attend the crucifiers. A thing much to be taken notice of, as an act of moſt righteous judgment in God, and a teſtimony that all that ſhould paſs, ſhould be from Gods particular diſpoſing. (And ſo it was in the ſtory before the fatal ſiege of Hieruſalem, all the Chriſtians in obedience to Chriſts admonition, Mat. xxiv. 16. fled out of Judea, unto Pella; and ſo none of them were found in Jeruſalem at the taking of it. See note on Mat. xxiv. 9.)

6. *And the heavens ſhall declare his righteouſneſs; for God is Judge himſelf. Selah.*

|| אֲנַגְלֵי מָרוֹמָא *Chald. the high Angels*——

Then ſhall he eſtabliſh a new law with theſe his faithfull ſervants the diſciples of Chriſt, the members of the Chriſtian Church, entring into a ſtedfaſt covenant of mercy with them, ratified and ſealed in the death of his ſon.

7. *Hear, O my people, and I will ſpeak, O Iſrael, and I will teſtifie againſt thee; I am God, even thy God.*

And aboliſh the old Moſaicall way of ſacrifices, and holocauſts of bullocks &c. conſtantly offered up unto God by the Jews,

8. *I will not reprove thee for thy ſacrifices, or thy burnt offerings,* † *to have been continually before me.*

† before me continually לְנֶגְדִּי תָּמִיד

And never any more put the worſhipper to that chargeable groſſe ſort of ſervice (of burning of fleſh upon Gods Altar, that the ſmoak might goe up to heaven, and atone God for them, as was formerly required, whilſt the Jewiſh Temple ſtood.)

9. *I will take no bullock out of thy houſe, nor he-goats out of thy fold.*

For indeed this kinde of ſervice was never appointed by God, as that which he had any need of, or pleaſure in it. If he had, he might have provided himſelf whole hecatombs, without putting the Iſraelites to the charge or trouble of it, having himſelfe the plenary dominion of all the cattel on the earth, and fouls of the aire, and the certain knowledge where every one of them reſides; ſo that he could readily command any or all of them, whenſoever he pleaſed. But it is infinitely below God to want or make uſe of any ſuch ſort of oblations: ſure he feeds not on fleſh and blood of cattel, as we men doe. There were other deſignes of his appointing the Iſraelites to uſe theſe ſervices; viz. to adumbrate the death of his own eternal Son, as the one true means of redemption and propitiation for ſin, and the more ſpiritual ſacrifice of prayer and thanksgiving, and almes to the poor members of Chriſt, which may receive real benefit by our charities, which cannot be imagined of God.

10. *For every beaſt of the forreſt is mine, and the cattell upon a thouſand hills.*

c.

11. *I know all the fouls of the mountains; and the* c *wild beaſts of the field are* * *mine.*

* with me עִמִּי

12. *If I were hungry, I would not tell thee; for the world is mine, and the fulneſs thereof.*

13. *Will I eat the fleſh of bulls, or drink the blood of goats?*

And ſuch are the ſacrifices which under the Meſsias are expected and required of us, 1. that of the Euchariſt, (the bleſsing God for all his mercies, but eſpecially the gift of his Son to dye for us) and this brought to God with penitent, contrite, * mortified hearts, firme reſolution of ſincere new obedience, and conſtantly attended with an offertory, or liberal contribution, for the uſe of the poor, proportionable to the voluntary oblations among the Jews, and theſe really dedicated to God, and accepted by him, Phil. iv. 18. Heb. xiii. 16.

* קַבֵּל —— *Repreſs thy evil deſire, and it ſhall be accounted before God as a ſacrifice of confeſſion.* Chald.

14. *Offer unto God thankſgiving, and pay thy vows unto the moſt High.*

15. *And*

15. *And call upon me in the day of trouble: I will deliver thee, and thou shalt glorifie me.*

2. That of prayer and humble addresse unto God in all time of our wants, to which there is assurance of a gratious returne; and that must ingage us to give the praise and glory of all to the Messias, in whose name our prayers are addrest to God.

16. *But unto the wicked God saith, What hast thou to doe to declare my statutes, or that thou shouldest take my Covenant in thy mouth?*

17. *Seeing thou hatest instruction, and castest my words behinde thee.*

But as for those that make no other use of these mercies of God, than to incourage themselves to goe on in their courses of sin, which think to performe these sacrifices of prayer and praise, and yet still continue *in any wilfull known vice unreformed, make their formal approaches unto God, but never heed his severe commands of reformation; these have no right to the mercies of this Evangelical Covenant, and doe but deceive themselves, and abuse others, when they talke of it; and the more so, the more solemnly they pretend to piety, and talk of, and perhaps preach it to others.

*which repent not, and pray in prevarication. Chald.

18. *When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.*

Such are not only the thief and adulterer, those that are guilty of the gross acts of those sins, but such as any way partake with them in these.

19. *Thou givest thy mouth to evil, and thy tongue frameth deceit.*

Such the evil speaker and lyer.

20. *Thou sittest and speakest against thy brother, thou slanderest thine own mothers son.*

The backbiter and slanderer.

21. *These things hast thou done, and* ‖ *I kept silence: thou thoughtest that I was altogether such a one as thy selfe; but I will reprove thee, and set them in order before thine eyes.*

‖ or, I deferred, or let thee alone. see note b.

When men commit such sins as these, God doth not alwayes inflict punishment on them immediately, but deferres and gives them space to repent and amend, that they may thus prevent and escape his punishment. And some make so ill use of this indulgence and patience of his, which is † designed only to their repentance, as to interpret it an approbation of their course, and an incouragement to proceed securely in it. But those that thus deceive themselves, and abuse Gods mercies, shall most deerly pay for it: God shall bring his judgments upon them here, cut them off in their sins, and poure out ‖ his indignation on them in another world.

† אורכית *I deferred or expected that thou mightest repent.* Chald.

22. *Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.*

This therefore is matter of sad admonition to every impenitent sinner, that goes on fearless in any course of evill, immediately to stop in his march, to returne be times: lest if he deferre, Gods judgments fall heavily upon him, seise him and carry him to that place of torment, for then there is no possible escaping.

‖ אסדר דין גהנם *I will ordain the judgment of hell in the world to come.* Chald.

23. *Whoso offereth praise, glorifieth me; and to him that* † *ordereth his conversation aright, will I shew the salvation of God.*

† disposeth his way שם דרך

Whereas on the other side, the Christian duties required, v. 14. Repentance, and charity, &c. and the orderly spending of these few dayes of our life in this world, are, beyond all the sacrifices of the Law, an eminent means of glorifying God, and providing for the present blisse, and eternal salvation of our souls.

Annotations

Annotations on Pſalm L.

a. יָבֹא אֱלֹהֵינוּ

V. 3. *Shall come*] The notion of *Gods coming* muſt here firſt be *eſtabliſhed*, as that on which the due interpretation of the *whole Pſalm* depends. The *coming of God* ordinarily ſignifies in Scripture any judicial proceeding of his, *Gods puniſhments* and *vengeance* on his *enemies* (ſee *Pſal.* xviii. note [d].) But this Pſalm ſeems peculiarly to look forward to the times of the Meſſias, and ſo to denote ſome coming of his. The Chaldee applies it to the יוֹם דִּינָא רַבָּא *the day of the great judgment*. But this phraſe, I ſuppoſe, may be taken in ſome latitude, in that Paraphraſt, not to denote the *laſt judgment* (though thus * *S. Auguſtine* will have this Pſalm underſtood, *de judicio Dei noviſſimo, of the laſt judgment of God*) but as their Paraphraſe on v. 2. ſeems to interpret it, ſome great deſtruction that was to be wrought in the שְׁרוּי בְּרִית עָלְמָא *beginning of the creation of the age*; meaning, I ſuppoſe, by the *age*, the *age of the Meſſias*, which, as 'tis there ſaid, was to *come* out of *Sion*, which is not applicable to any other *age* but that. Now there be *three comings* of *Chriſt* expreſt in the Scripture. The firſt in humility, by his being born in our fleſh; the laſt in glory, for the judging of the whole world in the day of the univerſal doom: And a middle coming, which was not to be corporall, but ſpiritual, a mighty work wrought in the world by the power of that ſpirit which raiſed Jeſus from the dead, beginning in a terrible vengance upon his crucifiers, the notable deſtruction of the Jewiſh Temple, and of Jeruſalem, and ſo of the Moſaical worſhip, and the Judaical politie, and proceeding to the propagation of the Chriſtian faith to all the world; wherein were many glorious acts of Gods power and mercy, and are all together oft ſtiled in Scripture the *coming of Shilo*, of the *deſire of all nations*, of the *kingdome of God*, of the *ſon of man*, of *Chriſt*, (ſee note on *Mat.* xvi. o. xxiv. b. *Joh.* xxi. b.) And this is it to which this Pſalm moſt ſignally ſeems to belong, (as alſo *Pſal.* xcvi. 10, 11, 12, 13.) and conteins theſe ſeveral ſtages or branches of it: 1. the terrible manner of this his coming, v. 3. 2ly the formality of it, a judicature uſed in it, v. 4. 3ly the preſervation and reſcue of the believing Jews out of the common ruine, v. 5, 6. 4ly the rejection of legal worſhip, of ſacrifices of beaſts, v. 8, 9, 10, 11, 12, 13. 5ly the eſtabliſhing of the Chriſtian ſervice, the ſpiritual oblation of prayer and thanksgiving, v. 14, 15. and laſtly, the deſtruction of the impenitent Jews, which having received the Law of God, and entred into Covenant with him, would not yet be reformed by Chriſts preaching, v. 16. &c. to the end.

*De Civit. l. xx. c. xxiv.

b. חֲרַשׁ

V. 3. *Silence*] The Hebrew חָרַשׁ hath ſeveral ſignifications. But that which is moſt agreeable to this place, is that of *doing nothing*, being *idle*, *delaying*, *tarrying*, as applied to the *actions*, not the *ſpeech* only. So 2 *Sam.* xix. 10. אַתֶּם מַחֲרִישִׁים is beſt rendred, *Why do you deferre* or *delay to bring back the King*? Κωφεύετε, ſay the LXXII. *Why are you ſilent*? in that other notion applied to the tongue: but the Chaldee שְׁתִקִין is a word which belongs to the *actions*, as well as *words*; the learned *Schindler* there renders it, *ceſſatis, cunctamini*, *deferre* or *delay*. The Syriack

Syriack there renders it ܬܬܡܗ from תוש, whence is אתתוש, and the participle מתתוש which hath that ſignification among others, of *ceſſavit, moratus, tardatus fuit*, and is by the Latine tranſlator rightly rendred *hæſitatis*: and ſo the Arabick appears there to underſtand it. And ſo the context inforces by another phraſe, uſed there in the ſame matter, v. 11. and 12. *Why*, ſaith he, *are ye* אַחֲרֹנִים *laſt to bring back the King*? i. e. very *backward* and *dilatory*. So the Arabick expreſſes that alſo, *Why do you deferre or neglect*? And ſo *Pſal.* xxviii. 1. the ſenſe carries it, אַל תֶּחֱרַשׁ מִמֶּנִּי *do not deferre or neglect to anſwer me*; *neglect me not*, ſaith the Arabick. And thus 'twill beſt be rendred here, *Our God ſhall come and not delay*: not *neglect*, ſaith the Arabick, as in the place of *Samuel*. And the Chaldee לָא יִשְׁתּוֹק &c. which though it may ſignifie ſhall *not keep ſilence*, yet it is alſo not *deferre*, or *delay*, and ſo is determined here by the remainder of their paraphraſe לְמֶעְבַּד פּוּרְעָנוּת *to worke vengeance for his people*. So the *Jewiſh Arab.* ולא ימסך ענה *and ſhall not withhold* or *refrain from it*. And thus the phraſe ſeems to be made uſe of, and interpreted by the Apoſtle, *Heb.* x. 37. ἥξει, καὶ οὐ χρονίσει, *he will come, and not delay*, or *tarry*, i. e. he will *certainly come*. Which I ſuppoſe to be the reaſon of the learned *Caſtellio's* rendring this place, *veniet Deus noſter ſine dubio, Our God ſhall come without doubt*; the *coming* and *not delaying*] being all one with his [*certain coming.*] The word חָרַשׁ is again uſed v. 21. and rendred by the Chaldee אוֹרֵכִית *I ſtayed* or *expected, that thou mighteſt repent*; which is a full proof of this notion of the word for *delaying*. Where the *Jewiſh Arab* reads, as here, *I withheld from thee, adding*, ממהלה *delaying*.

V. 11. *Wild beaſts*] For זִיו *beaſt*, the lxxii. ſeem to read זִיו *beauty*, and render it ὡραιότης, and the Latine *pulchritudo*, the Chaldee תַּרְנְגוֹל בַּרָא *the cocke of the wood (whoſe feet ſtand on the earth, and his head touches the heaven)* of which *Elias Levita* in his *Thiſbi*, p. 273. taking notice, addes וְזֶה דָּבָר חָדוּשׁ *this is a new thing*, not without reaſon expreſſing his *wonder* at their rendring: but the Syriack is clear ܘܚܝܬܐ *and the beaſt*. c. זיו

The Fifty Firſt Pſalm.

Paraphraſe.

TO the chief Muſitian, A Pſalm of *David*, when *Nathan* the Prophet || came unto him, after he had gone in to *Bathſheba*.

|| had come בבוא

The fifty firſt Pſalm was compoſed by David, after the commiſſion of thoſe many ſins in the matter of Uriah, 2 Sam. xi. when by Nathan the Prophet his meſſage to him from God, he was brought to a due humiliation for them, which he expreſt in this penitential Pſalm; and to make it the more publick, to remove the ſcandal of ſo many notorious ſins, he commited it to the prefect of his Muſick to be ſolemnly ſung.

O thou Father of all mercies and compaſſions, permit me, thy moſt unworthy ſervant, foully guilty of many horrid crimes, to make mine humbleſt approach to thee; and out of the riches of thy benignity, out of the abundance of thy melting compaſsions to thoſe that are in the greateſt diſtreſſes, be thou gratiouſly pleaſed to look upon me, to be atoned and reconciled toward me.

1. *Have mercy upon me, O God, according to thy* † *loving kindneſs: according to the multitude of thy* * *tender mercies blot out my tranſgreſſions.*

† mercy, or benignity חַסְדְּךָ
* commiſerations רַחֲמֶיךָ

O let not any the leaſt of theſe crimes, that I have been guilty of in this matter, be permitted to appear in thy ſight, or riſe up in judgment againſt me; but ſeal me thy perfect pardon for every one of them.

2. *Waſh me throughly from mine iniquity and cleanſe me from my ſin.*

For I doe moſt willingly confeſſe, that I have committed, in the compaſſing of one carnal pleaſure, many horrid and odious ſins. Theſe are a perpetual terror to my conſcience, an amazing proſpect continually outfacing and tormenting me.

3. *For I acknowledge my tranſgreſſions, and my ſin is* || *ever before me.*

|| continually תָּמִיד

And though the dignity and office wherein thou haſt placed me over thy people, leave me not liable to any humane proceſs or judicature among men; yet am I moſt ſadly culpable and liable to vengeance from thee the pure God of heaven, the tranſcendent Ruler over all the Kings of the earth. Thou mayeſt moſt juſtly proceed againſt me, as againſt the moſt criminous rebell, indite me, and arraign me of adultery, drunkenneſs, and murther alſo: and what ever ſuite thou wageſt againſt me, thou art ſure to caſt me; whatſoever vengeance thou exacteſt to be inflicted on me, I muſt moſt deſervedly and inevitably fall under it.

a. 4. † *Againſt thee only have I ſinned, and done this evil in thy ſight; that thou mighteſt be juſtified* * *when thou ſpeakeſt, and* || *be* [a] *clear when thou* † *judgeſt.*

† To thee, to thee only.
* in thy doings.
|| overcome.
† contend. eſt.

b. Lord, I am a moſt polluted creature: the corruption of my nature, the bare inclinations of my will to any unlawful object ought in any reaſon to be ſtrictly watched, and induſtriouſly rejected by me, and thy grace continually ſollicited, to inable me to overcome them, and not in the leaſt degree favoured, or indulged, or yielded to; when I ſo well know, that thou requireſt purity of the heart and affections, and forbiddeſt the very firſt thoughts of any unlawfull injoyment, and beſide this revelation of thy will, that I ſhould thus keep my ſelfe pure, art pleaſed to grant me thy grace to make me inwardly ſenſible of this part of my duty: and this is a great inhauncing of my ſin, committed againſt all theſe obligations.

5. *Behold, I* [b] *was* * *ſhapen in iniquity, and in ſin did my mother conceive me.*

* born.

c. 6. *Behold, thou* || *deſireſt* [c] *truth in the inward parts; and in the hidden part thou* † *ſhalt make me to know wiſdome.*

|| delighteſt in truth in the reins.
† or makeſt me חוֹדִיעֵנִי

Lord, be thou pleaſed to abſolve me, and ſolemnly to declare and ſeal to me thy reconciliation, after the ſame manner || as the prieſt is wont to do, when upon the unclean thing he ſprinkles water mixed with the aſhes of an heifer, and of cedar wood, and of hyſſop, and of ſcarlet, Lev. xiv. 6, 7. Num. xix. 6. the ſolemn ceremony for the purification of ſin, v. 9. and whereby the blood of the lamb of God, the death of the Meſsias, was præfigured: and then I ſhall again be reſtored to that bleſſed ſtate, from which I have ſo ſadly fallen by my outragious miſcarriages.

|| so the Chald.

7. *Purge me with hyſſope, and I ſhall be clean: waſh me, and I ſhall be whiter than ſnow.*

I am in a moſt ſad and wretched condition; thy juſt diſpleaſure and wrath for my ſins, as long as it continues over me, is the ſetting my ſoul upon the torture, my own conſcience being the executioner under thee: O be thou pacified and reconciled toward me, and it ſhall be the joyfulleſt news that ever came to any poor tortured ſuppliants ears, when he is taken off from the rack, and all his bones ſet, and reſtored to eaſe again.

8. *Make me to hear joy and gladneſs; that the bones which thou haſt broken may rejoyce.*

Lord, pardon my ſins, and return to thy wonted favour toward me.

9. *Hide thy face from my ſins, and blot out all mine iniquities.*

I have ſadly fallen from my wonted purity and ſincerity; Lord, by the good work of thy grace upon my heart, reſtore me to it again, and renew me inwardly and throughly, my very thoughts as well as my actions, that I never fall into the leaſt beginning of any ſuch pollution again.

10. *Create in me a clean heart, O God, and renew a right ſpirit within me.*

11. *Caſt*

11. *Caſt me not away from thy preſence; and take not thy holy ſpirit from me.*

Lord, it is juſt with thee to reject me from all ſpiritual commerce and communication with thee, who have reſiſted thy ſpirit, and waſted my ſoul by ſo many wilful commiſſions againſt thee; juſt that thou ſhouldeſt withdraw thy grace, to which I have done ſuch deſpite: O do not thou thus ſeverely puniſh me, by withdrawing that which now more than ever I ſtand in need of.

12. *Reſtore unto me the joy of thy ſalvation, and uphold me with thy free ſpirit.*

Without thy help and aids I am utterly unable to get out of this broken condition; the free and voluntary aſſiſtances of thy ſpirit are ſo perfectly neceſſary to me, that I can never think a good thought, make the leaſt attempt toward recovering the purity from whence I am fallen, without them: O be thou pleaſed to reſtore them to me, and thereby to ſupport and eſtabliſh me.

13. *Then will I teach tranſgreſſors thy wayes, and ſinners ſhall be converted unto thee.*

And this thy exceeding mercy to a ſinner, ſo ſadly laps'd, may be a means to bring wicked livers home to repentance, I ſhall be able to incourage them to return, by proclaiming mine own ſucceſs, who have fallen as ſadly as any of them can have done. And being thus incouraged by my example and experience, many, I doubt not, by the aſſiſtance of thy grace, ſhall be brought home to thy ſervice, and the practice of the duties of new life.

14. *Deliver me from blood-guiltineſs, O God, thou God of my ſalvation, and my tongue ſhall ſing aloud of thy righteouſneſs.*

Oh, that ſin of murther is an horrid and crying ſin, of a black and deep dy; and though mine own hands have not been polluted with it, yet my conſcience aſſures me the guilt of the murther of Uriah lies on me, who projected and contrived it by others: O thou bleſſed Lord, from whom all my deliverance muſt come, be thou pleaſed to deliver me from this one, as from thoſe other ſoul Commiſſions, and it will be moſt joyful news to me, and with the greateſt exultation of heart ſhall I proclaim thy abundant mercies to me.

15. *O Lord, open thou my lips, and my mouth ſhall ſhew forth thy praiſe.*

This work of grace from thee ſhall ſet my lips wide open, in praiſing and magnifying thee.

16. *For thou deſireſt not ſacrifice,* || *elſe would I give it: thou delighteſt not in burnt-offerings.*

[the I ſhould give וְאֶתְּנָה

'Tis not any the richeſt hecatombe or moſt chargeable oblation for my ſin, that thou expecteſt or requireſt of me. The truth is, my ſins are of ſuch a ſort, as for which the Moſaical law allows no reconciliation, no ſacrifice for ſuch wilful ſins, Heb. 10. 26.

17. *The ſacrifices of God are a broken ſpirit: a broken and contrite heart, O Lord, ſhalt thou not deſpiſe.*

'Tis my ſincere humiliation, confeſſion, and renovation, which alone thou admitteſt, and even in this fouleſt condition, thou art mercifully pleaſed to have reſpect to them, and look on them, as the moſt acceptable oblation. And whenſoever that is preſented to thee from an honeſt heart, it is ſure to finde a welcome and hoſpitable reception.

18. *Do good in thy good pleaſure to Sion: build thou the walls of Jeruſalem.*

O be thou thus merciful to me, and to all that love and fear thy name, and meet in the place by thee appointed for thy ſervice: defend and ſuccour all, and preſerve them from falling into ſuch wilfull preſumptuous ſins.

19. *Then ſhalt thou be pleaſed with the ſacrifices of righteouſneſs, with burnt offering and whole burnt offering: then ſhall they offer bullocks upon thy altar.*

And then our ſacrifices of all ſorts, and all that is typified by theſe ſhadows, and what is much more valuable then any of theſe, Mar. 12. 33. our prayers, and our praiſes, our ſolemneſt acts of the moſt ardent love and devotion, and the diffuſion of that in acts of charity and mercy to our brethren, ſhall upon the altars of our very hearts be preſented to thee in an humble, but cheerful, confidence to be accepted by thee.

Annotations

Annotations on Pſalm LI.

a. וְזַכֶּה

V. 4. *Clear*] The word וְזַכֶּה is ordinarily rendred *mundus fuit*, *clean*, or *clear*, or *pure*; and ſo the Chaldee takes it here, and renders it by וְתִבָּרוּר, from בְּרַר *purgavit*. But this, as the context evinces, muſt be underſtood in a *forenſick* ſenſe, as *pure* is all one with *free* from *guilt*; and ſo there is a ſecond notion of the word for *overcoming*, meaning that ſort of *victory* which belongs to him that carries the cauſe in *judicature*. Thus the LXXII. render it here, καὶ νικήσῃς, *and overcome*; and thus the *Apoſtle* takes it from them, *Rom.* iii. 4. and the Syriack there renders that of the *Apoſtle* by ܘܬܙܟܐ the ſame word which both the Hebrew and Syriack have here in this Pſalm: which is a ſure evidence, that the word here uſed doth certainly ſignifie as the LXXII. rendred it, and was no way miſtaken by them; and that very reconcileable with the notion of *mundus fuit*, for he that doth νικᾷν ἐν τῷ κρίνεσθαι, *overcome in the ſuite* or *contention*, (ſo κρίνεσθαι ſignifies, to be a *party* in a *ſuite*) is fitly ſaid to be *cleared* or *quitted* by the *Law*; and that is alſo the importance of תִּצְדַּק *juſtified* in the *forenſick* ſenſe alſo, as that is oppoſed to *caſt* or *condemned*. The only remaining difficulty is, to what part of the *antecedent* ſpeech this is to be connected, לְמַעַן *that thou mighteſt be juſtified*— This, ſay the *Jews*, is not to be joyned to the words immediately precedent in the former part of this verſe; but either to the *prayer*, *Have mercy upon me*, v. 1. or, *I acknowledge my tranſgreſſions*— v. 3. putting the beginning of this verſe, *Againſt thee*,— in a parentheſis. But the former of theſe hath little of probability in it; and the latter, which is more tolerable, may very reaſonably be rejected alſo, the immediate antecedents being very fit to bear this conſequence, and indeed much fitter than either of thoſe which are more remote. For if in the beginning of the verſe, the emphaſis be laid, as the thrice repeating ſhews it ought, on the לְךָ *to thee*, לְבַדְּךָ *to thee only*, and בְּעֵינֶיךָ *in thy ſight*, the importance of it will certainly be, what S. *Ambroſe* and S. *Chryſoſtome* and others have obſerved, that *David*, being a *King*, was not liable to puniſhment from any but God: and though he had in this buſineſs highly offended againſt others, againſt *Bathſhebah*, and eſpecially againſt *Uriah*, whom he had cauſed to be made *drunk*, and afterwards *ſlain*, and in the next verſe confeſſeth the guilt of his *bloud*, and therefore muſt not be underſtood, ſaith *Chryſoſtome*, as if he ſaid, ὅτι τὸν Οὐρίαν ἠδίκησα, *that he had not wronged Uriah*; yet could not he be *impleaded* or *judged* by *man* for this, but only by *God*: Βασιλεὺς ἦμην, σὲ ἐφοβούμην μόνον· βασιλεὺς ἦμην, οὐκ ἐφοβούμην τὸν ἠδικημένον· στρατιώτης μοῦ ἦν, κολάσαι με οὐκ ἐδύνατο. ἀλλὰ φροντίζω διὰ σέ, μή σου μὲ ἀπαιτήσῃς ἐυθύνας, ſaith *Chryſoſtome*, *Being a King I feared not him whom I wronged*; *he being my ſubject could not puniſh me*: *all my fear was for thee, leſt thou ſhouldeſt call me to account.* And then this moſt regularly introduceth this conſequence, (for ſo לְמַעַן is not αἰτιολόγικον, but ἐκβατικὸν a note of *conſequence* only) ὅπως ἂν *that thou mighteſt be juſtified in thy ſayings*, or *doings*, (ſo דָּבָר ordinarily ſignifies a *deed*, and not only a *word* or *ſaying*) *and overcome when thou contendeſt.* Thus, if any other but

Tom. 1. p. 709. l. 8.

לְמַעַן

דָּבָר

See *Paul. Fagius* in *Exod.* 22.

but God ſhould implead, or judge, or puniſh me for this, I ſhould have juſt reaſon to complain, God having placed me in a condition of judging and puniſhing others, without being my ſelf ſubjected to any other humane tribunal. But for all this I ſtand moſt juſtly chargeable, and puniſhable by God: *To thee I have ſinned*, from *thee I deſerve*, and may moſt reaſonably *expect* puniſhment. *In thy ſight I have done this evil*, i. e. ſo as to be moſt juſtly *liable* to thy *vengeance*; though לְבַדְּךָ I am thus liable to *thee only*, to *none* elſe but *thee*; לְמַעַן, *that* (noting this to be the *natural* conſequence) *thou mighteſt be juſtified in thy doings, and overcome when thou contendeſt* or *impleadeſt me*, i. e. whatſoever *bill* of *indictment* thou putteſt in againſt me, though to charge upon me the *higheſt rebellions* againſt thee, and bring upon me the ſevereſt ſentence of eternal rejection out of thy favour and preſence, and infliction of the direfulleſt torments, thou art ſure to overcome and caſt me in the ſuite, I have nothing in the leaſt to pretend, or plead againſt it. The only ſeeming objection to this rendring is fetcht from בְּשָׁפְטֶךָ, which from שָׁפַט *judicavit* is thought to *ſignifie*, *in thy judging*. But there is another acknowledged notion of the word in *Niphal*, for *litigare*, *contendere*, *cauſam agere*, to *contend*, or *plead*, or *goe to law* with another: and though in *Kal* it ordinarily ſignifie *to judge*, yet 'tis evident the LXXII. and the Syriack took it here in the other ſenſe; and ſo the former renders it ἐν τῷ κρίνεσθαι, i. e. in *pleading* or *contending* (ſo the word κρίνεσθαι ſignifies in the *Helleniſts dialect*, ſee note on *Rom.* iii. b.) and not as the Latine, more to the word than *idiome*, render it, *cum judicaris*, *when thou art judged*. And ſo the Syriack render it ܒܕܝܢܟ בְּשָׁפְטֶךָ from דִּין, which both in Hebrew and Syriack ſignifies to *contend* in *judicature*, to *plead*, and not only or ſo frequently to *judge*. And ſo the ſenſe both here, and to the *Romans* beſt bears: *here*, for being *juſtified* in the *forenſick* ſenſe, as that is oppoſed to *condemned*, doth more properly belong to the *litigants*, or perſons that contend in *judgment*, than to the *judge*, and ſo to be *cleared* alſo; but moſt neceſſarily ſo it is in the reciting theſe words to the *Romans*, where he that is ſaid to *overcome*, muſt neceſſarily be one of the *contendents*, and not the *Judge*: And accordingly that which the text is there brought to prove is, *Let God be true, and every man a liar*: where God and man being ſuppoſed to have a controverſie, in like manner as *Mich.* vi. 2. and ſo brought in as *pleaders* or *contendents* (and not as a *judge* and a *delinquent*) the verdict is given on Gods ſide, (*Let God be true*, which is a pronouncing that God is *true*, a *clearing* or *juſtifying God*) and *againſt man*, who is pronounced a *liar*, and ſo this text verified, *God is juſtified and cleared*, or *overcomes in lite*, in the ſuppoſed matter of debate between them; κρίσεως γενομένης, καὶ τῶν εἰς ἐμὲ πραχθέντων εἰς μέσον, ſaith * *Chryſoſtome, the buſineſs being debated and brought before a judicature between God and me.*

* *Tom.* 1. P. 709. l. 22.

V. 5. *Shapen*] For the underſtanding of this verſe 3. things muſt be obſerved. 1. What is meant by the *two verbs* חוֹלָלְתִּי and יְחָמַתְנִי. The former of them, from חָלַל, and חוּל which ſignifies *ſorrow* or *labour*, but eſpecially that of the *woman* in *travail*, ſignifies the *birth* of a *childe*; and ſo is rendred by the Chaldee אִתְיְלִידִית *I was born*, (and though the Syriack ܒܛܢܐ from בֶּטֶן *venter*, may ſignifie *conception* or *carrying in the womb*, and ſo may agree with the LXXII. συνελήφθην, and חוֹלָלְתִּי b.

and the Latine *conceptus ſum, I was conceived*; yet it ſignifies *bringing forth* alſo.) So *Iſa.* liv. 1. חֹלָה *travailing with childe* is but the explication of יֹלֵדָה going before, *bearing* or *bringing forth* the *childe*. So *Jer.* iv. 31. *I heard the voice* כְּחוֹלָה *as of one that travaileth* or *bringeth forth*; and frequently elſewhere. And ſo 'tis beſt here to be rendred, *I was born*, or *brought forth*. And the vulgar Latine, that reads otherwiſe, hath made a groſs *tautologie*, *Conceptus ſum, & concepit me— I was conceived, and my mother conceived me*; which even thoſe Antients that follow them ſaw neceſſary to avoid. Then for the latter, it is from יָחַם *incaluit*, and is ordinarily taken for the *act* of *conception* (ſee *Gen.* xxx. 38, 39, 41.) and cannot reaſonably be applyed to that of *cheriſhing* in the *womb* after *conception*, as ſome would have it. And ſo that is the meaning of the verbs, *I was born*, or *brought forth into the world*, and not only ſo, but even *conceived by my mother in iniquity, and in ſin*: and accordingly * S. *Hilary*, that with the vulgar reads in the firſt place *conceptus ſum, I was conceived*, reads in the latter, *peperit me mater, my mother brought me forth*: and ſo doth † S. *Ambroſe* alſo. Secondly then, for the conjunction of the verbs and nouns, or the notion of his being born and even *conceived in ſin*, inſtead of ſetting down the ſurmiſes of ſome modern Interpreters, it will not be amiſs to inquire, what the antient Fathers of the Church have ſaid. And herein we ſhall finde, that they have with ſome, though but ſmall, variety delivered themſelves. For as moſt of them have lookt on it as a Text whereby to confirme the Catholick doctrine concerning *Original ſin*, ſo one of them being preſt with it by hereticks for the maintenance of a foule error, hath been thought to interpret it otherwiſe. S. *Paul* the Apoſtle tells us of the hereticks of the firſt times, (the *abominable Gnoſticks*) that they *interdicted marriages*, 1 *Tim.* iv. 3. The ſame *hereſy*, ſaith *Irenæus*, l. 1. c. 30. was continued and propagated firſt by *Saturninus* and *Marcion*, then by the *Encratitæ* or followers of *Tatianus*. Now for the confirming of this their *interdict*, they affirmed that none could be ſaved but *unmarried* or *ſingle men* and *women*, ſaith *Epiphanius*; τὴν γένεσιν ἁπλῶς ἐπικαλάρατον, ſaith *Clemens*, *Strom.* l. iii. *that generation was ſimply an accurſed thing*; γάμον τε φθορὰν, καὶ πορνείαν, ſaith *Irenæus* l. 1. 31. *that marriage was pollution* or *corruption*, and *fornication*: and they brought ſeveral places of Scripture to prove this, (moſt of them thoſe very texts that are brought from the Old Teſtament to affirm the doctrine of our corruption of nature) and among them this of the *Pſalmiſt*, *In ſin hath my mother conceived me*. Theſe their *objections* are toucht on by * *Clemens Alexandrinus*, and the account he gives of them is by the learned Author of the *Pelagian Hiſtory*, l. 11. *par.* 1. p. 160. interpreted as an evidence *Clementem non ſatis intellexiſſe, that Clement did not ſufficiently underſtand the doctrine of Original ſin.* For having applied the Pſalmiſts words of *mater mea, my mother*, to *Eve*, the *mother of all living*, (a ſenſe which *Aben Ezra* cites from ſome of the *Jews* וְיֵשׁ אֹמְרִים &c. *ſome ſay Eve is hereby underſtood, who did not bear till after ſhe had ſinned*) he addes, καὶ εἰ ἐν ἁμαρτίᾳ συνελήφθη, ἀλλ' οὐκ αὐτὸς ἐν ἁμαρτίᾳ, οὐδὲ μὴν ἁμαρτία αὐτὸς, *and if he were conceived in ſin, yet he was not himſelf in ſin, nor indeed was he himſelf ſin.* And ſomewhat leſs obſcurely ſome few lines before, (on occaſion of the words of *Job*, *There is none pure from filthineſs, though he be but one day old*) he hath theſe words, λεγέτωσαν ἡμῖν, πῶς ἐπόρ-

יחמתני

* *in Pſal.* cxix. *Bas. ed:* p. 522.

† *de Pœn.* l. 1. c. 11.

* Strom. l. iii. ed. Sylburg. p. 201.

νευσεν

νευσεν τὸ γεννηθὲν παιδίον, ἢ πῶς ὑπὸ τὴν τοῦ Ἀδὰμ ὑποπέπλωκεν ἀρχὴν τὸ μηδὲν ἐνεργῆσαν· *Let them tell us where the new born childe did fornicate, or how that which hath acted nothing is fallen under the curſe of Adam.* Inſtead of a larger examination of his words (which indeed have too much of obſcurity in them, to be a teſtimony of much force to prejudice or eſtabliſh a point of doctrine) this one conſideration may, I ſuppoſe, ſuffice, that being not there ingaged by his buſineſſe in hand to give the full interpretation of that place, any farther than was uſefull to refute the objectors before him, the *Pſeudonymous Gnoſticks* and *Encratites*, it cannot be juſt any farther to extend his words, than the refuting of them makes it reaſonable to extend them: *viz.* firſt, that by his *mothers conceiving him in ſin*, he meant not his *immediate mother*, as if her *conception* were an act of *ſin* in her, (which indeed had been for the *Encratites* turne, who deteſted *generation* as *ſinfull*, and ſo *condemned marriage*) but rather *Eve*, who had *ſinned* before ſhe *conceived Cain*, and ſo all mankinde after her were *conceived in ſin*. Secondly, that as by his γένεσις *conception* and *birth*, his *mother* commited no *ſin* in *conceiving* him, ſo neither the *childe* it ſelfe being *conceived* committed any *fault*. Thirdly, that neither doth any *childe* of *Adam*, by the *bare pollution* of *birth*, fall into that *accurſed ſtate* wherein the *Encratites* thought *Adam* to be involved, and all that were propagated from him by *generation*, and thereupon profeſt to deteſt *generation* and *marriage*. For this was one ſpecial part of the *hereſy* of theſe *Encratites*, that *Adam was certainly damned*, ἀντιλέγουσι τῇ τοῦ πρωτοπλάστου σωτηρίᾳ, *they reſiſt Adams ſalvation*, ſaith *Irenæus* l. 1. c. 30. 31. and conſequent to that, that his *ſin* being imputed (as they had learnt from the *Orthodoxe*) to all his *poſterity*, the ſame *damnation* devolved upon all, and that all that were thus *born*, had not only ſome ſinfull *corruption born* with them, but were themſelves ἐν ἁμαρτίᾳ *in ſin*, i. e. either guilty of ſome *actual* ſin, by being *begotten* (as his *queſtion* πῶς ἐπόρνευσεν; imports) or elſe were ſpread all over with nothing but *ſin*, (in a ſenſe ſomewhat proportionable to that of the Phariſees of him that was born blind, *Joh.* ix. 34. *Thou wert altogether born in ſins*) and ἁμαρτία αὐτοὶ *themſelves ſin* in the *abſtract*, and nothing but *ſin*. Now none of theſe would that learned Father allow to be concluſible from theſe texts; but on the contrary he thinks it moſt ridiculous, that either the *child* ſhould be ſaid to *ſin*, or that every *child* ſhould be ſaid to be thus *wholly immerſt in ſin*, as to be himſelfe *ſin*, and nothing elſe, when yet he hath *committed* no *ſin*, or that the ἀρὰ τοῦ Ἀδὰμ *the curſe of Adam* (not in *Origens* ſenſe, *Contra Cels.* l. iv. where he ſaith ἡ ἀρὰ τοῦ Ἀδὰμ κοινὴ πάντων ἐστὶ, *the curſe of Adam is the common curſe of all*, but in the notion of the *Encratites*, as that was, in their opinion, certain *damnation* to *Adam* who *committed* it) ſhould fall on all that ever were *born* from him. The falſeneſs and ridiculouſneſs of which, in all the parts, may well be granted, and yet the doctrine of *Original ſin*, as it was believed by the Antients, remain true, and this text of this Pſalm be one teſtimony of it, *viz.* that though *Adam* ſinned, and thereby loſt the image of God, in which he was created, deforming it into Satans image, whoſe temptations he hearkened to; and though this he did, as a common Father, & repreſentative of all mankind, and ſo in him all his poſterity were concluded under the breach and penalty of the firſt Covenant, and all being begotten after the Image of laps'd *Adam*, were begot-

ten in a corrupt, polluted ſinfull ſtate, and had many ſad effects of *Adams* fall connatural, and born with them; yet Chriſt was given for all, and by that gift, firſt *Adam* himſelf was redeemed from ſo much of the curſe belonging to ſin, as concerned his eternal ſtate, and ſo alſo all others of his poſterity, that did not by their own actual and habitual ſins and impenitence (their redemption notwithſtanding) bring down that curſe upon them. That this doctrine of Original ſin, as it was maintained againſt *Pelagius*, is very remote from the Doctrine of the *Encratites*, is moſt certain and viſible, and cannot be doubted by any. The *Encratites* thought generation could not be without ſin, that *Adam* was damned, and all were born heirs apparent to that curſe, and ſo deteſted generation and marriage: but the doctrine of Original ſin ſuppoſes marriage to be honourable, and that the conjugal bed may be kept pure and undefiled, and that neither is ſin committed by the parents in begetting, nor by the child which is begotten; and though the childe be borne in ſin, after the image of laps'd and ſinfull parents, yet allows a medicine as univerſal as the diſeaſe, and ſo acknowledges this corruption of our nature not only reconcileable with, but uſeful and contributive to our eternal good. And this *Clemens* in that place ſeems to acknowledge, and to make another part of his anſwer to thoſe Hereticks: for having mentioned τὰς πρώτας ἐκ γενέσεως ὁρμὰς, *the firſt incitations, which proceed from our natural corrupt ſtate*, and thoſe as ἀσεβείας *impieties*, or *averſions from God*, καθ' ἃς θεὸν ἃ γινώσκομεν, *in reſpect of which we are ignorant of God*, (which ſhews him to be no enemy to the doctrine of Original ſin) he addes, εἰ δέ τις κατὰ τοῦτο λέγει κακὴν τὴν γένεσιν, ᾗ καθ' ἐκεῖνο εἰ πάντως ἀγαθὴν, καθὸ ἐν αὐτῷ τὴν ἀλήθειαν γινώσκομεν, *but if any man in this reſpect calls nativity ill, let him in that other reſpect acknowledge it good, becauſe thereby we come to the knowledge of the truth.* In which words he ſeems to referre to the following verſe in this *Pſalm*, *Behold thou deſireſt truth in the inward parts, and in the hidden part thou ſhalt make me to know wiſdome*:] which, by the way, as it is an aggravation of every wilfull actual ſin committed by any child of *Adam*, (becauſe though it be committed in compliance with natural corruption, yet 'tis in oppoſition to grace, and the both outward and inward directions of Gods Spirit, which were given to mortifie our natural corruption, and to beget us to a new ſpiritual life;) ſo it is full matter of conviction to the *Encratites*, that generation and marriage is good, and not evil, becauſe it brings forth children to the grace and mercies of Chriſt, to Baptiſm that fœderal rite of receiving every the tendereſt Infant into the Covenant of grace, whereby the original ſtain or corruption ſhall be diſabled from bringing any eternal miſery upon them, that do not call it on themſelves by thoſe wilfull acts of ſin, that might have been reſiſted by them, if they had not been foully wanting to themſelves. Which conſideration being ſo much more proper to the point which *Clemens* had in hand, (the refuting of the *Encratites*) than the inſiſting on the doctrines, and aggravations of original corruption, we cannot reaſonably wonder, that he ſhould there confine his diſcourſe to that which was only pertinent (and ſo he goes on to ſhew grounds of mercy and pardon, from the very nature of our temptations, δυνατοὶ ἐκπειρᾶσαι δὲ κοσμοκράτορες τοῦ σκότους, διὰ τοῦτο αἱ συγγνώμαι, and the way to contend and overcome in our Chriſtian

stian *agones*, by S. *Pauls* ὑποπιέζω, as he reads it, and δουλαγωγῶ, *subduing*, and *bringing* under the *flesh*, and not abstaining wholly, but οἷς ἔκρινεν ἐγκρατῶς χρώμενος, *temperately using those things which we judge fit for us*, and so atteining the *incorruptible crown*, οὐχὶ δὲ ἀκονητὶ στεφανούμενοι, *but so as not to be crowned without fighting*) and not inlarge to that which was more then granted by his adversaries, with whom he had then to doe, even improved into dangerous heretical doctrine: for so *Tatianus* having learnt from Scripture, and the doctrine of the Church, and of his teacher * *Justin Martyr*, that by *Adams* fall all mankinde were ingaged in sin and death, he thinking the act of generation was the committing the same fault that lay so heavy on *Adam*, and by not considering well the benefits of the Second *Adam*, prepared for all that were lost in the first *Adam*, fell into a dislike and detestation of marriage and propagation; which heretical improvement of the Catholick doctrine *Clemens* refuting, had no occasion, at least necessity, to speak of the true doctrine which was more then granted by those Hereticks. This being the only testimony out of antiquity which is thought to be less favourable to the doctrine of Original sin in general, and particularly to the interpreting this text of the Psalmist to that sense, I have thus largely insisted on it. And for the farther clearing of it, shall adjoyn the interpretation of S. *Chrysostome*, which seems to me to proceed in the same way as *Clements* did, but withall to give us a much more perspicuous understanding of the full designe of it. *Clemens* interpreted the mothers conception to be understood of *Eve*; and so saith * *Chrysostome*, *In sin hath my mother —* Ἄνωθεν, φησὶ, καὶ ἐξ ἀρχῆς ἡ ἁμαρτία κεκράτηκε, προῦλαβε γὰρ τῆς Εὔας συλλαβεῖν τῆς ἐνολῆς ἡ παράβασις — *From the beginning sin prevailed, for the transgressing of the commandment was before the conception of Eve; for it was after the sin, and ejection from paradise, that Adam knew his wife, and she conceived, and brought forth Cain.* This therefore was the Psalmists meaning, ὅτι τῶν ἡμετέρων προγόνων κρατήσασα ἡ ἁμαρτία, ὁδόν τινα καὶ τρίβον διὰ τὸ γένος εἰργάσατο, *that sin prevailing over our first parents, wrought a way and path through mankinde.* Then, whereas *Clemens* indeavours to free the text from favouring the *Encratites*, by shewing the good and benefits of propagation, out-weighing the evil that was inseparable from it, and by insisting, that as the child new born did not commit fornication, so he fell not under *Adams* curse; S. *Chrysostome* proceeds also on that matter, but much more perspicuously, and so, as is visibly most agreeable to the Catholick Doctrine: Διδασκόμεθα δὲ διὰ τούτων ἁπάντων, ὅτι φυσικὴ τῆς ἁμαρτίας ἡ ἐνέργεια, (* οὐ γὰρ ἂν, ἧμεν ἐλεύθεροι τιμωρίας) ἀλλ' ὅτι ῥέπει ἡ φύσις ἐπὶ τὸ πταίειν, ὑπὸ τῶν παθημάτων ἐνοχλουμένη· νικᾷ δὲ ὅμως ἡ γνώμη πόνοις συνέργοις κεχρημένη, *But by all this we learn that the act of sin is not natural (for if it were we should be free from punishment) but that nature inclines to falling, being disturbed by a tumult of passions: but yet resolution making use of industry overcomes.* Adding, in reference particularly to the *Encratites*, ἆρ' οὖν, ὡς τινες ἀνοήτως ὑπέλαβον, τὸν γάμον κατηγορεῖ, ὅτω νενοικότες, τὸ ἐν ἀνομίαις συνελήφθην, ἀλλὰ τὴν ἄνωθεν ὑπὸ τῶν προγόνων τολμηθεῖσαν παρανομίαν εἰς μέσον προφέρει, κἀκείνην λέγει γεγενῆσθαι τῶν ῥευμάτων τούτων πηγήν, *They are therefore foolishly mistaken, that suppose David to accuse marriage here, thus understanding those words, I was conceived in iniquities (as if his mother sinned, when she conceived him;) That is not his meaning, but*

* τὸ γένος τῶν ἀνθρώπων ἐπὶ τῷ Ἀδὰμ τὸν θάνατον καὶ πλείοσι τοῖς ὅροις ἐπέβαλεν — Dial. cum Tryph. p. 316. A.

* Tom. 1. p. 709. l. 42.

* χρ. εἰς

he mentions the tranſgreſſion of old committed by our firſt fathers, and ſaith of that, that it was the fountain of theſe ſtreams. εἰ γὰρ ἐκεῖνοι, φησὶ, μὴ ἥμαρτον, οὐκ ἂν ἐδέξαντο τὸν θανάτου τὸ ἐπιτίμιον, θνητοὶ δὲ μὴ ὄντες, κρείττους ἂν ἦσαν φθορᾶς, τῇ δὲ ἀφθαρσίᾳ πάντως ἂν καὶ ἀπαθείας συνῆν· ἀπαθείας δὲ πολιτευομένης χώραν οὐκ ἂν ἔσχεν ἡ ἁμαρτία, *for,* ſaith he, *if they had not ſinned, they had not undergone the puniſhment of death, but not being mortal, had been above corruption, and then to incorruption apathie, abſence of paſſions, had been concomitant; and apathie being admitted, ſin had had no place.* Ἐπειδὴ δὲ ἐξήμαρτον, φθορᾷ παρεδόθησαν· φθαρτοὶ γενόμενοι, τοιούτους καὶ γεγεννήκασι παῖδας, τοῖς δὲ τοιούτοις ἐπιθυμίαι, καὶ φόβοι, καὶ ἡδοναὶ συμπαρέπονται. πρὸς δὲ ταῦτα καὶ λογισμὸς ἀγωνίζεται, καὶ νενικηκὼς μὲν ἀνακηρύττεται, ἡττηθεὶς δὲ αἰσχύνας ὀφλισκάνει, *But ſeeing they ſinned, they were delivered to corruption; being become corruptible they begat children like themſelves, and to ſuch, deſires and fears and pleaſures were together conſequent. Againſt theſe reaſon contends, and if it overcomes, is pronounced or proclaimed to be rewarded; but if it be overcome, it is a debtor of ſhame, is puniſhed with reproach.* Thus farre this holy Father in that place, expreſly giving us his own opinion (and, I ſuppoſe, ſufficiently clearing *Clements* doctrine) in this matter: that though *David* impute not any of his foule, actual tranſgreſſions to nature, or the force of Original ſin, becauſe he had thoſe other aids from God which might have reſiſted ſucceſsfully, if he had not been wanting to himſelf; yet he here mentions *Adams* fall, as the fountain of all vitious corrupt ſtreams, as that which ſhewed ſin the way into the world, brought tumultuous paſſions (which he * elſewhere calls πολὺν παθῶν ἔσμον, *a large ſwarme of paſſions*) together with *mortality* after it, and ſo an inclination and tendency in our nature to ſtumble and fall: which inclination, or ῥοπὴ φύσεως εἰς τὸ πλάιειν, is all one with the πρῶται ἐκ γενέσεως ὁρμαὶ, *the firſt incitations from our nativity,* in *Clemens,* which he mentions as *impieties,* and therefore ſins; though, ſaith *Chryſoſtome,* λογισμὸς *reaſoning,* ſuch *diſcourſe* as a Chriſtian is capable of, and γνώμη *reſolution,* with *induſtry* making uſe of the means that God hath given us (he addes elſewhere πνεῦμα τὸ βοηθὲν *the ſpirit helping us Chriſtians,* and βάπτισμα τὸ νεκρῶσαι δυνάμενον, *baptiſm able to mortifie*) may not only oppoſe and incounter this *ſwarme* and *rout* of *paſſions,* but *overcome* them alſo. What the Latine Fathers thought of this place is viſible from ‖ *Hilarie,* in his *Enarration* on *Pſal* cxix. v. 175. *Vivere ſe in hac vita non reputat, quippe qui dixerit, Ecce in iniquitatibus conceptus ſum— Scit ſe ſub peccati origine & ſub peccati lege natum eſſe; meditationem autem legis Dei ob id elegit ut vivat, He accounts not himſelf to live in this life, as having ſaid, Behold I am conceived in ſin— He knows he was born under the beginning of ſin* (i. e. *Original ſin,* for he calls it elſewhere, as *originem carnis* the *beginning of the fleſh,* ſo more expreſly, *originis vitium,* the *vice* of his *beginning,* and *peccata humanæ naturæ,* the *faults* of his *humane nature*) *and under the law of ſin; but he therefore chooſeth to meditate in the law of God, that he may live.* And to the ſame purpoſe † *S. Ambroſe, Omnes homines ſub peccato naſcimur, quorum ipſe ortus in vitio eſt, dicente Dauid, Ecce in iniquitate— All men are born in ſin; our very birth is in fault, as David ſaith, Behold, I was conceived in ſin—* And many others concur to the ſame ſenſe, in their *Scholia* on this *Pſalm.* As for the doctrine it ſelfe of *Original ſin,* as it is founded on many other places of Scripture, as well

in Rom. vi. Hom. xi.

in Rom. vi. Hom. xi.

‖ Baſil. ed. p. 522.

Ibid. p. 500.

† de Paradiſ. l. 1. c. 11.

well as on this, the *concordant* testimonies of the *Antient Church* are set down at large by the Author of the *Pelagian Hist.* l. 11. *Par.* 1. from *Justine*, *Tatianus*, *Irenæus*, *Origen*, *Macarius Hierosolymit.* and *Macarius Ægyptius*, *Athanasius*, *Cyrill of Jerusalem*, *Basil*, *Gregorie Nazianzen*, *Chrysostome*, *Leontius*, *Olympiodorus* (of the Greek Church;) and from *Tertullian*, *Cyprian*, *Arnobius*, *Reticius*, *Olympius*, *Hilarie*, *Ambrose*, *Optatus*, *Hilarius Diaconus*, *Hierome* (of the Latine;) as well as from S. *Augustine*, and those that followed him. And ‖ *Vincentius*'s words are remarkable, *Quis ante prodigiosum discipulum ejus Cælestium reatu prævaricationis Adæ omne genus humanum negavit astrictum? Before Cælestius, Pelagius*'s *prodigious scholar, who ever denied that all mankind was bound by the guilt of Adams sin?* This I suppose sufficient to assure us of the sense of the Universal Christian Church in this Article. And what from this and the like places of the Old Testament the old Jews doctrine was, may be concluded from these words of S. *Chrysostome*, Οὐκ ἀφίσαται τῷ ἑνὸς, ἵν' ὅταν λέγῃ σοι ὁ Ἰουδαῖος, Πῶς, ἑνὸς κατορθώσαντος τὸ Χριστὸν, ἡ οἰκουμένη ἐσώθη; συνηθῶς αὐτῷ λέγειν, Πῶς, ἑνὸς παραπέσαντος τὸν Ἀδὰμ, ἡ οἰκουμένη κατεκρίθη; *The reason of S. Pauls phrase* so oft repeated [*as by one*] *Rom.* v. *was, that when a Jew shall aske, how the world should be saved by the well-doing of one, the righteousness of Christ; thou mightest be able to say to him, How should the world be condemned by one Adams sinning?* By which words of his it appears, that this doctrine of the whole worlds being under condemnation for the sin of *Adam*, was such, as he thought no Jew would doubt of; for else it could be no fit means to silence his objection against the redemption of the whole world by Christ. To this of the Jews belongs their ordinary style of יֵצֶר הָרַע *the evill formation*, (which the Chaldee lightly vary into יִצְרָא בִּישָׁא meaning our *evil affections*, or *concupiscence*) and יֵצֶר חַטָּאת *the formation of sin*, or *proclivity to sin* from their frame or fabrick. So *Eccl.* x. 1. וּבוּבֵי מָוֶת *the flyes of death* are by the Chaldee rendred יִצְרָא בִּישָׁא *evil concupiscence*, which *abiding at the gates of the heart, brings the cause of death into the world*: and *Psal.* ciii. 14. where we read יִצְרֵנוּ *our frame*, the Chaldee have יִצְרָא בִּישָׁא דְּמַחְטֵי יָתָנָא *the evil concupiscence which impells us to sin.* So *Psal.* cxix. 70. יִצְרָא דִּלְבָּהוֹן *the figment of the heart.* So say the *Rabbins, three men subdued* אֶת יִצְרָם *their concupiscence*; *Joseph Gen.* xxxix. *Boaz Ruth* iii. *Phalati* 1 *Sam.* xxv. 44. Where by the example of *Joseph* &c. it is evident, that the desire of carnal forbidden objects, such as another mans wife, is comprehended by them under this style of יֵצֶר *formation*: And this from *Gen.* viii. 21. where of the יֵצֶר לֵב הָאָדָם *imagination*, or *formation*, or *figment of the heart of man*, it is said, that it is רַע מִנְּעוּרָיו *evil from the youth.* So in the *Midras Tehillem*, on *Psal.* xxxiv. וְיֵצֶר הָרַע &c. *Now the evil figment is born with a man, and goes about with him all his dayes, as 'tis said, the imagination of mans heart is evil from his youth; and if it can finde occasion to overthrow him, when he is twenty years old, or forty, or seventy, or eighty, it will do so.* And this the † *Talmudists*, saith *Buxtorfe*, observe to be called by seven names in *Scripture*: 1 רַע *evil*, 2. עָרְלָה *foreskin*, 3. טָמֵא *unclean*, 4. שׂוֹנֵא the *enemy* or *hater*, 5. מִכְשׁוֹל a *stumbling-block*, 6. אֶבֶן, a *stone*, 7. צְפוּנִי *the hidden thing.* What they say of these is much of it indeed *phansifull* and *Talmudical*, and their writings are too full of such stuff to be here set down. See *Buxtorf Lex. Rabbin.* who farther referres the reader to *Caphtor fol.* 55. 1. *Cad. hahkemach fol.* 35. 2. *Afcat Rochel fol.*

‖ *adver. Hær. c. xxxiv.*

Tom. iii. p. 72. l. 8.

† *Tract. Succa fol.* 52. 1.

fol. 12.1. In the forecited place of *Succa* they adde, that לֶעָתִיד לָבא &c. *in time to come God ſhall bring the evil figment*, or *evil concupiſcence, and ſlay it before the juſt and unjuſt*; and that *as long as the juſt live,* נִלְחָמִים עִם יִצְרָם *they fight with their concupiſcences*, *Beriſh. Rabba ſect.* 9. Elſewhere 'tis given for a rule, that this *concupiſcence* is not בְּהָאי עָלְמָא *in that* (i. e. the *future*) *world.* See *Baſra fol.* 58. 1. So the queſtion being asked in *Sanhedr. fol.* 91. 2. *from what time this evil figment obteins dominion on a man, whether from time of his birth, or of his formation in the womb*; the anſwer is, מִשָּׁעַת יְצִירָה *from the time of his formation*, &c. The like diſpute is in *Bereſh. Rab. ſect.* 34. Elſewhere they ſay, that in the *beginning 'tis like a thred of a ſpider, but in the end* לַעֲבוֹתוֹת הָעֲגָלָה *'tis like a cart-rope*; and again, that *at firſt it is as a ſtranger, afterward as a gueſt, and at length* בַּעַל הַבַּיִת *a Maſter of an houſe.* See *More Neu. par.* 3. c. 22. and *Vaiikra Rabba Sect.* 17. *The beginning of* יֵצֶר הָרַע *is ſweet,* וְסוֹף מַר *and the end bitter.* So *R. Solomon* on *Pſal.* lxxviii. 39. *for the winde that paſſeth away, and cometh not again*, reads וְיֵצֶר הרע טמון בלבם *the evil figment hidden in the heart*, which הולך כשמיתו ולא ישוב *goes when a man dyes, and returns not again.* And *Midras Tehill.* to avert the argument drawn from that text againſt the *reſurrection* of the *dead*, ſayes, אלא זה יצר הרע *the evil figment is meant in this place* (not the *ſoule*) אהולך עמו בשעה מיתה *which goes with a man at the hour of death,* ואינו שב עמו השעה שיעלו המיתים *and returns not with him at the hour of the reſurrection of the dead.* So when *Pſ.* xvi. 3. there is mention of *the ſaints that are in the earth*, *Midras Tehill.* underſtands the words, as of thoſe that lye buried there, adding, *God calls not here the righteous* קדושים *Saints till they be buried in the earth*; לפי שיצר הרע מצר לאדם בעולם הזה *becauſe the evil figment is in a man in this age*; and (as it follows) *God doth not fully confide in man, till he be dead.* So *Kimchi* on *Pſ.* ciii. 14. and *Aben Ezra* on this very verſe of *Pſal.* li. where he reſolves the Pſalmiſts meaning to be, that *in the hour of his nativity the evil figment was planted in his heart*; and on ver. 10. *that this evil concupiſcence had drawn him to ſin, and therefore he prays to God, that he would help him againſt the evil figment, that he might no more be miſlead by it*, or *admit ſin.* To conclude, the *Talmud* it ſelf *tract. Berach.* hath a very ſober and Orthodox account of this matter. And ſo this may ſuffice for the ſecond thing, the notion of *Davids* being born and conceived in ſin. Thirdly then, it may be demanded, how this mention of his conception and birth in ſin comes in here? or how it is a fit ingredient in a penitential Pſalm, the humbling himſelf for ſo many groſs actual ſins, as he ſtood guilty of at this time? And the reaſon of the doubt is, becauſe the ſin of our conception and birth, being no act of our own wills, and yet farther a ſpring of all our corrupt ſtreams, a ſtrong tendency to our actual ſins, the mention of that might ſeem rather a means of extenuating, than aggravating our actual guilts. To this I anſwer, 1. that if Chriſt, the ſecond *Adam*, had not repaired the errors of the firſt *Adam*, if original corruption had inevitably betrayed *David* to his adultery and murther, &c. if he had not had power to reſiſt his corrupt inclinations, or repreſſe them from breaking out, as they did, into thoſe groſs ſins, there would then be reaſon in the objection. But the doctrine of Original ſin ſuppoſes not any ſuch inevitable neceſſity, but on the contrary acknowledges the gift of Chriſt to be an antidote fully proportioned to

the

the poiſon of our nativity, and his grace a ſufficient auxiliarie to inable men not only to reſiſt, but overcome temptations, and in ſome degree to mortifie corruptions. The Philoſopher was ſaid to overrule his nativity and ſtarres: and ſure *Davids* divine Philoſophie had thus inabled him, if he had not ſinned againſt grace and ſtrength. And ſo to him that was thus inabled, the conſideration of his natural corruption could be no competent matter of extenuation. The more turbulent his paſſions were, the ſtronger his inclinations to ſin, the more he was obliged to devotion and watchfulneſs: the one, conſtantly and frequently to pray for grace, which he ſtood ſo much in need of; and the other, to imploy his utmoſt induſtry, not to betray, but make the beſt uſe of thoſe aids, to ſecure him from ſo viſible and imminent a ruine. And to this ſenſe ſome of the Antients underſtand the next verſe, *Behold thou deſireſt truth in the inward parts*, and (as the LXXII. read) τὰ ἄδηλα καὶ τὰ κρύφια τῆς σοφίας ἐδήλωσάς μοι, *thou haſt manifeſted to me the ſecret and hidden things of thy wiſdome*; Though by nature I am corrupt and unclean, yet thou, by thy ſpecial grace, and revelation and communication of the ſecrets of thy wiſdome, thy Chriſt unto me, haſt elevated me above that low pitch of my natural corruption. And thus 'tis not extraordinary in Scripture for two things to be mentioned one after the other, when the latter only is principally intended, and to the purpoſe; and the former only as it is preparative and introductory to the latter. And if this be the meaning of the place, then the account is clear, that the former verſe taken alone, as it cannot be an extenuation, ſo neither need it be lookt on as an ingredient in the aggravation of *Davids* preſent actual guilts; but only as an introduction to the latter verſe, Gods divine revelations to him, which were very proper to aggravate his ſins, as being committed againſt ſpecial grace and illumination, and ſo neither of weakneſs nor ignorance. But then Secondly, though his natural inclination to ſin were no ground for the aggravation of his actual ſins, yet being not, as hath been ſhewed, uſefull for the extenuation of them, it may fitly come in to bear its part in a penitential Pſalm, *eo ipſo* as it is a ſin, though but of our nature. For he that is truly ſenſible, and humbled for his groſſer actual enormities, will, and ought to confeſs to God his leſſer and inferior guilts, even his ſins of ignorance and infirmity, and by no means to omit his natural corruptions, and all the branches thereof; Firſt, the darkneſs of his underſtanding, Secondly, the unrulineſs of his affections, and Thirdly, the crookedneſs of his will, the bending down of that toward the carnal part, and great proneneſs to gratifie it: Which laſt, as it differs very much from the complacency of the ſenſes in their proper objects, or the inclinableneſs of the fleſh to that which is prohibited, which were in our firſt parents in Paradiſe (the beauty and ſweetneſs of the apple were then grateful to two of their ſenſes, and fit to be deſired by them) and therefore no ſins; ſo is it a degree of averſion from God, and ſo contrary to that degree of love with all the heart, which is commanded us by the Law, and conſequently an ἀνομία or *breach of Gods Law*, and a *ſin*. And being ſo, and will hall ſo connatural to the will, ſince the fall, that it is not perfectly rooted out of us in this life, it may ſure be very fit to be put into the Catalogue, and fill up the number, and increaſe the weight of thoſe ſins for which men are to humble themſelves

ſelves before God at all times, but eſpecially upon conviction of any one or more groſs actual ſins. For then the more truly ſenſible we are, the more wounding will every the leaſt obliquity, or but inclination of the will to evil, appear to us; the leaſt weight adding to his preſſure, that is ſo much overladen allready. And ſo this is a ſecond uſe of this reflexion on his natural corrupt ſtate, in the work of his repentance. But S. *Chryſoſtome* hath another notion of this paſſage, that it was uſed by *David* to introduce his prayer for that pardon which is promiſed ſinners by Chriſt. For this he makes the meaning of the next verſe, that God had revealed Chriſt unto him, enabled him to prædict his birth, paſſion, reſurrection, and aſcenſion; and therefore as theſe were means of cure for the corruption of our nature, and of obteining pardon for the infirmities thereof, ſo the Pſalmiſt prayes to God, who deſireth and loveth truth, that knowing τῆς φύσεως τὴν ἀδύνειαν, *the weakneſs of our nature*, he will communicate his φάρμακα συγγνώμης *medicines of pardon to them that beg them of him by prayer*; and † again, that he that had been taught this myſtery of our redemption before-hand by the *holy Spirit*, prayed that he might obtain his part in that *grace* which he *prædicted* to others, and therefore cried out v. 8. *Thou ſhalt purge me with hyſſope*—And in this underſtanding of it, as a part of a plea for pardon in Chriſt, it will be perfectly fit alſo for a *penitential Pſalm*, (though it tended not in the leaſt to his humiliation) Deprecation of puniſhment being as proper a part of ſuch an office, as aggravation of ſin can be ſuppoſed to be. But the former ſeems to me the more probable deſigne of the Pſalmiſt in this paſſage, and that in either part is matter of aggravation of ſin; and to that I have confined the Paraphraſe, though the other being honoured with ſo great an Author, was not wholly to be forgotten or omitted.

Tom. I. p. 710. l. 18.

† p. 711. l. 34.

V. 6. *Truth*] From טוּחַ to *cover* is טְחוֹת *kidneys* or *reins*, becauſe they are covered over with *fat*. So once more 'tis uſed in Scripture, *Job* xxxviii. 36. where, as here, our Engliſh renders it *inward parts*, ſomewhat too generally. The Chaldee expreſſing it more particularly by בְּכוֹלְיָן in the *reins*, and theſe in the Scripture ſtile being frequently taken for the ſeat of the *affections*, the *purity* whereof is moſt contrary to the *natural corruption* or *inbred pollution*, in the preceding verſe. As for אֱמֶת *truth*, that ordinarily ſignifies *ſincerity*, *uprightneſs* and *integrity*: and ſo *truth* in the *reins* is æquivalent to an *hearty ſincere obedience*, not only of the actions, but of the very thoughts and affections to God; and ſo, in things of this nature, wherein this Pſalm is principally concerned, denotes the purity of the heart, the not admitting any unclean deſire or thought, the very firſt degree of indulgence to any luſt. And this God is ſaid to will or deſire, or delight in, (ſo חָפֵץ *voluit*, *frequently* ſignifies) and ſo to *command*, and *require* of us. Then though תוֹדִיעֵנִי be in the *future* tenſe, yet in reaſon that is to be rendred in the *paſt* or the *preſent*, *thou makeſt*, or *haſt made me know wiſdome ſecretly*; by *wiſdome* meaning the *knowledge* of his *duty*, and by *making known*, *inſtructing* in it, and by *ſecretly*, the *inward work* of *Gods grace* (added to the *outward* of his *law*) upon the *heart*, by which he 1. aſſureth him of this being his *will*, 2. *incites* him to the *practice* of it, and 3. *inſtructs* him in the *advantages* of this *obedience*, of this *purity* of the *heart*, rejecting the *firſt motions* of *luſt*, the entertaining of which had brought this ſad *ruine* on *Davids* ſoule, ingaged him in ſo many *ſins*.

c. וְחוּת

אֱמֶת

חָפֵץ

תוֹדִיעֵנִי

The

The Fifty Second Pſalm.

Paraphraſe.

TO the chief Muſitian, *Maſchil*, A Pſalm of *David*, when *Doeg* the Edomite came and told *Saul*, and ſaid unto him, *David* is come to the houſe of *Ahimelech*.

The fifty ſecond Pſalm was compoſed by David on occaſion of the wicked fact of Doeg, firſt in accuſing, then in ſlaying Ahimelech the High Prieſt with all his family, deſtroying the whole city of the Prieſts, called Nob, for no other crime but for a reſpect and charity performed by Ahimelech to David (ſee 1 Sam. xxii.) It was ſet to the tune called Maſchil, and committed to the Præfect of his Muſick.

1. *Why boaſteſt thou thy ſelf in miſchief, O mighty man? the* [a] *goodneſs of God endureth continually.*

It is a ſtrange matter of pleaſure and joy and boaſting to a perſon in power, a. to be able to miſchief thoſe that deſerve it leaſt: There is not any ſort of pride more irrational, than that of a Doeg, to have killed thoſe whom no body elſe would kill, 1 Sam. xxii. 17. This is moſt diametrally oppoſite to (that which alone is juſt matter of joy or boaſting to any) being like unto God; for he is moſt eminently good and bountifull, and ſo continues even to thoſe that provoke him and ſin againſt him.

2. *Thy tongue deviſeth miſchief like a ſharp raſor, working deceitfully.*

That relation of his to Saul of Ahimelech's civility to me was moſt maliciouſly deſigned, and the effect of it as bloody, as if the tongue that ſpake it had been a raſor ſharpened on purpoſe to cut the throats of a multitude of moſt innocent perſons.

3. *Thou loveſt evil more than good, and lying rather than to ſpeak righteouſneſs. Selah.*

Had it not been as eaſie for thee to have ſaid ſomewhat that might have aſſwaged the Kings diſpleaſure againſt his own ſon, and me his ſon in law? But ſome men are never pleaſed with thoſe things which alone yeeld true and durable pleaſure, (ſuch are all acts of juſtice, and charity, and obliging thoſe who deſerve it,) but on the contrary are tranſported with any opportunity of calumniating or ſupplanting any, be they never ſo innocent.

4. *Thou loveſt all devouring words, O thou* [b] *deceitfull tongue.*

And ſuch is Doeg: No ſuch pleaſure to him, as to be able by one ſpeech, as b. by a poyſonous vapor, to blaſt a whole multitude, and bring ruine to the whole family and city of the pious high Prieſt of God.

5. *God ſhall likewiſe deſtroy thee for ever; he ſhall take thee away, and* ‖ *pluck thee out of* [c] *thy dwelling-place, and root thee out of the land of the living. Selah.*

‖ or remove thee from the Tabernacle.

As thou haſt dealt with the Prieſts of God, ſo ſhall God their juſt avenger deal with thee. Thou haſt calumniated Ahimelech, c. then fetcht him and his from their place of abode, then deſtroyed them from ſerving in the Tabernacle, ſwept away the Prieſts whole family, (none but Abiathar eſcaping thy bloody hands, and that much againſt thy will alſo) and let none of them return to their houſe; and not only ſo, but haſt fallen upon the whole city of Nob, without any pretence of fault of theirs, and put them all to the ſword. And God ſhall undoubtedly plead the cauſe of his innocent Prieſts, exclude thee from the priviledge of ſerving God in the Tabernacle, of receiving benefit by the Prieſtly office, firſt excommunicate thee, then bring the ſame bloody deſolation upon thee and all thy family and people, which thou haſt executed upon thoſe.

6. *The righteous alſo ſhall ſee and fear, and ſhall laugh at him.*

And all that truly fear God ſhall take notice of this, as a judgment moſt juſt, for what he hath now done to the Prieſts: and as they ſhall make uſe of it to impreſs a due reverence of God and all goodneſs on themſelves and others, and a dread of offending; ſo ſhall they make him a name of reproach to all poſterity, (by that alſo deterring all from the like practiſes) ſaying,

7. *Loe,*

Behold the juſt vengeance of God upon a man that never thought of ſecuring his greatneſs by Gods protections, never applied himſelf to duties of piety or juſtice, never imagined that they would be uſefull to his preſent ſecurity, to which only he had an eye, but reſolved by wealth and by wicked enterpriſes to eſtabliſh and perpetuate his greatneſs. And now God hath refuted all his vain and falſe hopes, and brought utter deſtruction upon him.

7. *Loe this is the man that made not God his ſtrength, but truſted in the abundance of his riches, and ſtrengthened himſelf in his wickedneſs.*

Whereas I, to whom his miſchief was originally deſigned, 1 Sam. xxii. 9. have been preſerved from ſuffering any hurt by his malice: from that time to this I have proſpered, and increaſed in ſtrength, and have not fallen into Sauls hands, when he is caſt out, v. 5. and ſhall, I doubt not, enjoy very happily the preſence of my God in the Sanctuary (which prediction was eminently fulfilled when the Arke was brought into the city of David the place of his abode.) My condition hath been like that of the Olive tree, which is full of green leaves all the year long; and ſo have I continued in a flouriſhing ſtate: whilſt he is withered and cut down, and eradicated out of the land of the living, I am faſt ſettled and flouriſh by the good providence of God over me; and ſo through the ſame mercy I truſt I ſhall doe to my lives end.

8. *But I am like a † green Olive-tree in the houſe of God: I truſt in the mercy of God for ever and ever.* † flouriſhing רַעֲנָן

This juſt vengeance of God I am obliged to remember and celebrate as long as I live, and what ever my diſtreſſes or dangers ſhall prove, repoſe my full truſt and confidence in God, wait and depend on him for deliverance in his good time. And indeed thus to live by faith, and not by ſenſe, to keep cloſe to this one guard, and ſecure our tenure in Gods protections by never attempting or admitting ought which may betray and forfeit that hold, but for ever conſtantly to depend on God in his own way, is that which all pious men have experimented to be the wiſeſt and ſafeſt courſe, and that which will ſtand in more ſtead, than all the power aſſiſted alſo by all the wickedneſs of men.

9. *I will praiſe thee for ever, becauſe thou haſt done it; and I will wait on thy name, for it is good before thy ſaints.*

Annotations on Pſalm LII.

a. V. 1. *Goodneſs*] The firſt verſe is very diſtantly rendred by the LXXII. Inſtead of הַגְּבוֹר חֶסֶד אֵל *O mighty man, the benignity of God*, as the Chaldee rightly render it, they read, ὁ δυνατὸς ἀνομίαν, *mighty for wickedneſs*; and the Syriack and Latine &c. follow them in it. To this they ſeem to have been lead by חֶסֶד a ſecond notion of חֶסֶד (quite *contrary* to *mercy* by way of ἀντίφρασις) for *impiety, mercileſneſs*, and alſo *reproach*, *Lev.* xx. 17. *it is a wicked* or *abominable thing*. By analogy with which, חֶסֶד אֵל might be thought to ſignify that which is to the *reproach* of *God*, as indeed the *killing* of the *Prieſts* was, and ſo not amiſs expreſt by ἀνομία. But the ordinary acception of חֶסֶד is very fit for this place, where the *great mercy* and *benignity* of *God*, and the *continuation* or *conſtancy* thereof in deſpight of our greateſt *provocations*, *Gods bounty* even to *enemies*, is very fitly oppoſed to *Doegs unprovoked cruelty* and *impiety*.

b. V. 4. *Deceitfull tongue*] The reading of the LXXII. here γλῶσσαν δολίαν, is reſiſted by the *context*; and 'tis not improbable to have been the error of ſome *ſcribe*, the change being ſo eaſy from γλῶσσα δολία in the *vocative* caſe, to which it may be fitly ſaid in the firſt word, ἠγάπησας *thou haſt loved*— And thus ſurely the Latine read it, who have *lingua doloſa*, in that caſe: but the Syriack took it in that *other*, and ſo read ܠܫܢ̈ܐ ܕ̈ܪܡ̈ܝ in *conjunction* with the *antecedents*, *and deceitfull tongues*; and ſo the Arabick and Æthiopick alſo.

V. 5. *Dwelling*

c. מֵאֹהֶל

V. 5. *Dwelling place*] מֵאֹהֶל is literally *from the Tabernacle*, not *from thy dwelling place*; and so the LXXII. render it, ἀπὸ σκηνώματός σου *from the Tabernacle*: & though the Latine & Syr. & Arab. have added [*tuo thy*] yet neither will the Hebrew bear, nor do the Chaldee acknowledg it, who read by way of paraphrase, *he shall cause thee to depart* מִלְּמִתַּב מִשְׁכְּנָא *from inhabiting in the place of the Schechina*, or *Tabernacle*, the *place of Gods presence*. And thus *Aben-Ezra* expounds the *Tabernacle* of the *place* where the *Arke* was. And then the removing from that (so יִסָּחֵהּ signifies from נָסַח *transtulit*) will be best understood of the *censure* of *Excommunication*, which in the *last* and *highest degree* was *Schammatha*, delivering up the offender to the *hand* of *heaven*, to be *cutt off*, himself and his *posterity*; according to that of the *Jewish Doctors*, who assign this difference between מִיתָה *death*, and כָּרֵת *excision*, that he *that is guilty of death*, *only himself suffers*, *not his seed*, *but excision reacheth both the sinner himself and his posterity*, as here it doth. יִסָּחֵהּ

The Fifty Third Psalm.

Paraphrase.

‖ *the hollow instrument.*

TO the chief Musitian upon [a] ‖ *Mahalath*, *Maschil*, A Psalm of *David*. a. The fifty third Psalm is very little varied from the XIV. first composed by David on occasion of the general revolt in Absolons rebellion, but now new set to the tune called Maschil, (which probably was the cause of the variations) and accommodated to some other occasion, perhaps the first captivity, mentioned v. 6. and committed to the Præfect of his Musick, to be sung to a Flute, or some other such hollow instrument.

1. *The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity; there is none that doth good.* See Psal. xiv. 1.

2. *God looked down from Heaven upon the children of men, to see if there were any that did understand, that did seek God.* See Psal. xiv. 2.

3. *Every one of them is gone back, they are altogether become filthy; there is none that doth good, no not one.* See Psal. xiv. 3.

4. *Have the workers of iniquity no knowledge? who eat up my people as they eat bread: they have not called upon God.* See Psal. xiv. 4.

5. *There were they in great fear where no fear was: for God hath scattered the bones of them that incamped against thee; thou hast put them to shame because God hath despised them.* God struck them with a suddain consternation, for which there was no visible cause, and so they fled, and were killed in the flight; God being thus pleased signally to interpose his hand for the securing of David, and his disappointing and discomfiting his enemies.

† *Who shall give from Sion the salvation of Israel?*

6. † *O that the Salvation of Israel were come out of Sion! when God bringeth back the captivity of his people, Jacob shall rejoyce, and Israel shall be glad.* See Psal. xiv. 7.

Annotations on Pſalm LIII.

a. מַחֲלַת *Tit. Mahalath*] What מַחֲלַת ſignifies in the *title* of this and the LXXXVIII. *Pſalm* muſt be uncertain, the word being not elſewhere found. 'Tis moſt probably the name of an *Inſtrument*, on which the *Pſalm* was to be *ſung*; and it may fitly be deduced from חלל *perforavit*, or *incidit*, either from the *hollowneſs* of the *inſtrument*, or farther from the *holes* cut in it, in which reſpect חָלִיל is ordinarily uſed for *fiſtula* or *tibia*, a *pipe*.

The Fifty Fourth Pſalm.

Paraphraſe.

The fifty fourth Pſalm was compoſed by David at a time of his great diſtreſs, and ſeaſonable deliverance afforded him by God, when hiding himſelf in the wilderneſs of Ziph, 1 Sam. xxiii. 15. and of Maon, v. 24. the Ziphites made diſcovery to Saul, v. 19. and he went with forces to ſeek him, v. 25. and compaſſed him round about, v. 26. but was diverted, and called home, and gave over the purſuit, by reaſon of the Philiſtims invading his land, v. 27. It was ſet to the tune of Maſchil, and committed to the Præfect of the ſtringed inſtruments.

TO the || chief Muſitian on *Neginoth*, *Maſchil*, A Pſalm of *David*, when the *Ziphims* came and ſaid to *Saul*, Doth not *David* hide himſelf with us?

|| Præfect of his ſtringed inſtruments ſee note on Pſal. iv. a.

To thee, O Lord, I addreſs my ſelf in all humility, to thee is my onely reſort; that at this time of diſtreſs thou wilt take the care and patronage of me, and by thy power and mercy deliver me out of it.

1. *Save me, O God, by thy name, and* † *judge me by thy ſtrength.*

† vindicate תְּדִינֵנִי

2. *Hear my prayer, O God; give eare to the words of my mouth.*

For now malitious men have conſpired to bring miſchief and ruine upon me, and by their diſcoveries excited thoſe who are now hunting me for my life: they only conſider how they may gratify the King, and gain his favour, and have no reſtraint of conſcience or piety to repreſs them from proceeding to the utmoſt evill.

3. *For ſtrangers are riſen up againſt me, and oppreſſors ſeek after my ſoul: they have not ſet God before them. Selah.*

a. But their malice ſhall not hurt me, as neer and cloſe as they are gotten about me: the Lord ſhall preſerve me, and deliver me out of their hands,

4. *Behold, God is my helper; the Lord is* a *with them that uphold my ſoule.*

And execute vengeance on theſe Ziphites that have thus been imployed by Saul to obſerve and betray me, 1 Sam. 23. 23. bringing them in his juſt judgment to utter deſtruction.

5. *He ſhall reward evill unto mine* * *enemies: cutt them off in thy truth.*

* treacherous obſervers, ſpies שֹׁרְרָי

b. This obliges me to make my moſt ſolemn acknowledgements, to preſent, as my free-will offerings, my lauds and praiſes, which are moſt due, and a moſt joyfull imployment to be paid to him that hath dealt ſo gratiouſly with me;

6. *I* b *will* || *freely ſacrifice unto thee; I will praiſe thy name, O Lord, for it is good.*

|| ſacrifice to thee a voluntary oblation.

c. Having by a ſignal act of his ſpecial providence diverted and called back my enemies, given me a pleaſurable ſight of them in their retreat, and ſo ſet me ſafe from this ſo preſent a danger.

7. *For he hath delivered me out of all trouble, and* c *mine eye* † *hath ſeen his deſire upon mine enemy.*

† beheld or looked on mine enemy.

Annotations

Annotations on Pſalm LIV.

a. אֲדֹנָי בְּסֹמְכֵי

V. 4. *With them that uphold*] This phraſe אֲדֹנָי בְּסֹמְכֵי *the Lord among the ſuſteiners*] deſerves here to be taken notice of, as a form not unuſual among the *Hebrews*, yet ſignifying no more than that God is my *upholder*; and not he as one of many, but my only *upholder*. So *Jud.* xi. 35. when *Jephtha* tells his daughter, *thou art among the troublers of me*, or *one* of them that *trouble* me, the meaning is no more, than that ſhe very much grieved and troubled him. So *Iſa.* xli. 4. when God ſaith of himſelf, *I am with the laſt*, the meaning is evident, *I am the laſt* ſimply, as before *I am the firſt*. So *Hoſ.* xi. 4. *I was to them as they that take off the yoke*, i. e. *I eaſed them*. So *Pſal.* lv. 18. *there were many with me*, i. e. *God is with me*, and that is as *good* as the *greateſt multitude*. So *Pſal.* lxix. 26. *they whom thou haſt wounded*, ſignifies no more than the ſingular number precedent, *he whom thou haſt ſmitten*. This idiome we ſee continued in the New Teſtament, *Joh.* xi. 19. *many of the Jews came* πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν to *thoſe about Martha and Marie*, i. e. as we render it, to *Martha and Marie*. So in Greek ſtyle οἱ περὶ τὸν Πλάτωνα is no more than *Plato*; and εἶναι τῶν πλουσίων *to be of the rich*, is no more than *to be rich*. All this is obſerved by the learned *Seb. Caſtellio*, and given as the account of his rendring the words, *Dominus is eſt qui mihi vitam ſuſtentat*, *The Lord is he that ſuſtains my life*: wherein alſo he agrees with the LXXII. κύριός ἀντιλήπτωρ τῆς ψυχῆς μου, *the Lord is the defender of my ſoule*, and ſo the *Latine*, *ſuſceptor animæ meæ*, and the *Syriack* ܡܣܥܕ̈ܢ *the ſupporter of my ſoule* or *life*; and ſo the *Arabick* and *Æthiopick*.

b. נְדָבָה

V. 6. *Freely ſacrifice*] נְדָבָה is the known ſtyle for a *free-will offering*, the ἑκουσιασμὸς or *voluntary oblation* ſo much ſpoken of, and ſo, being here joyned with אֶזְבְּחָה *I will ſacrifice*, it muſt queſtionleſs ſignifie: and the prepoſition ב may either be a *pleonaſm*, *I will offer a free-will offering*, or be thus taken notice of in the rendring, *I will ſacrifice to thee by way of free-will oblation*. And thus the Chaldee reads בִּנְכָסְתָּא אֶדְבַּח, which their interpreter renders *ſacrificium ſacrificabo*, *I will ſacrifice a ſacrifice*. In the end of the verſe כִּי טוֹב *for it is good*] is capable of a double rendring; either thy *name is good*, or it is *good* to *praiſe thy name*, ſee *Ps.* xcii. 1. and *Ps.* cxviii. 8, 9. But the *Jewiſh Arab* confines it to the former ſenſe, paraphraſing it thus, *I will praiſe thy name, and ſay, The Lord is good.*

ב

כִּי טוֹב

c. רָאָתָה

V. 7. *Mine eye*] רָאָתָה from רָאָה *aſpexit*, will beſt be rendred *beheld*, or *lookt*, and being joyned with בְּאֹיְבָי *on mine enemy*, ſignifies no more but *beheld* or *lookt upon mine enemie*. This the Chaldee is willing to ſupply (as ſuppoſing an *ellipſis* in it) by addition of נְקָמְתָא *revenge*, *mine eye hath ſeen revenge upon mine enemy*, and our Engliſh imitating them, reads, *his deſire*. But the ſimple reading is followed by the lxxii. ἐν τοῖς ἐχθροῖς μου ἐπεῖδεν ὁ ὀφθαλμός μου, *my eye hath looked upon my enemies*; and ſo the Syriack and Latine &c. follow them: and that ſeems to be the beſt rendring of the place, for *Davids enemies* at this time were not deſtroyed, but only drawn back from purſuing him, by the coming of the news of the *Philiſtims* being in the land. The more probable notation of the phraſe is,

that *David* was ſo nigh as to behold them marching away; which he might well doe, having been incompaſt with them ſo cloſe, as the ſtory of it expreſſes v. 26. and but on the other ſide of the hill *Maon*, from the top of which he might well behold them in their retreat: and being ſo neer deſtruction by them, and yet ſo ſafe by this act of Gods providence, recalling them, he might well recount it as an eminent mercy, that his eye thus beheld his enemies, when he was delivered from their purſuit.

The Fifty Fifth Pſalm.

Paraphraſe.

The fifty fifth is a mournfull Pſalm of Davids, recounting his own diſtreſſes in the time of Abſaloms rebellion, and the perfidiouſneſs of thoſe his own principal ſervants and Counſellers, (ſuch was Achitophel 2 Sam. xvi. 23.) which were the chief authors of it, yet confidently reſorting to God for his aid, and chearfully depending on it. He ſet it to the tune of Maſchil, and committed it to the Præfect of his Muſick, to be ſung to the harp, &c.

TO the chief Muſitian on *Neginoth*, *Maſchil*, A Pſalm of *David*.

O thou which art my only refuge in all diſtreſſes, be thou now pleaſed to hearken favourably to my requeſts.

1. *Give ear to my prayer, O God, and hide not thy ſelfe from my ſupplication.*

My condition makes me very † querulous and importunate: O be thou pleaſed to conſider my diſtreſſe:

2. *Attend unto me, and hear me: I* || *mourn in my prayer, and make a noiſe.*

† אֶרְרַע
וְאֶנְוֹשׁ
I am unquiet and clamorous, Chald.

My ſon Abſalom hath depraved my Government, and thoſe that are aſſociated with him have driven me from my throne: the one accuſeth me as guilty of great miſgovernments, the other purſue me with all the malice and rancour imaginable.

3. *Becauſe of the voice of the enemy, becauſe of the oppreſſion of the wicked; for they caſt iniquity upon me, and in wrath they* † *hate me.*

† ſet themſelves againſt me שָׂטְמוּנִי

a. And the danger is ſo great and preſſing, that I may be allowed to tremble and quake at the appearance of it.

4. *My heart* * *is* a *ſore pained within me; and the terrors of death are fallen upon me.*

* trembleth

And accordingly I am now forced, as in a ſtate of horror and confuſion to forſake my place, to fly from Jeruſalem with all poſſible ſpeed, to eſcape out of his hands, and to this end to wander upon the mountains, to goe whither I may, 2 Sam. xv. 20. to avoid this calamity, ſo ſuddenly raiſed by mine own rebellious ſonne and ſubjects.

5. *Fearfulneſs and trembling are come upon me, and horror hath overwhelmed me.*

6. *And I ſaid,* || *O that I had wings like a dove, for then would* b *I flee away and be at reſt.*

b. 7. † *Loe then would I wander farre off, and remain in the wilderneſs. Selah.*

8. * *I would haſten my eſcape from the* || *windy ſtorme and tempeſt.*

|| who will give me the wing as a dove? I will fly and dwell or reſt.
† Lo I will
* I will
|| ſtormy wind, or wind that is raiſed from the whirlwind.

Lord, be thou pleaſed to confound and diſſipate their || counſels (ſee 2 Sam. xv. 31.) by cauſing ſome diſagreement and diviſion among them; for all that they deſign and conſult about is rebellion and ſapine.

|| ſo the Chald.

9. † *Deſtroy, O Lord, and divide their tongues; for I have ſeen violence and ſtrife in the city.*

† Overwhelm them בַּלַּע

10. *Day*

10. *Day and night* c *they goe about it upon the walls thereof: miſchief alſo and* ‖ *ſorrow are in the midſt of it.*

‖ injury עָוֶל

These two are the continuall guard of their city, the arts to which they are content to owe their ſafety: And that which is within, and is to be preſerved by theſe means, is it ſelfe of the ſame making, violation of my juſt rights eſtabliſhed on me by God. All that they have to doe is, to defend one wickedneſs and violence with the addition of many more. c.

11. *Wickedneſs is in the midſt thereof; deceit and guile depart not from their ſtreets.*

And ſo their whole conſpiracy what is it but a continued complication and conjunction of all kinde of iniquity and injuſtice?

12. *For it was not an enemy that reproached me; then I could have born it: neither was it he that hated me, that did magnifie himſelf againſt me; then I would have hid my ſelfe from him.*

One thing that extremely heightens my trouble, is, that the moſt pernicious counſel that hath been given in all this buſineſs was not the counſel of any known enemy, whom I might have foreſeen, and prevented;

13. *But it was thou,* † *a man, mine* d *equal, my guide, and my acquaintance.*

† one whom I eſteemed as my ſelf.

But of ‖ Achitophel, one whom I loved as my own ſoul or life, one whoſe advise I took above all other mens, 2 Sam. xvi. 23. one that I had a particular friendſhip with, and communicated my ſecrets to him, and above all, one whom I had reaſon to look on as a pious man, he was ſo ready alwayes to accompany me to the ſervice of God. d. ‖ ſee the Chald.

14. *We* e * *took ſweet counſel together, and walked to the houſe of God in company.*

* joyned our ſelves to the aſſembly. e.

15. ‖ *Let death* f *ſeiſe upon them, and let them goe down quick into hell: for wickedneſs is in their dwellings and among them.*

‖ Death ſhall deceive or forget them, they ſhall goe—

But God will not ſuffer this perfidiouſneſs of his to goe unpuniſhed, he ſhall not live to perfect his deſigne, a death as unnatural, unexpected, and remarkable as that which fell on Corah, Dathan and Abiram (theſe rebels againſt Moſes and Aaron) ſhall certainly befall him: for it is a moſt horrible wickedneſs that he is guilty of. (This is alſo a viſible prediction of what ſhould befall Judas, who was parallel to Achitophel, both in ſin and puniſhments, Act. 1.) f.

16. *As for me, I will call upon God; and the Lord ſhall ſave me.*

17. *Evening and morning and at noon will I pray and cry aloud, and he ſhall hear my voice.*

But as for my ſelfe, I have nothing to doe but to pray conſtantly and importunely to God, thrice a day ſolemnly to reinforce my impreſſion on him; and no doubt he will be gratiouſly pleaſed to deliver me out of this diſtreſs, (as formerly he hath done out of all others) and

18. *He* † *hath delivered my ſoul in peace from the battel that* * *was againſt me; for there* ‖ *were many with me.*

† will deliver פָּדָה
* is
‖ are הָיוּ

Reſtore me to peace and ſafety from the imminent danger of this rebellion, which be it never ſo ſtrongly and invincibly contrived and managed againſt me, cannot outvie the ſtrength of heaven, which is certainly on my ſide. God taking my part, as he doth, I can want no other ſupply of auxiliaries.

19. *God ſhall hear and afflict them, even he that abideth of old, Selah.* † *Becauſe they have* g *no changes, therefore they fear not God.*

† they are not changed, and they

Without ſuch aids, God will himſelf be ſure to maintain my cauſe; he is eternal, omnipotent, and unchangeable, and ſhall therefore, according to his promiſe made to me, protect and ſecure me, and withall ſharply puniſh theſe obſtinate obdurate perſons, which for fear of men were corrupted from their obedience by Abſalom, and being now out in rebellion; and going on proſperouſly and undiſturbedly in it, cannot by a farre juſter fear, the fear of God, be reduced. g.

20. *He hath put forth his hand againſt ſuch as be at peace with them, he hath broken his Covenant.*

They have broken all laws of fidelity and allegiance, being obliged by oaths, have had no regard thereto.

h. Their tongues and hearts were at a great diſtance; their ſmootheſt and faireſt and moſt flattering ſpeeches, were but deſigned to conceal and diſguiſe under them their bloody and rebellious contrivances, which under theſe pretences were moſt ſecurely carried on, till at laſt it was ſeaſonable for them to break out into open warre.

21. ‖ *The* h *words of his mouth were ſmoother than butter, but warre was in his heart: his words were ſofter than oyle, yet were they drawn ſwords.*

‖ They are divided, their mouth butter, their but warre—

i. But let their practiſes and deſignes be what they will, I am reſolved to make no other applications, but thoſe in my prayers to God. All my wants and deſires, I will make known to him (who is the Author of all good things, even of my very being it ſelfe) and in him repoſe my truſt for the ſupplying of them. He will, I doubt not, come ſeaſonably to my relief; and although he have now for a while permitted me to be driven from my place, he will in his good time return me to it, and not ſuffer this rebellion to proſper, or me his anointed vicegerent to be caſt down for ever.

22. † *Caſt* i *thy burthen upon the Lord, and he ſhall ſuſtain thee: he ſhall* * *never ſuffer the righteous to be moved.*

† or caſt thy affair, on the Lord, wh gave thee. * not ſuffe the righteous to be forever moved.

k. But on the contrary, God ſhall aſſuredly bring theſe down to an untimely ruine or exciſion. And the ſame is the portion which all other like them are to expect; Rebels and perjured and bloody men ſhall generally meet with diſappointments in this life, gain little but the ſhortning of their own dayes, ſeldome live halfe ſo long as other men that are more dutifull and peaceably diſpoſed. And in this contemplation of Gods juſt vengeance on them, and care and watchfull providence over me, I cheerfully reſt, wholly referring the event to him, and confidently aſſuring my ſelf, that it will be ſuch as I may comfortably depend on, and expect to finde all joy in the iſſue of it.

23. *But thou, O God, ſhalt bring them down into the pit of deſtruction. Bloody and deceitfull men ſhall not live out* k *halfe their dayes: but I will truſt in thee.*

Annotations on Pſalm LV.

a. V. 4. *Sore pained*] חול to *grieve* or be *pained*, is frequently by the *Targum* rendred *trembling*. And thus it muſt ſignifie *Pſal.* xcvi. 9. חִילוּ the *Targum* רְתֵתוּ *contremiſcite*, we render it *fear before him*; 'twere better, *tremble before him*, for ſo it would better connect with the *earth*, which is there ſpoken to. So *Pſal.* cxiv. 7. חולי, we render it *tremble thou earth*— So 1 *Chron.* x. 3. ſpeaking of the *archers* which preſſed upon *Saul*, וַיָּחֶל מְאֹד *and he was greatly afraid*. So the Chaldee read it, 1 *Sam.* 31. 3. וּרְחִיל *he feared*: and ſo here, לִבִּי יָחִיל *my heart trembleth within me*; יְרַתַּת *contremiſcit*, ſaith the Chaldee; and the Syriack more clearly ܦܚܕ ܠܝ ܒܪܥܝ trembling, (from רחל *to fear*) *fell upon me*; and the Arabick in like manner, *my heart within me was afraid*; and the Jewiſh Arab Interpreter, יִרְתַּע *trembleth*. And thus the learned *Caſtellio*, *Cor meum in pectore trepidat, my heart in my breſt trembleth*: and ſo it beſt accords to אֵימוֹת מָוֶת *the terrors of death* (from אֵים *terror*) that follows in this verſe, and the *fearfulneſs*, and *trembling* and *horror* in the next.

חילו

V. 6. *Flee away*] The phraſe אָעוּפָה וְאֶשְׁכְּנָה, which literally ſounds *I will fly and dwell*, ſeems to be an ἐνδιαδυοῖν *two* words to expreſs *one* thing, *viz. fly* to a place of *repoſe* and *ſafety*: where that place was, could not be ſpecified, for as he ſaith 2 *Sam.* xv. 20. *I goe whither I may*, as if he had ſaid, *I know not whither*; and v. 17. *the King went forth and all the people after him, and tarried in a place that was farre off*, as here v. 7. *I will wander afarre off*. And indeed this is the ſumme of theſe three verſes, 6, 7, 8. *I ſaid,*

b. אָעוּפָה וְאֶשְׁכְּנָה

ſaid, מִי יִתֶּן *who will give me the wings* כְּיוֹנָה *as a dove?* i. e. *I reſolved to fly immediately.* So 'tis affirmed in the Hiſtory 2 *Sam.* xv. 14. *And David ſaid unto all his ſervants that were with him at Jeruſalem, Ariſe, and let us flee, for we ſhall not elſe eſcape from Abſalom, make ſpeed to depart, leſt he overtake us ſuddenly:* which is but the plain *proſe* of what is here put in the *metrical* ſtyle, as the deſcription of his ſudden and confuſed flight, he *knew not whither; I will flee, and reſt, I will wander afarre, I will haſten my eſcape* מִרוּחַ סֹעָה *from the ſtormy wind,* or *wind which is raiſed,* מִסַּעַר *from the whirlwinde* (ſuch as carried *Elias* to heaven 2 *King.* ii. 2.) Inſtead of אָחִישָׁה מְפַלֵּט לִי *I will haſten my eſcape* מֵרוּחַ סֹעָה *from the wind that is raiſed,* or *ſtormy wind,* the LXXII. read in ſomewhat a diſtant manner, Περιεδεχόμην τὸν σώζοντά με ἀπὸ ὀλιγοψυχίας, *I expected him that would ſave me from puſillanimity;* perhaps underſtanding רוּחַ *wind* in the notion of *ſpirit,* and then the concitation of that might paſs for ὀλιγοψυχία *puſillanimity.* The Latine follow them, and read *puſillanimitate ſpiritus;* but the Syriack forſake them, and read ܣܥܪ̈ ܘܥܪ̈ܒܠ *a tempeſtuous wind,* or *a wind that is raiſed* (ſo the עֲלוּל and עֲלָלָא which the Chaldee uſeth in this place, is deduced from עָלָה *aſcendit.*) As for the former part, it cannot well be deemed a verſion of the words, but may poſſibly be a paraphraſe; for ſo he that flyes from an imminent danger, though (as *David* here) he knows not whether, doth expect ſome means of deliverance, for which he thus reſerves himſelf by flight.

c. V. 10. *Go about*] That which removes all difficulty in this verſe is, the obſerving who they are that are here ſaid to incompaſs, or goe about the city, *viz.* violence and ſtrife, or rebellion, which are in the words immediately foregoing (v. 9.) ſaid to be eſpyed by him in the city. For theſe then to goe about the city (יְסוֹבְבֻהָ) and that עַל חוֹמֹתֶיהָ upon the walls of it, is to doe as Souldiers that guard a city doe, and ſignifies theſe to be their only means of preſerving themſelves; and then for אָוֶן and עָמָל *miſchief* and *injury* to be בְּקִרְבָּהּ *in the inmoſt part* of that *city,* what is it, but to denote theſe vices to be the poſſeſſions that that other guard is ſet to defend? and ſo, in ſhort, their ſecuring one wickedneſs with another, is the clear meaning of this verſe. יְסוֹבְבֻהָ

V. 13. *Æqual*] From עָרַךְ *collatus, æſtimatus eſt,* is the phraſe כְּעֶרְכִּי *according to the eſteeming of my ſelfe,* or *according to my proportion,* i. e. *one whom I eſteemed* in the *ſame proportion* and *degree* that I did *my ſelf.* The *Targum* read דִּדְמָיְתִי *who art like me,* but the LXXII. moſt exactly, σὺ δὲ ἄνθρωπε ἰσόψυχε, *but thou a man whom I love and eſteem as I doe my own ſoule;* for ſo that word ἰσόψυχος ſignifies ἴσος ἐμῇ ψυχῇ *equal to my ſoule* or *life,* as in *Homer,* ἴσος ἐμῇ κεφαλῇ *equal to my head,* i. e. *my life;* and ſo the word is uſed by Saint *Paul Phil.* ii. 20. ſee note on that place. d. כְּעֶרְכִּי

V. 14. *Took ſweet counſel*] From מָתַק *to be ſweet,* and the ordinary notion of סוֹד for *ſecret,* the phraſe נַמְתִּיק סוֹד will literally be read, *we made our ſecret ſweet.* And ſo it may be an elegance, to ſignifie the pleaſure of his friendſhip, or of communicating ſecrets to him. But the *Jewiſh Arab* renders it נלאם עצבה *we cleaved,* or *joyned our ſelves to the company* or *aſſembly,* interpreting מתק to that ſenſe of *cleaving* or *joyning* to; *Job* xxi. 33. *the clods of the valley ſhall cleave* (not as we read, *ſhall be ſweet*) *unto him,* to expreſs the certainty of death (as v. 32. *he ſhall be brought to the grave, and remain in the tombes*) and not the e. נַמְתִּיק סוֹד

the *pleaſantneſs* of it: and then taking סוד to ſignify *company*, as *Abu Walid* alſo doth, and puts גאעה *company* or *cœtus aſſembly*, for a different ſignification of it from *ſecret*. And ſo it certainly ſignifies a *congregation*, and is by the LXXII. rendered συναγωγὴ *aſſembly Jer.* vi. 11. συναγωγὴ νεανίσκων, we render it, *the aſſembly of young men*; and ſo *Jer.* xv. 17. *the aſſembly of the mockers*, where the LXXII. hath συνέδριον, *the councel*, as that ſignifies the *place* where they meet to *conſult*. And then the plain meaning of the phraſe יְחַדָּו נַמְתִּיק סוד will be this, *we joyned our ſelves together to the aſſembly*; and that well agrees with what here follows, *we walked to the houſe of God in company*. The LXXII. for סוד ſeem to have read שִׂרוּ which we finde 1 *Sam.* ix. 12. and which the *Targum* uſes frequently for a *feaſt*; for as they here read ἐδέσμαλα *meats*, ſo the Syriack have ܡܫܬܝ the ſame word. And even thus the ſenſe is but little varied; for *eating* or *ſweetning* a *ſacrifical meal together*, is no more then *going together to the feaſts*, i. e. to the publick *aſſemblies* at the *feſtival* times. In the end of the verſe בְּרַנָּשׁ may be rendred *with a noiſe*,] and ſo the Chaldee ſeems to have taken it, which reads בְּסַרְהוֹבְיָא *with haſt*; and to that agree the Jewiſh Doctors, who tell us men are to goe in *haſte* and with *ſpeed* to the *Synagogue*, but return thence very *leiſurely*. But the word ſignifies alſo *in company*, from רָנַשׁ to *aſſemble*, and in *Hiphil* to *conſent*, and ſo it beſt accords with יְחַדָּו *together*] in the former part of the verſe, and accordingly is rendred by the LXXII. ἐν ὁμονοίᾳ *in conſent*, or *one minde*, and the Syriack ܒܚܕ̈ *in concord*.

V. 15. *Seiſe*] From נָשָׁא *deceptus eſt*, is יִשֵּׁי here in the *future* of *Hiphil*, and being applyed to מָוֶת *death* (*Death ſhall deceive them*) it may poſſibly ſignifie, that they ſhall not live to doe what they deſigne, but death ſhall come and fruſtrate and evacuate all their contrivances, and ſo deceive and cheat them. And thus it were but a Poetical phraſe to denote what *David* is ſaid to have whether wiſht, or foretold againſt *Achitophel*, 2 *Sam.* xv. 31. *O Lord, I pray thee turn the counſell of Achitophel into fooliſhneſs*; for ſo to deceive him, is to turne his wiſe counſel into folly: and this God did by ſending that horrid melancholy and anguiſh of conſcience, which was the death of him. But the *Jewiſh Arab* ſuggeſts another ſenſe of the phraſe, rendring it, *Let death forget them*, viz. *natural death*, that ſo it may ſignifie, let them not die a *natural death*, but, as he explains it, as *Corah* and his *company* did, and as it here follows, *Let them goe quick into Hades*. And thus for *death* to *deceive them*] is to come to their end before they think, and by means which they can neither foreſee nor prevent. And that will be the moſt probable meaning of the phraſe.

V. 19. *No changes*] The phraſe here אֲשֶׁר אֵין חֲלִיפוֹת לָמוֹ is thus literally rendred, *to whom no changes to them*, i. e. (according to the vulgar ſtyle among the Hebrews) *they are not changed*; אֲשֶׁר לָמוֹ being no more than *quibus*, *to whom*, and *to whom no changes*, no more than *they are in no wiſe changed*: and ſo with this coheres what follows וְלֹא—— *and they fear not*, or *have not feared God*. (In both parts viſibly the character of thoſe, whom in the beginning of the verſe he ſaith *God will afflict*) either they are uninterrupted in their courſe, and ſo fear not; or they continue unchanged in their rebellion, and ſo *fear not God*: therefore God will certainly bring them down, and afflict them ſore. The Chaldee here read it in the latter ſenſe,

ſenſe, רִשְׁעֵי דְלָא מְחַשְׁנִין — *wicked men, which change not their very evil courſe, and fear not the ſight of God, ſhall periſh.* The rendring of the LXXII. will bear either, ὃ γάρ ἐστιν ἀὐτοῖς ἀναλλαγμα, *for there is no change to them* (taking ἀναλλαγμα for no more than ἄλλαγμα, a *change* ſimply:) but the Hebrew חֲלִיפוֹת are ſuch *alterations* as tend to *corruption*; So *Job* x. 17. where changes are joyned with warre, and both ſaid to be againſt him; and ſo moſt probably it is here taken.

h. חָלְקוּ

V. 21. *Words*] The Hebrew חָלַק *diviſit*] ſignifies alſo to *ſmooth*, and from thence to *flatter*, ſee *Pſal.* v. 9. *Prov.* ii. 16. *Pſal.* xxxvi. 3. The LXXII. here read it in the primitive notion, Διεμεμέρισθησαν *they were divided*, and for מַחְמָאוֹת *butter* (reading מֵחֵמָה *by anger*, or perhaps in the *plural* מֵחֲמוֹת to the ſame ſenſe) they have ἀπὸ ὀργης *from anger*. To our vulgar reading of *ſmoother then butter*] the Chaldee exactly accords, שְׁפִיר מִן— *ſofter than the fat of cheeſe are the words of his mouth, and his heart like weapons of warr.* (So they render קְרָב *warre*, which the LXXII. again from קָרַב *to draw neer*, render ἤγγισεν ἡ καρδία ἀὐτὲ, *his heart drew neer*, but therein (though the Latine and Arabick agree) the Syriack depart from them.) But the *noune* פִּיו *his mouth* is in the *ſingular*, and חָלְקוּ in the *plural*, and there is no mention of words in the Hebrew, and מַחְמָאת is a *noune*, for the *præfix* מ requires another *punctation*. And to avoide all difficulties, the readieſt expedient is, to receive the LXXII. their rendring of חָלְקוּ, διεμεμέρισθησαν, *they were*, or *are devided*, *viz.* the *members* of the wicked man there ſpoken of, they are at great diſtance one from the other; מַחְמָאת פִּיו *butter their mouth*, or *their mouth is butter*, וקְרָב לִבּוֹ and *warre their heart*, or *their heart is warre*— And this ſeems to be the faireſt rendring of it.

מַחְמָאוֹת

קְרָב

V. 22. *Thy burthen*] יְהָבְךָ from יָהַב *dedit*, if it be a noune, literally ſignifies *thy gift*, by that meaning the thing which thou deſireſt to have given thee; and therefore the Chaldee render it סְבָרָךְ *thy hope*, or that which thou hopeſt to receive. The LXXII. have μέριμνάν σὸ *thy ſollicitude*, and the Apoſtle S. *Peter* follows their reading, 1 *Pet.* v. 5. and this very agreeably to the original. For the Hebrews generally render it by טָעוּנָךְ *thy burthen*; and *David Kimchi* in his *rootes* gives this account of it, that the Jewiſh Doctors learnt the expoſition of this word from an Arabian, or, as other copies of *Kimchi* read, אֲרַם a Syrian merchant, who bidding his chapman weigh out his parcel, uſed this phraſe, שְׁקוֹל יְהָבְךָ *weigh out your burthen*, or *lading*. Here 'tis evident by the whether Syriack, or Arabick uſe of it, that the Hebrew word antiently ſignified a *burthen*, and not onely a *gift*: And then the *burthen* here ſpoken of, that which was to be *caſt on God*, being the *burthen* of the *minde* only, that is moſt fitly rendred μέριμνα *care* or *ſollicitude*. But ſome of the Jews incline to take יְהָבְךָ here for a *verb*; and then it muſt be הַשְׁלֵךְ *caſt* or *commit* thy ſelf, or thy affairs, עַל יְהוָה *upon the Lord*, יְהָבְךָ *who hath given to thee*: and והב in the Jewiſh Arab Interpreter is capable of this ſenſe, being the ſame with the Hebrew, onely ו changed into י.

i. יְהָבְךָ

V. 23. *Half their dayes*] In the Jewiſh account threeſcore years was the age of a man, and death at any time before that was lookt upon as untimely, and deemed and ſtyled כָּרֵת *exciſion*, of which they made 36 degrees. So that *not to live out half ones dayes* (לֹא יֶחֱצוּ יְמֵיהֶם) is in their ſtyle to *die* before *thirty years old*.

k. לֹא יֶחֱצוּ יְמֵיהֶם

The

The Fifty Sixth Psalm.

Paraphrase.

The fifty sixth Psalm was compoſed by David (as Psalm 34. was) at Adullam, or ſome place of his flights, in remembrance of his great deliverances out of the hands of Saul, and in reflexion on the time when he was with the Philiſtims, 1 Sam. xxi. in which he reſembleth himſelf to a Dove a great way from home, ſitting ſadly and ſolitarily by it ſelfe. It is called his jewel (ſee note on Psal. xvi. a.) in reſpect of the memorableneſs of the eſcapes, which were the matter of it, and he committed it to the Præfect of his Muſick, to be ſolemnly and publickly ſung.

a. TO the chief Muſitian, upon ‖ *Jonath Elem Rechokim, Michtam* of *David* when the Philiſtims [a] † took him in Gath.

‖ the ſilent Dove afar off. † had him in their power.

b. Bleſſed Lord, my enemy Saul is very earneſt and diligent to devour me, he is continually deſigning ſome miſchief againſt me, O be thou gratiouſly pleaſed to interpoſe thy hand of deliverance for me.

1. *Be mercifull unto me, O God, for man* * *would* [b] *ſwallow me up, he fighting daily oppreſſeth me.*

* gapes after me.

I am watched on every ſide by a multitude of envious perſons, who fain would get me into their ſnares; but thou, O Lord, art able to diſappoint them all.

2. ‖ *Mine enemies would daily ſwallow me up, for they be many that fight againſt me, O thou moſt high.*

‖ my obſervers gape daily.

When any the greateſt cauſe of fear approacherh me, I have my ſure refuge on which I may repoſe my ſelf, thy over-ruling providence, O Lord.

3. *What time I am afraid, I will truſt in thee.*

e. Thou haſt promiſed me thy conſtant aid; and the fidelity of that and all other thy promiſes is matter of glorying, and firm confidence to me, and I cannot be brought to apprehend any danger from the malice of men, be it never ſo great, as long as I have this ſo impregnable a bulwark to ſecure me.

4. † [c] *In God I will praiſe his word, in God I have put my truſt, I will not fear what man can doe unto me.*

† In the Lord his word will I boaſt.

d. My enemies I know are very diligent and induſtrious, they doe their utmoſt to deprave my words and actions, to put the moſt odious interpretations upon them; their plots and conſultations are wholly ſpent to worke me ſome miſchief.

5. *Every day they* * [d] *wreſt my words, all their thoughts are againſt me for evil.*

* depraue

e. Very buſy they are in meeting, and laying their heads together, they manage it with all ſecrecy, as ſo many treacherous ſpies, they have an evil eye upon every thing I doe, and fain would finde occaſion to inſnare and ruine me.

6. *They* [e] *gather themſelves together, they hide themſelves, they mark my ſteps, when they wait for my ſoule.*

f. Their whole confidence is in their falſeneſs and wickedneſs, certainly thou wilt not permit ſuch acts to proſper finally; Thy patience will at length be provoked, and then thou wilt ſuddenly ſubdue them, and deſtroy them.

7. [f] ‖ *Shall they eſcape by their iniquity? In thine anger caſt down the people, O God.*

‖ According to their iniquity objection ſhall be to them, or they ſhall be caſt away.

I have been long baniſhed from my home, wandring up and down in great diſtreſs, my condition hath been very ſad and lamentable. And all this I am ſure is particularly conſidered by thee, thou knoweſt the † dayes of my exile, and vagrant condition, thou reckoneſt and layeſt up all the tears that drop from me, for thou haſt a ſure record, a book of remembrance for all that befalls me, and wilt, I doubt not, in thy good time, vindicate my cauſe, and deliver me.

8. *Thou telleſt my wandrings, put my tears into thy bottle; are they not in thy book?*

† יוֹמִי טַלְטוּלִי *the dayes of my vagrancy* Chald.

9. *when*

9. *When I cry unto thee, then ſhall mine enemies turne back: this I know,* ‖ *for God is for me.*

‖ that כִּי

I need no other weapons to diſcomfit my enemies but my prayers, for of this I have all aſſurance, that God doth eſpouſe my cauſe, and in his good time upon my humble and conſtant addreſſes to him, he will certainly take my part, and come in ſeaſonably to my reſcue.

† *In God his word will I glory, in the Lord his word will I glory.* See note c.

10. † *In God will I praiſe his word, in the Lord will I praiſe his word.*

11. *In God have I put my truſt, I will not be afraid what man can doe unto me.*

He is my God, and my Lord, a God of all mercy and goodneſs, and a Lord of all power and might. The former of theſe hath inclined him to eſpouſe my cauſe, to make me moſt gracious promiſes of preſervation and deliverance; and the latter ſecures me of his ſtrength and fidelity, his ability and readineſs to perform them. And this is matter of all joy and conſort to me in my diſtreſs; of confidence, that having relied on him, I ſhall not be forſaken by him, nor fall under the malice and power of any of mine enemies.

12. *Thy vows are upon me, O God, I will render praiſes unto thee.*

I am under the greateſt obligation to return my thankſgiving to thee, and all the oblations of a gratefull heart: In this I ſhall be carefull not to fail, but ſing praiſes to thee for ever, who art thus graciouſly pleaſed to own and vindicate thy unworthy ſervant.

13. *For thou haſt delivered my ſoule from death, wilt not thou recover my feet from falling? that I may walk before God in the light of the living.*

Thy preſervations I have ſignally experimented ſeveral times, when my very life hath eminently been in danger. And theſe pledges of thy mercy give me aſſurance, that thou wilt now reſcue me from all my dangers, and give me ſpace and opportunities to live and ſerve thee, and walk acceptably before thee.

Annotations on Pſalm LVI.

a. בְּאָחְזוֹ

Tit. Took him] אָחַז ſignifies in a *latitude* not only to *apprehend*, or *take* or *hold* as a priſoner, but ſimply to *have*, to *poſſeſſe*, to *contain*, to *have* in ones *power*. Accordingly, as it is here rendred by the LXXII. ἐκράτησαν *they had him in their power*, ſo if we conſider the ſtory to which it refers, 1 *Sam.* XXI. we ſhall finde no cauſe to look upon *David* as a priſoner at the time which is here ſpoken of. *David* indeed at *Gath* was afraid when they told *Achiſh*, that this was the man of whom the triumphal ſongs were made, v. 11, 12. But it appears not, that that ſpeech was by the ſpeakers intended to his diſadvantage, but only to repreſent him a conſiderable revolter or *transfuga* fled from *Saul*. And that nothing but kindneſs was finally meant him, may be gathered from v. 15. where *Achiſh* his words are, *Have I need of mad men, that ye have brought this fellow to play the mad man in my preſence? ſhall this fellow come into my houſe?* It ſeems he might have been thought fit for the Kings houſe and preſence, had he not been taken for a mad man. Which is very farre from a priſon being deſigned him. And 'tis yet farther manifeſt 1 *Sam.* XXVII. 1. that *David* ſoon after this returned to this place to *Achiſh King of Gath* again; which is a ſufficient argument, that he apprehended not any real danger, when he was there at the firſt. From all which 'tis conſequent, that as the word בְּאָחְזוֹ muſt not be rendred in the notion of *captivity*, or *impriſonment*, ſo the deliverances here recounted by the Pſalmiſt are not to be applyed to his eſcape out of the hands of *Achiſh*, but belong to the many reſcues by God afforded him from *Sauls* ſervants, and Court-Sycophants; and ſo though the title of the Pſalm looks only on the

Philiſtim

Philiſtim in Gath, yet it takes in the paſſages following; as *Pſalm* xxxiv, though by the inſcription it appear to have been endited, when *David changed his behaviour before Achiſh*, takes in alſo the following ſtory of his *diſmiſſion* (ſo וַיְגָרְשֵׁהוּ ſignifies, and is by the LXXII. rendred ἀπέλυσεν αὐτὸν *diſmiſt him*, by the Chaldee paraphraſed, וּפַטְרֵיהּ *and he left him*) and his departure, and the conſequents thereof, being penn'd, as is moſt probable, at *Adullam*, or ſome other place of his after-flight, while he was perſecuted by, and fled before *Saul*.

b. V. 1. *Swallow*] From שָׁאַף to *draw breath*, is the metaphorical uſe of the word for *gaping after*, *deſiring earneſtly*, and ſo שְׁאָפֵנִי is here uſed, for enemies that *earneſtly deſire* to get him into their hands. The antient Interpreters generally render it, as if it were from שׁוּף or שָׁפָה *conculcare*, שְׁפָנִי ſay the Chaldee, *he hath trod me under foot*, and ſo the LXXII. κατεπάτησεν. The ſame word is again repeated in the ſame ſenſe v. 2. שָׁאֲפוּ שׁוֹרְרָי *my obſervers* (or thoſe that *watch* as *ſpies* upon me) *gape*.

c. V. 4. *In God*] That הָלַל in *Piel* ſignifies to *praiſe*, there is no doubt; and if it doe ſo here, it will be neceſſary to ſoften the phraſe, which otherwiſe ſounds ſomewhat rough, and inſtead of בֵּאלֹהִים אֲהַלֵּל דְּבָרוֹ which we render literally, *In the Lord I will praiſe his word*] to read, *The Lord his word will I praiſe*,] which is eaſily done, if only ב (as oft it is) be reckoned as a *pleonaſme*. But the word ſignifies alſo to *glory*, or *boaſt*, as *Pſal.* x. 3. *the wicked* הִלֵּל *boaſts*, the *Targum* reads, אִשְׁתַּבַּח *rejoyceth*, or *glories in his own hearts deſire*; and this notion ſeems better to belong to it here, where it is joyned with *putting truſt in God*, for ſo to *glory* and *boaſt in God*, is to profeſſe dependance on him, and none elſe, and ſo the Syriack hath diſtinctly rendred it בֵּאלֹהִים אֶתְיַקַּר, *in God will I glory*. The LXXII. ſeems to have read דִּבְרִי *my words*; for they render it ἐν τῷ Θεῷ ἐπαινέσω τοὺς λόγους μου, *In the Lord I will praiſe my words*, and ſo the Latine, and Arabick, and Æthiopick follow them, *In Deo laudabo ſermones meos*, it will not be eaſy to divine with what ſenſe. What is here ſaid [*in God*, and again *in God*] is with ſome change repeated v. 10. בֵּאלֹהִים *in God* and בַּיהוָה *in the Lord*. Of theſe two words the Rabbins obſerve, that אֱלֹהִים *God* is מִדַּת הַדִּין *the attribute of juſtice*, but יְהוָה *Lord*, מִדַּת הָרַחֲמִים *the attribute of compaſſion*. And accordingly the Chaldee here reads, בְּמִדַּת דִּינָא &c. *in the attribute of the juſtice of God I will praiſe*, or *rejoyce in his word*, בְּמִדַּת רַחֲמִין *in the attribute of his pitty* &c. i. e. whether he *puniſh*, or he *pitties*, I will praiſe him, or *boaſt* or *glory* in him.

בֵּאלֹהִים בַּיהוָה

d. V. 5. *Wreſt*] עָצַב ſignifying firſt to *grieve*, or be in *pain*, is uſed by metonymie for any *laborious* framing, or *forming* any thing. Here being applied to *anothers words*, or *ſpeeches*, it ſeems to note the *depraving* them, *labouring*, and uſing great *art* and *diligence*, to put them into ſuch a forme as may be moſt for the diſadvantage of the ſpeaker, turning and winding them to his hurt, putting ſome odious gloſs upon them, and ſo according to ſenſe, may moſt fitly be rendred *depraving*. This perhaps the LXXII. meant when they rendred it ἐβδελύσσοντο, not as that ſignifies *deteſting*, *abhorring*, but *making* them *deteſtable*, putting an *odious*, *abhorred* ſenſe upon them. The Syriack here read ܒܥܠܘ ܥܠܝ ܘܣܦܩ ܒܟ, *they took counſel againſt me*, reading יְעָצְבוּ by *taking counſel*, *labouring* and induſtriouſly *contriving* and *conſulting*, דִּבְרִי *my words*, by [*me*] and then

then ſuppoſing the *prepoſition* עַל *againſt*, to be wanting, they thought fit to ſupply it, and thus to paraphraſe this obſcure phraſe, and make it agree with that which follows, *all their thoughts*, or *contrivances*, *are againſt me for evil*.

e. נור

V. 6. *Gather*] נור that ſignifies to *dwell* or to *ſojourn*, ſignifies alſo (in the notion of אָגַר) to *aſſemble*, to *meet together*, and ſo the Chaldee interpret it here, יִכְנְשׁוּן *they ſhall aſſemble together*; but the LXXII. retaining the former notion, render it παροικήσουσι, *they ſhall inhabit*.

f. פָּלַט

V. 7. *Eſcape*] Of פָּלַט it is obſerved by *Lexicographers*, that as in *Kal* it ſignifies to *eſcape* or *goe out*, ſo in *Piel*, it is uſed for *caſting out* or *throwing away*, ſo ſaith *Kimchi* in his *rootes*, (adding that the noun from thence ſignifies an *abject vile* perſon *Jud.* xii. 4, 5. and *Iſa.* XLV. 20.) ſo *Jon.* ii. 10. where the Hebrew hath וַיְקִא *the fiſh vomited out Jonah* &c. the Chaldee render it יְפַלַּט, where it evidently ſignifies to *caſt* or *vomit out*; ſo *Levit.* xviii. 25. & 28. the Chaldee uſeth it of the *lands vomiting out its inhabitants*, and ſo the *Rabbins* uſe פְּלֵיטָא for *vomit*. And then the place will be thus literally interpretable, עַל עָוְלָם *for*, or *according to their iniquity*, פְּלֵט לְמוֹ *abjection*, *caſting*, or *vomiting out ſhall be to them*, i. e. they ſhall, as *vile* perſons, be *rejected* and *caſt out* by *God*. And thus the Chaldee appear to have underſtood it, who render it רוּקָן יִתְהוֹן *they ſhall be empty* or *vile*; and to this beſt connects that which follows in the verſe, *In thine anger caſt down the people*.

The Fifty Seventh Pſalm.

Paraphraſe.

TO the chief Muſitian, [a] Altaſchith, Michtam of *David*, when he fled from *Saul* in the Cave. a.

The fifty ſeventh Pſalm was compoſed by David, on occaſion of what happened in Sauls purſuing him, 1 Sam. xxiv. when David finding Saul in the Cave, might have killed him if he would, but ſpared him, and thereby gave him aſſurance of his friendſhip (and not, as he had been calumniated, enmity) to him. It was ſet to the tune of a former Pſalm, which began with the words, Deſtroy me not, and it is (as the former) ſtiled his jewell (ſee note on Pſal. xvi. a.) in reſpect of the greatneſs of the mercy recounted in it. It was committed to the Prefect of his Muſick.

1. *Be mercifull unto me, O Lord, be mercifull unto me, for my ſoule truſteth in thee: yea in the ſhaddow of thy wings will I make my refuge, untill theſe calamities be overpaſt.*

To thee O Lord I make my moſt affectionate and humble addreſſe, relying on thee, repoſing my whole truſt in thee, neither ſeeking nor projecting any means of ſafety to my ſelfe, ſave that which conſiſts in thine only aid and protection. Be thou mercifully pleaſed to afford me this at this time, and continue it, till this perſecution be over.

‖ performeth for me גֹמֵר עָלַי

2. *I will cry unto God moſt high, unto God that* ‖ *performeth all things for me.*

The Lord that hath eſpouſed my cauſe, is a God of might. All that I ever received, hath been from him, my deliverances his immediate vouchſafements; to him therefore now doe I with all chearfull confidence addreſs my ſupplications.

3. *He ſhall ſend from heaven and ſave me* || *from* b *the reproach of him that would ſwallow me up. Selah. God ſhall ſend forth his mercy and his truth.*

|| he hath put to ſhame.

b. When malicious-minded men are moſt bitterly ſet againſt me, even to devour and deſtroy me utterly, God ſhall ſend me relief from his throne, by ſome means which he ſhall think fitteſt to chooſe for me, by his † Angels, or by his gracious overruling providence, diſappointing thoſe that had theſe bloody deſignes againſt me He hath bound himſelf by promiſe, and ſo both his mercy and fidelity are concerned in it, and he will make good both unto me.

† ſo the Chald.

4. † c *My Soul is among Lions, and I lie even among them that are ſet on fire, even the ſons of men, whoſe teeth are ſpears and arrows, and their tongue a ſharp ſword.*

† My ſoul, my ſoule, I among lions, the ſons of men are ſet on fire, their teeth.

c. My life is in the ſame danger as if I were incompaſt with Lions; virulent men, ſuch as are continually inflaming and inciting Saul to purſue and deſtroy me, never ſay any thing but with ſome bloody deſigne of bringing miſchief upon me.

5. *Be thou exalted, O God, above the heavens, let thy glory be above all the earth.*

Lord, be thou pleaſed to reſcue me out of this danger, and ſo to magnifie thy own glory over the pride and malice of the greateſt men, by diſcomfiting and fruſtrating the deſignes of ſuch.

6. *They have prepared a net for my ſteps, my ſoule is bowed down: they have digged a pit before me, into the midſt of which they are fallen themſelves. Selah.*

They have deſigned very treacherouſly againſt me, like fowlers that by digging holes, and laying gins or toils in them, inſnare the ſimple unwary bird; and God hath diſappointed them in all their deſignes, brought on them what they had projected againſt me.

7. *My heart is* * *fixed, O God, my heart is fixed; I will ſing, and give praiſe.*

* prepared נָכוֹן ſee 2 Chr. 30. 19. Ezr. 7. 10. Pſ. 10. 17.

This is enough to raiſe and enliven, and inſpirit any mans heart, to praiſe and magnifie the mercy of ſo ſignal a deliverance. And as there is nothing ſo fit, ſo nothing that I ſhall more readily performe.

8. *Awake up my glory, awake Pſaltery and Harpe,* || *I* d *my ſelfe will awake early.*

|| I will awake the morning.

d. My tongue (ſee Pſal. xvi. note i.) ſhall begin the hymn, and the inſtruments of Muſick ſhall follow in a chearfull and melodious note, they ſhall no longer lie idle, when ſuch eminent mercies exact their acknowledgements, and my heart, whoſe tribute is moſt due, and every member of my body, faculty of my ſoule, and action of my life ſhall be moſt diligent in an early payment of it.

9. *I will praiſe thee, O God, among the people, I will ſing unto thee among the nations.*

My acknowledgement ſhall not be made to thee in private only, but in the midſt of the congregation, with the greateſt ſolemnity poſſible, calling all others to aſſiſt me in ſo weighty a worke.

10. *For thy mercy is great unto the heavens, and thy truth unto* e *the* † *clouds.*

† Sky.

e. For thou haſt in a moſt eminent manner, made good thy great mercy moſt undeſervedly and gratiouſly promiſed to me, and thereby thy fidelity alſo.

11. *Be thou exalted, Lord, above the heavens,* || *let thy glory be above all the earth.*

* or thy glory is

Lord, be thou pleaſed to reſcue me out of this preſent danger, and ſo to magnify thy own glory over the pride and malice of the greateſt men by diſappointing and fruſtrating their deſignes againſt me (ſee v. 5.)

Annotations

Annotations on Pſalm LVII.

a. אַל תַּשְׁחֵת

Tit. Altaſchith] אַל תַּשְׁחֵת from שָׁחַת *perdidit*, is a form of *deprecation* [*deſtroy not.*] It is foure times uſed in the titles of the Pſalms, in this, and the two next ſucceeding lviii. and lix. and lxxv. This makes the Chaldees gloſs improbable, *viz.* that it was compoſed at a time, when he ſaid *Deſtroy me not*, for that will not fitly be applicable to any, much leſs to all of theſe. Tis much more probable that as many other titles of the Pſalms, ſo this was deſigned to denote the melody or tune to which it was ſet, the ſame that had formerly belonged to ſome Pſalm or hymn, beginning with thoſe words, אַל תַּשְׁחֵת *deſtroy not.*

b. חֵרֵף

V. 3. *The reproach*] All the Antient Interpreters make חֵרֵף *a verb* (and ſo ſure it is of the preterperfect tenſe in *Piel*) and apply it to God, that he ſhall deliver *David*, having ſhamed or reproached his enemies. So the Chaldee חַסַּד *he hath reproached*, the Syriack ܘܚܣܡ *and he ſhamed* or *reproached.* So before them the lxxii. ἐδόξασεν εἰς ὄνειδος, the Vulgar *dedit in opprobrium, he gave to reproach*, and accordingly the Arabick and Æthiopick. And in all reaſon ſo we are to render it, rather then imagine the *præfix* מ to be wanting. But another rendring the words are alſo capable of, חֵרֵף שֹׁאֲפִי *he that would ſwallow me up hath reproach't* or *rail'd againſt me.*

c. נַפְשִׁי

V. 4. *My ſoule*] The rendring of this fourth verſe will depend upon the notion of נַפְשִׁי *my ſoule.* This, according to the moſt uſual notion of נֶפֶשׁ, ſignifies no more then *I my ſelfe*, and then it may not improbably connect with אֶשְׁכְּבָה in the firſt perſon *my ſoule*, i. e. *I lie among Lions*: If not ſo, yet reteining the literal rendring [*my ſoule*] that may be taken in the vocative caſe, as part of a *ſoliloquy*, *O my ſoule, I lie*— In either of theſe rendrings the following words will flow readily, לְהָטִים בְּנֵי אָדָם *the ſons of men are ſet on fire*, שִׁנֵּיהֶם &c. *their teeth are ſpears*——

לְהָטִים

d. אָעִירָה שָׁחַר

V. 8. *Awake*] אָעִירָה from עוּר is moſt fitly to be taken in the *tranſitive ſenſe* for *exciting* or *ſtirring up*, and ſo *awakening.* So 'tis generally taken, and then שָׁחַר being a *noun*, that ſignifies the *dawning* firſt *light* of the *morning*, the phraſe אָעִירָה שָׁחַר will be beſt rendred, *I will awake the morning*, a Poetick ſtrain, imitated by *Ovid*, and frequent among Poets, *Non vigil ales ibi criſtati cantibus oris Evocat auroram, The cock by his crowing calls not up the morning there.*

e. שְׁחָק

V. 10. *The clouds*] From שָׁחַק *comminuit*, is the noune שְׁחָק *the heaven*, from the *thinneſs* of the *ſubſtance* thereof. And it ſeems to be taken not for the *aerial* part (which contains the *Clouds*) but the *æthereal*, which comprehends the *Sun*, *Moon*, and *Stars.* So *Pſal.* lxxxix. 37. where the *Moon* is called the *faithfull witneſs* בַּשְּׁחָק *in heaven.* So v. 6. *Who in the heaven* בַּשְּׁחָק *ſhall be compared unto the Lord?* meaning the *higheſt heavens*, not the *clouds.* So *Iſa.* xlv. 8. וְשִׁחָקִים in the *plural*, *Let the heavens diſtill righteouſneſs*, to ſignifie not the *clouds* that *diſtill* the *dew* (as the Chaldee there underſtands, and renders it, וַעֲנָנַיָּא *and the clouds*) but *God* the *Lord*, *that doth all theſe things* v. 7. ſo *Jer.* li. 9. *is lifted up* to שְׁחָקִים, where the Chaldee renders שְׁמֵי שְׁמַיָּא *the heavens of heavens*, or *higheſt heavens.* I ſuppoſe

there in the notion of the *highest heavens*, though that phrase doe not alwayes signify so (see note on *Psal.* CXLVIII. 4.) And so in this place שְׁמַיִם in the former part of the verse regularly signifies the *regions* of the *aire*, frequently called οὐρανοὶ *heavens*; and then in all reason שְׁחָק shall signifie not the same again, but the *æthereal* regions, and so will best be rendred, *Sky*, the seat of the *Starres*: the Chaldee reteineth the same word, only changed into the *plural*, שְׁחָקִים, *heavens*, the Syriack also, departing from the LXXII. (which read νεφελῶν *clouds*) render it ܫܡܝܐ, *to the heavens of heavens*. The *Jewish Arab* renders it שׁואחק from a root differing from the Hebrew only by the change of ח into ה, שׁחק, which though not usually found applied to the *heavens*, yet may well signifie the *highest* of them, properly signifying *heights*, as joyned with the name of *mountain*, the *heights* or *highest tops* of the *mountains*, and that is the peculiar style for the *æthereal* bodies, ὕψη *heights*, and ὕψιστα *the highest*, which makes it reasonable for us to render it *Sky*, and not *Clouds*.

שְׁמַיִם

The Fifty Eighth Psalm.

Paraphrase.

The fifty eighth Psalm is a contemplation of the injustice and incorrigible wickedness of men, especially of his enemies that exasperated Saul against him, together with Gods unexpected speedy vengeance on them. 'Twas set to the tune which began with the words, Destroy not, (see note on Psal. lvii. a.) and (as several others) styled Davids Jewel, because of the signal acts of Gods just judgment mentioned in it, (see note on Psal. xvi. a.) and was composed by David, and committed to the Præfect of his Musick.

TO the chief Musitian, Altaschith, Michtam of *David*.

'Tis lamentable to consider how little truth and justice is left in the world, even among those whose quality most exacts it from them.

1. *Doe ye indeed speak righteousness, O* ‖ *congregations? doe ye judge uprightly, O ye sons of men?*

‖ congregation אִלֵּם

a. All their thoughts and designes are continually imployed in mischief, all the business of their lives to fit it, and frame it, perfect and compass it to the best advantage.

3. *Yea in heart ye work wickedness,* † *you* [a] *weigh the violence of your hands in the earth.*

† on the earth; Your hands, or, you with your hands frame violence.

b. Vice begins and takes possession of them very early, from their very birth, as it were; in their very first and tendereſt childehood, they transgress the rules of justice, tell lyes as soon as they are able to speak; the corruption of their nature soon shews it selfe in inclinations to ill, and they make not use of divine grace, or humane discipline, to restrain it, but set out, and begin their age with sinning, and so proceed without reformation.

3. *The wicked are estranged* [b] *from the wombe; they goe astray* * *as soon as they be born, speaking lyes.*

* from the belly מִבֶּטֶן

c. They are full of nothing but wickedness, therein to be resembled to serpents, d. the most poisonous noxious creatures: and one resemblance more they have to one famous sort of serpents, those of whom the naturalists say, that being deaf of one eare by nature, they have a way of making themselves perfectly deaf, on purpose to preserve themselves from the force of the wisards charmes, designed to lull them asleep and take them. And thus doe these obstinate incorrigible men resolve never to admit or hearken to any means, which may have force to perswade them to leave their wicked wayes, are to all methods of working their reformation impregnable, and impersuasible.

4. *Their poison is like the poison of a serpent: they are like* [c] *the deaf adder that stoppeth her eare,*

5. *Which will not hearken to the voice of the* [d] *charmers,* ‖ *charming never so wisely.*

‖ the wizard that useth incantations.

6. *Break*

|| Thou wilt break. הֲרֹס † grinders בִּלְעֵיהֶם

6. || *Break their* c *teeth, O God, in their mouth; break out the* † *great teeth of the young Lions, O Lord.*

c. But God will disappoint their poisonous and mischievous designes; he will weaken and disable them, deprive them of the weapons, or opportunities of their malice; as snakes or serpents that have their teeth pulled out: and for the more violent open oppressors, that Lion-like invade the innocent, he will disarme them of those instruments whereby they rend and enjoy their prey; and though their ravenous wicked inclinations and appetites remain, yet shall God restrain them from breaking out, to the destroying of his servants.

* They shall melt as waters goe from themselves; he shall direct his arrows (see note on Ps. 64. a.) as if they were cut asunder. || he shall pass away as the deciduous fal'n, or dead embryon of a woman, they shall not— † or thorns know the brier. * hurry them away as it were alive, as it were in fun; or so shall raw-nesse shall anguish know them, or affright them.

7. * *Let them melt away as waters that* f *run continually: when he bendeth his bow to shoot his arrows, let them be cut in pieces.*

f. Their preparations and forces shall be routed, all their designes disappointed and frustrated, never attaining the end which their malice had projected to the hurt of others.

8. *As a* g *snail that melteth,* || *let every one of them pass away, like the untimely fruit of a woman, that they may not see the sunne.*

g. As a snaile melts, and exhausts, and utterly consumes it selfe, when it goes out of the shell, every motion tends to the dissolving and melting of it; or as an Embryon in the womb, when the ligatures of life are dissolved, presently pines away, and comes to nought; so shall they and all their malitious designes be blasted and frustrated and destroyed, and never arrive or attain to their desired successe.

9. *Before your* h † *pots can feel the thorns, he shall* * *take them away as with a whirlewind, both living and in his wrath.*

h. And the unexpected suddenness of this is oft very observable: You cannot imagine a cauldron, with a flame of brambles or thorns under it, to be sooner heated, and that which is in it scalded by the fire, or a thorn and a brier entangled one in another, than this vexation, or destruction and discomfiture is wrought on wicked men: As a tempest, or whirlewind, or as a man in a rage hurries away any thing, so shall the wicked be hurried away, seised on, and carried alive, as it were, in a trice, before they can think of any means to prevent it.

10. *The righteous shall rejoyce when he seeth the vengeance; he shall* i *wash his footsteps in the blood of the wicked.*

i. All good men shall see, and observe this dealing of God with these, and bless his name for their own deliverance out of their hands, and receive benefit and confirmation by fight of this vengeance that falls on them.

|| And פְּרִי fruit

11. || *So that a man shall say, Verily there is* † *a reward for the righteous; verily he is a God that judgeth the earth.*

And all that behold it shall be forced to acknowledge, that piety and vertue are matters of advantage and benefit in this world, (abstracted from all reward in another life;) disappointments, and suddain blasts, and destructions being the ordinary guerdon of impiety, and peace and prosperity of conscientious and pious dealing, of justice, and of charity. And this on both sides an infallible evidence of conviction, that this world is not governed by chance, but administred and managed by an all-mighty, all wise, and most just providence.

Annotations on Psalm LVIII.

a. בָּאָרֶץ

V. 2. *Weigh*] All the Antient Interpreters consent to annex בָּאָרֶץ *on the earth*] to the former part of the verse: ἀνομίας ἐργάζεσθε ἐν τῇ γῇ, *ye work wickedness on the earth*, say the LXXII. and so the Chaldee, and Syriack, &c. by that meaning all the space that they live upon the earth in this world. Then for יְדֵיכֶם *your hands*,] they generally render it so, as to goe before, and govern the verbe תְּפַלְּסוּן: so the LXXII. ἀδικίαν αἱ χεῖρες ὑμῶν συμπλέκουσιν; and the vulgar, *injustitias manus vestræ concinnant, your hands weave, or frame wickedness*; the Chaldee חֻשׁוֹף אִידֵיכוֹן יְתַקְּנוּן *your hands prepare evil*; and the rest after the same manner, (only the Jewish Arab goes the other way, reading, *In the regions you weigh the injustice of your hands.*) And in case the verbe (as it will bear) should be in the second person, there will yet be no reason to joyn יְדֵיכֶם to חֲמַס *the iniquity of your hands*: The more probable rendring will be by understanding the prepositon ב (*prefixt* to לֵב *heart* in the former part of the verse, and so fit to be ἀπὸ κοινοῦ *repeated* here) *in*, or *with the heart ye work wickedness on the earth, with your hands you frame* or *prepare violence*. The word פָּלַס signifies to *weigh* in a *balance*, and to *frame* any thing by *rule* and *line*: and in this latter sense the Chaldee understand it, rendring it by יְתַקְּנוּן from תָּקַן *to prepare*, or *fit*, or *frame* any thing; and herein the Latine choose to follow them (rather than the LXXII.) *concinnant*, they *frame*, which the LXXII. more *loosely* and *paraphrastically* render, συμπλέκουσι they *complicate*, as that signifies *weaving*, or *texture*, and so by a *metaphore*, *framing* also.

פָּלַס

3. *From the wombe*] מֵרֶחֶם and מִבֶּטֶן, *from the womb*, and *from the belly*, are not strictly to be taken for the *houre* or *minute* after *birth*, as if they did *actually sin*, or tell *lyes*, as soon as ever they were *born*; but in that latitude that *aversions* (so זָרוּ signifies) and *straying* and *speaking lyes* are capable of, i. e. as soon as they are by age, and understanding, and use of their faculties qualified for sinning, which is not many moneths after their birth, they doe actually fall into sin, and accordingly grow up with it, without reformation.

b. מֵרֶחֶם מִבֶּטֶן

זָרוּ

V. 4. *Deaf adder*] פֶּתֶן חֵרֵשׁ *the deaf viper*, or *adder*, is said to be so called, because (saith *Schindler* in the word פֶּתֶן) being *deaf of one eare*, he useth to *stop* the other with *dust*, or with his *taile*, to avoid the force of *charms* or *incantations* wherewith he is wont to be caught. Of this art of catching Dragons in *India*, *Philostratus* gives an account in the * life of *Apollonius*; *On the mountain*, saith he, δρακόντων θηρία περιλυχεῖν φασι, *they are wont to hunt the dragons*; and there are three parts of the prize, when they are caught (κέρδη τοῖς ἑλοῦσι) ὀφθαλμοὶ, δορά, ὀδόντες, *the eyes, the skin, and the teeth*, but especially the *first*, the *apples* of their *eyes* being λίθος διάπυρος *a stone bright as fire*, ἀνθηρὸς, ᾗ πάντα ἀπαυγάζων χρώματα, τήνδε ἰσχὺν ἀπόῤῥητος, *florid and sparkling out all manner of colours, and of secret and unspeakable efficacy*, such as *Gyges his ring is said to be*. The hope of this gain stirs up the inhabitants to use all arts to circumvent and take them. And this is the Indian manner of it, Κοκκοβαφεῖ πέπλῳ —— *they take a scarlet coat imbroydered with golden letters,*

c. פֶּתֶן חֵרֵשׁ

* Lib. 3. p. 115. A.

p. 114. B.

Ib. A. 115. A.

p. 114. C.

letters, and ſpread it before the ſerpents hole, and theſe golden letters have a faſcinating power over him, and therewith his eyes, though as hard as ſtones, are yet overcome and laid to ſleep. And beſides, πολλὰ τῆς ἀπορρήτε σοφίας ἐπ' αὐτὸν ᾄδεσιν, οἷς ἄγεταί τε ὑπ' αὐτὸν καὶ τὸν αὐχένα ὑποβαλὼν τῆς χειρὸς, ἐπικαθεύδει τοῖς γράμμασι, *They have Charms of hidden wiſdome* (or *ſorcery*) *which they uſe to him, and thereby he is brought to put his neck out of the hole, and ſleep upon the golden letters, and then the Indian taking that advantage cutteth off his head with an axe, and ſeiſeth upon his prey, the ſtones which he findes in the head.* Here is a ſignal teſtimony of the received cuſtome of charming or inchanting of ſerpents, very agreeable to the expreſſion of the Chaldee here, which ſtiles it the *voice of inchanting words, which binde the Serpents*, i. e. *lay them faſt aſleep.* For the avoiding of which danger, the *deaf adder*, ſo called, becauſe he hears but of *one eare*, is ſuppoſed to ſtop his other eare, and ſo to ſecure himſelfe. Whether there be exact truth in this, is not material to the Pſalmiſts uſe of it, or to the explicating the meaning of this alluſion, which as from a thing vulgarly believed, ſets forth the matter in hand, the impersuaſibleneſs of wicked men, who will not be wrought upon by any the wiſeſt and divineſt arts of perſwaſion, to forſake his courſe, or be wonne and gained and caught to virtue, but fortifies himſelf impregnable againſt all ſuch artifices, that he can foreſee likely to have efficacy upon him.

V. 5. *Charmers*] מְלַחֲשִׁים, from לָחַשׁ to *murmur* or *whiſper*, ſignifies thoſe that uſe *charmes*. As for the other part of the verſe, it will beſt be underſtood by joyning the laſt word מְחַכֵּם *the wiſe*, or *wiſard*, by way of *appoſition* to the charmers precedent; and then with that will connect חוֹבֵר חֲבָרִים *that inchants inchantments*, i. e. uſeth all the *inchantments* he is *furniſht with*, חוֹבֵר (from חָבַר to *aſſociate*) denoting a *conjurer*, or *inchanter*, that either brings many creatures into one place by his charms, or elſe ſtills them, that they ſhall not hurt, by that means. And then the phraſe [*inchanting inchantments*] is but ordinary Hebrew ſtyle, very frequent in all words where any ἄυξησις *aggravation* is to be expreſt.

V. 6. *Teeth*] The mention of [*teeth*] in this firſt place, with the relative [*their*,] looks moſt probably on the *adders* or *ſerpents* immediately foregoing, whoſe poyſon and noxious power is in their teeth, and the way to diſarme a *ſnake* is to deprive him of his *teeth*. This they that keep them tame uſually doe, by putting to them a piece of red cloth in which they love to fix their teeth, and ſo draw them out. And breaking them is equivalent to drawing them. This mention of teeth fairly introduces that which follows concerning the Lion, whoſe doing miſchief with that part is more violent and formidable, and ſo ſignifies the open riotous invader, the violent and lawleſs perſon, as the ſerpents teeth the more ſecret undiſcernible wounds of the whiſperer, or backbiter, which yet are as dangerous and deſtructive as the former, by the ſmalleſt prick killing him on whom they faſten.

V. 7. *Run*] יִתְהַלְכוּ (from הָלַךְ *going* or *going away*) will be here beſt joyned with כְּמוֹ מַיִם *as waters*, and rendred thus, They ſhall melt as waters depart or go לָמוֹ *from themſelves* (ſo the Chaldee יְלִיגִין לְהוֹן *they ſhall fall away from themſelves*) this being the nature of *water*, when it is not coopt up in ſome veſſel, or incloſed within banks, to run about, to depart from its own ſphærical nature, and every part to leave the other

other (ſo the Jewiſh Arab reads, *let them be diſſolved as waters, that go their way*) or when it is in a *current*, continually to *flow*, and not *remain*: and ſo the reſemblance is moſt fit to deſcribe the deſtruction which is here aboded to the wicked, by way of melting or falling aſunder, which is nothing elſe but the departing of one part from the other, ſo as not to return again to their ſtate. To this well accords the other part of this verſe, *He ſhall direct or ſend out his arrows*, כְּמוֹ יִתְמֹלָלוּ *as if they were cut in ſunder* (from מוּל to *cut in pieces*:) i. e. *when he prepares his arrows, ſends* out the *inſtruments* of his *malice*, they ſhall not come to their deſigned marke; but, as when arrows are *cut in ſunder*, before they goe out of the *bow* the *pieces fly not out*, but *fall* preſently to the ground, ſo ſhall it be with his intended miſchiefs, they ſhall be fruſtrated, diſappointed utterly, unable to hurt any man. *Abu Walid* obſerves of the word יִתְמֹלָלוּ, that it implies as much as if 'twere ſaid, *let them be cut in two like ſtraws*. And the *Jewiſh Arab*, though he interpret the former part by change of the perſon, [*when thou ſetteſt thine arrows to the ſtring againſt them*] yet in this part he agrees, [*ſo let them be cut off as an eare of corne.*] The noune מְלִילוֹת we have *Deut.* xxiii. 26. for *ſtalks*, or *ears of corne*; and if the verb may draw any ſignification from thence, then this will be the meaning, that their *arrows*, when ſhot, ſhould fall aſunder, like the *eare* from the *ſtraw*, to which *Job* ſeems to refer ch. xli. 27. 29. *He eſteemeth iron as ſtraw, and braſs as rotten wood, Darts are counted as ſtubble*, &c. In the beginning of the verſe, for יִמָּאֲסוּ *ſhall melt*, from מָסַס *liquefacit*, the lxxii. reads ἐξουδενωθήσονται, which is thought to ſignifie being *deſpiſed* or *contemned*, and ſo to be the rendring of מָאַס *ſprevit*: but ἐξουδενῶν may rather be underſtood there for *bringing to nothing*, and ſo the vulgar Latine underſtood the lxxii. who read *ad nihilum devenient, they ſhall come to nothing*; and ſo it is a clear periphraſis of the melting which the Hebrew deſigned, and fitly agrees to the reſemblance of *water falling* on a *plain*, where it runs *abroad*, and *comes to nothing*.

יִתְמֹלָלוּ

יִמָּאֲסוּ

V. 8. *Snaile*] What שַׁבְלוּל here ſignifies cannot be certainly defined, being but this once in the whole Bible. The lxxii. render it ὡσεὶ κηρὸς *as wax*, and the Syriack and Latine &c. follow them. And if it be thus rendred, then the verb יָהֲלֹךְ which is joyned to it, muſt be taken in the Arabick notion of it (not unuſual in the Bible) for *periſhing* and being *deſtroyed*, or in the notion wherein 'tis uſed here v. 7. of *waters which goe from themſelves*, and is there a reſemblance of *melting*. But the Chaldee may alſo deſerve to be heard, who read הֵיךְ וְחֵיל תִּבְלָא *as a reptile*, or *crawling* &c. which interpreting the word of ſome *creeping* thing, which is an eminent example of *melting*, ſeems to apply it to a *ſnail*, (which notion *Abu Walid* prefers before any) when he *goes out of his ſhell*, (to which alſo the [הָלַךְ *walking* or *going out*] fitly agrees) which *melts* and leaves the *marks* thereof behinde, whereſoever he goes, מְאֵם אוֹרְחֵיהּ *wets* or *moiſtens his way*, ſaith the Chaldee, till at length by degrees he conſumes and deſtroyes himſelfe. And with this agrees the latter part of the verſe, that other reſemblance of נֶפֶל אֵשֶׁת *the abortive*, or as the word from נָפַל ſignifies, the *falling fruit* of a *woman*, meaning the *childe* in the *wombe*, when by the *diſſolving* of the *ligatures*, by which it is knit to the *womb*, and by which it receives all its *nouriſhment*, it *falls down*, and if it continue in the *wombe*, from that time it preſently *melts* and *conſumes* away,

8. שַׁבְלוּל

יָהֲלֹךְ

נֶפֶל אֵשֶׁת

away, as the *ſnail* did by going out of his *ſhell*. For this the LXXII. read ἔ̓πεσε πῦρ *the fire fell* (and ſo the Latine and Syriack, &c.) reading it ſeems אֵשׁ נָפַל, and applying it to the *wax* precedent: As on the other ſide, the Chaldee, looking forward to the concluſion of the verſe, of *not ſeeing the ſun*, for אֵשֶׁת the *woman*, read אֵשׁוֹת *the mole*, and ſo joyne that with the *abortive child*, as an *abortive* and *blinde mole* (ſo *falſe conceptions*, or *liveleſs embryons* are wont to be called) *which ſee not the ſun*. But the Hebrew will beſt be rendred ſo, as the *ſnail* and the *child dead* in the *womb* may be the two reſemblances to expreſs the blaſting of the wicked mans deſignes; and then the *not ſeeing the ſun*] be applied only to the *wicked*, not either to the *ſnail*, or that *fruit* in the *womb* (though in the latter of them it certainly holds alſo) that *he ſhall not ſee the ſun*, i. e. ſhall not bring his deſigned or projected malice to light, ſhall be diſappointed and blaſted, and conſumed, before he bring it forth.

h. סִיר V. 9. *Potts*] סִיר ſignifies two things, a *thorne*, and a *pot* or *veſſel* to be ſet over the *fire*. In the latter ſenſe the LXXII. (though they here, and *Eccl.* vii. 7. render it in the former ἀκάνθας, and *Hoſ.* ii. 6. σκόλοψ) doe oft take it and render it λέβης *cauldron*, 22. times, and χαλκεῖον *braſs-pot* twice, and κρεάγρα, which we render *pot* 2 *Chron.* iv. 11. and σφάνη a *pan*, *Exod.* xxvii. 3. and xxxviii 3. and *Jer.* LII. 18. and ὑποχύλη a *cauldron*, *Jer.* LII. 19. And if we ſhall here take it in that ſenſe, then for the *pot* to underſtand (ſo יְבִינוּ from בִּין ſignifies) or rather to *feel the thorns*, i. e. the *fire* that is made of *thorns* (a *quick* and *ſcorching* fire) will be no more then to be *heated* by a *fire* of *thorns*: That is very inſtantly done, the fire is inſtantly kindled into a great flame, and ſo the Cauldrons that are over it are ſoon heated, and what is in them, ſcalded by it. This reſemblance therefore is fitly ſet to expreſs the ſwiftneſs of wicked mens deſtruction, and hath the ſame importance, that the Greek adage, Ἀφυα ἑς πῦρ, or the Latine, *citius quam aſparagi coquuntur*, *ſooner then aſparagus is boiled*. (which yet is ſo very little while a doing.) But the LXXII. as was ſaid, render סִיר here in the other notion by ἀκάνθας *thorns*; and ſo it may alſo ſignifie. For *thorns* and *briers*, סִיר and אָטָד, being both *noxious* ſhrubs, of the ſame kinde, full of *hooks* and *prickles*, upon the firſt touch are united and claſpt faſt together, entangled in one another, and grow one upon the ſuddain, have an intimate acquaintance as it were (the importance of יְבִינוּ) upon the *firſt meeting*. And in this ſenſe there is ground alſo for the Proverb, eſpecially when there is ſpeech of diverſe naughty perſons (as here there is) agreeing one with the other in their irregular intangling figures, i. e. in the like miſchievous diſpoſitions. And to this purpoſe is that adage in *Ariſtotle*, *Moral.* l. vii. ἔ̓γνω δὲ φῶρ τε φῶρα καὶ λύκος λύκον, *One thief, and one wolfe* or *rapacious* perſon *knoweth another*. And then it will be thus rendred, *Ere your thorns underſtand* or *know the brier*, ere they are *combined together*, where they can *grow acquainted* (which they uſually do at their very firſt encounter, and can hardly be got aſunder again) כְּמוֹ חַי כְּמוֹ חָרוֹן יִשְׂעָרֵנוּ ſo &c. Theſe latter words (as the former, and in proportion with them) are alſo capable of a double interpretation. For if חַי be taken, as moſt frequently it is, for *vivum living*, then moſt probably יִשְׂעָרֵנוּ muſt be rendred in the notion of שָׂעַר *horruit*, or *horripilavit*, *horror* or *ſtaring* of the *hair*, cauſed by *fright*, or of סַעַר (changing שׂ into ס) *carrying away* with a *whirlwind* or *tempeſt*; and then

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יִשְׂעָרֵנוּ

then the latter part will be thus rendred, *so shall he affright and perplex them*, or so shall he *hurry them away with a whirlewinde*, *as it were alive* (as when the earth swallowed up *Coreh*) *and* (again) *as in anger* or *fury*. For when a man is in *rage*, then he *hurries* them away with whom he is thus *displeased*, and stayes not first to *kill*, and then *carry away*, which requires *time*, but as *it were alive hurries* them tempestuously no man knows whither, by both these noting the *swiftness* and *terribleness* of it. And though God be not capable of such incitation, yet כְּמוֹ, *as if he were* thus in a *rage* or *incitation*, *he will* thus *hurry* them away, *as it were alive*. And so this may be the meaning of the phrase, if only we suppose an *ellipsis* of ב *in* before חֲרוֹן, and read as *it were in anger*, or *fury*; but it is possible חַי may be substantively taken, and be of some affinity with חֲרוֹן, and then both these joyne together in the nominative case. To which purpose it may be considered that *Levit.* xiii. 16. in the examination of the *leper*, חַי signifies *raw flesh*, and so our old translation here took it, rendring it a *thing that is raw*. And then rawness and anger (in that dialect, wherein we call a sore angry, which is painfull or inflamed) will signify joyntly that anguish which proceeds from an inflamed wound, and thus be rendred, so shall rawness, so shall anger, or inflammation (חֲרוֹן from חָרָה *inflammatus est*) *affright*, or *perplex* them. Beside this, the Arabick notion of שָׁעַר is considerable, for *knowing* or *understanding*; and then there will be a farther elegancy, in allusion to the *knowing of the briers and thorns* forementioned, and the rendring thus, *Ere the thorns know the briers, so shall rawness, so shall inflammation* or *anguish know them*. And if חַי will bear this sense proposed, this will be a fair and ready meaning of the passage.

V. 10. *wash his footsteps*] פַּעַם signifies primarily (from פָּעַם *impulit*) an *hammer*, then the *soles* of the *feet* by which the *earth* is *trodden* on, or *beaten*: so the LXXII. (though here they read χεῖρας *hands*) render it *Psal.* xvii. 5. διαβήματά μου *my footsteps*, where the Chaldee hath רַגְלַי *my feet*. As for the phrase, washing their *feet in the blood of the ungodly*, it literally signifies the plentifull effusion of the blood of wicked men, which the godly live to see; but figuratively to refresh (as washing of feet was designed to weary travailers) to recreate, and withall to benefit and profit them (as bathing was a principal part of the antient medicine;) and so, besides the thankfull acknowledgment of Gods mercy to them, in thus destroying their enemies, (which is some refreshment to those that are under their persecution) they receive profitable document also, to cleave fast to God, and the practice of all virtue, which hath this assurance to be secured and remunerated in this life.

The

The Fifty Ninth Pſalm.

Paraphraſe.

TO the chief Muſitian, Altaſchith, Michtam of *David*, when *Saul* ſent, and they watcht the houſe to kill him.

The fifty ninth Pſalm was compoſed on a ſpecial occaſion, ſet down 1 Sam. xix. 11. when, after Sauls caſting his javelin at David, he fled to his own houſe, and Saul ſent meſſengers to watch the houſe in the night, that they might ſlay him in the morning, but David being by Michals help let down by a window, eſcaped, v. 20. This Pſalm, as the former, was called his jewel, and was ſet to the tune forementioned (Pſal. lvii. a.) and committed to the Præfect of his Muſick.

1. *Deliver me from mine enemies, O my God: defend me from them that riſe up againſt me.*
2. *Deliver me from the workers of iniquity, and ſave me from the bloody man.*

O thou my moſt gratious God, mine only Protector and Defender, be thou pleaſed to interpoſe thine hand, to reſcue me out of the power of my wicked and blood-thirſty enemies.

3. *For lo, they ly in wait for my ſoule: the mighty are gathered againſt me, not for my tranſgreſſion, not for my ſin, O Lord.*
4. *They run and prepare without my fault: awake to helpe me, and behold.*

Now is a ſeaſon for this thy ſpecial interpoſition, for the aid and relief of thy all-ſeeing providence; for now Saul and his ſervants have deſigned my death: and though I never in the leaſt provoked him, but, on the other ſide, have deſerved very well of him, yet are they reſolved to intrap and catch me, and then to take away my life.

5. *Thou therefore, O Lord God of hoſts, the God of Iſrael, awake to viſit all* || *the heathen, be not merciſull to any wicked tranſgreſſor. Selah.*

[or nations. הַגּוֹיִם

Now therefore, O thou moſt powerfull God, which canſt with the leaſt beck of thine diſcomfit the ſtrongeſt forces, and haſt promiſed to watch over thy faithful ſervants, be thou pleaſed to ſhew forth thy juſt judgments among men, to vindicate the innocent, and to diſſipate all obſtinate wilfull ſinners (ſee v. 8. and Pſal 10. 16.) This thou wilt certainly do, who art the upright judge of all the world: and though thou wilt pardon, and accept upon their repentance and amendment, the lapſes of thy ſervants; yet 'tis certain, that even in thy covenant of mercy there is no relief for the wilfull and impenitent: And this abodes moſt ſadly to Saul at this time.

6. *They returne at evening; they make a noiſe like a dogge, and goe round about the city.*

As hungry dogges that come home at evening, and are very unquiet, and goe about the walls of the city for Carrion, dead carcaſſes caſt out thither, or any thing elſe that may ſatisfie their hunger; ſo do the ſervants of Saul purſue and ſeek after my life, with the greateſt impatience and greedineſs that is poſſible.

7. *Behold, they* a † *belch out with their mouth, ſwords are in their lips; for, * Who, ſay they, doth heare?*

† ſpeak with * or who doth hear, or obey מִי שֹׁמֵעַ

All their conſultations and diſcourſe is to contrive how they may take away my life; and herein they goe on unanimouſly, no man among them makes conſcience of duty, (as if there were never a God in heaven, to obſerve and puniſh ſuch injuſtice and violence.)

8. *But thou, O Lord, ſhalt laugh at them; thou ſhalt have all* || *the heathen in deriſion.*

[or nations גּוֹיִם

But thou, O Lord, art a beholder of all their actions, as of all things elſe that are done in the world: whoſoever hath any deſigne contrary to thee, (ſee v. 5.) though thou permit him a while, yet in thy ſeaſon thou ſhalt diſappoint and puniſh him. This is the method of thy providence over all the people of the world; and thus ſhalt thou now do in this caſe, diſappoint and fruſtrate all them that watch to take away my life.

9. *Becauſe*

b. The God of heaven is the only ſafeguard and ſecurity, the only means of protection I have, or can pretend to; therefore on him only will I depend for relief, or reſcue from this danger.

9. [b] || *Becauſe of his ſtrength will I wait upon thee; for God is my defence.*

|| His ſtrength will I repoſe on thee, or, his ſtrength will I ward or keep my ſelf from, at thee,

All the good that can ever befall me comes from the meer grace and mercy of God; on that therefore I waite with confidence, and implore with humility, that he will now timely afford it me, and diſappoint and diſcomfit mine enemies.

10. *The God of* † *my mercy ſhall prevent me: God ſhall let me ſee my deſire upon mine enemies.*

† or, his. ſee note b.

c. As for the manner of it, that muſt alſo be referred to the wiſdome of thy choiſe, to doe it in ſuch a way as may have the deepeſt and moſt laſting impreſſion on the beholders: and that it will not ſo probably doe, if thou involve them in one ſpeedy univerſal ſlaughter, which, though it may affect the beholders at the time, will be ſoon forgotten again; but by ſome more lingring way, ſcattering them firſt, and then rendring them the objects of contempt, caſting them ſeverally into a very low condition in their diſperſions; for that will continue to minde men of this work of thy vengeance, to which all theſe evils are naturally conſequent. And this is the method that thou wilt now uſe in diſcomfiting them, and defending me.

11. [c] *Slay them not, leſt my people forget: ſcatter them by thy power, and bring them down, O Lord our ſhield.*

d. This have they juſtly brought upon themſelves by their perjurious falſeneſs and boldneſs, their maligning and threatening thoſe which never deſerved ill of them, and their continual going on, and obſtinate impersuaſibleneſſe therein.

12. * *For* [d] *the ſin of their mouth, and the words of their lips, let them even be taken in their pride, and for* || *curſing and lying which they ſpeak.*

* The ſin of their mouth is the word of their lips, and they ſhall be taken

|| perjury אלה

And thus ſhall God certainly deal with them, ſending puniſhment upon puniſhment till they be quite deſtroyed; and this in ſo ſignal a manner, that all that behold it ſhall diſcern Gods judgment in it, and his particular providence in the government of the world.

13. *Conſume them in thy wrath, conſume them that they may not be;* † *and let them know that God ruleth in Jacob, unto the ends of the earth. Selah.*

† and they ſhall know, וידעו

Under this judgment of Gods, they ſhall indeed be what their own voluntary ſins had made them before, v. 6. the hunger of the dogge ſhall be their plague, as the ravenouſneſs hath before been their ſin.

14. *And at evening* * *let them return, and let them make a noiſe like a dogge, and goe round about the city.*

* they ſhall return, ישובו

e. A beggarly and indigent, and ſo an unſatisfied and wearisome condition, ſhall be their lot, the greateſt worldly plague that can fall on any, large appetites, and no poſſeſſions or acqueſts to ſatisfie them.

15. || *Let them wander up and down for meat,* † *and* [e] *grudge if they be not ſatisfied.*

|| They ſhall wander, ינועון

† if they be not ſatisfied and continue all night.

Mean while I am eternally obliged to proclaim thy power and might, and withall to make my ſolemneſt acknowledgements of thy favour and goodneſs to me, and to make this the matter of my daily morning lauds, that in my greateſt diſtreſs thou haſt thus delivered and ſecured me.

16. *But I will ſing of thy power; yea I will ſing aloud of thy mercy in the morning: for thou haſt been my defenſe and refuge in the day of my trouble.*

To thee therefore I thus come, with all the rejoycing of an humble heart, as to one that never fails to relieve, when I want relief, and ſo eminently to make good his promiſed bounty toward me.

17. *Unto thee, O my ſtrength, will I ſing: for God is my defenſe,* * *and the God of my mercy.*

* God is my mercy, אלהי חסדי

The

Annotations on Psalm LIX.

a. נָבַע

V. 7. *Belch*] From נָבַע *ſcaturivit*, is the ſame word uſed in a *metaphorical* ſenſe, for *pouring out words*, as a *ſpring* doth water, and ſimply for *ſpeaking*, as *Pſal.* LXXVIII. 2. אַבִּיעָה *I will utter dark ſayings*, and *Pſal.* xix. 3. *night unto night* יַבִּיעַ *ſhall utter a word*, and *Prov.* i. 23. אַבִּיעָה *I will declare to you.* And ſo in all reaſon here יַבִּיעוּן *they ſpeak with their mouths, and ſwords are in their lips*, i. e. whenſoever they *ſpeak* or *ſay* any thing, 'tis ſome *bloody* matter or other: and accordingly as the *Chaldee* retain the *Hebrew* word, ſo the LXXII. read ἀποφθέγξονται, and the Latine *loquentur*, *they will ſpeak*; and the Syriack more expreſly ܡܠܐ ܕܦܘܡܗܘܢ ‫ו‬ ‫ו‬ ‫ו‬

חַסְדּוֹ *mercy*, with the points of חַסְדִּי *my mercy*, the *chere* being for the one, and the *chetib* for the other. And accordingly, of the interpreters, ſome read the one, ſome the other, both certainly meaning the ſame thing; the Chaldee אֱלָהָא טוּבִי *the God of my grace* or *goodneſs* or *mercy*, but the LXXII. ὁ Θεός μου τὸ ἔλεός μου, *my God his mercy*, and ſo the Latine; but the Syriack in the middle between both, ܐܠܗܝ ܛܝܒܘܬܝ *O Lord, thy grace*—Thus much hath been ſaid in compliance with the rendrings of the antient interpreters, as we now read them. But there is another notion of the phraſe, of which it is capable; as עֻזּוֹ *his ſtrength*] may be underſtood of the *ſtrength* or forces of *Saul* ſent againſt *David* to *watch the houſe*, in the title of the *Pſalm*, and as אֶשְׁמְרָה may be rendred *I will guard*, or *look* to, or *beware of*, or *keep my ſelf* from, ſo as to avoid the danger of this *ſtrength* of his, & this אֵלֶיךָ *at*, or *with*, or *by flying to thee*, i. e. to God, as he is מִשְׂגַּבִּי *my*, i. e. *Davids refuge*, in the end of the verſe. And thus the words moſt probably ſignifie, *his ſtrength I will ward*, or *avoid*, or *beware* or *take heed* of *at thee*. And if the compoſure ſeem harſh or ſtrange, it muſt be imputed to the *poetry*, which conſiſts principally in affinity of words or ſounds, and light variations, and correſpondencies obſerved betwixt ſeveral parts of the compoſure. *Saul ſent*, וַיִּשְׁמְרוּ *and they guarded* (in the ſenſe of *beſieging*) *the houſe*, in the *title* of the *Pſalm*, and אֶשְׁמְרָה *I will ward* (in the ſenſe of *taking heed of*, or *avoiding*) *his ſtrength*, in the end of this firſt part of this *Pſalm*: And then in correſpondence with it, is the concluſion of the latter part of the *Pſalm*, very lightly varied, v. 17. Here the firſt part of the concluding verſe runs עֻזּוֹ אֵלֶיךָ אֶשְׁמְרָה, there 'tis עֻזִּי אֵלֶיךָ אֲזַמֵּרָה. And the latter parts are of the ſame affinity alſo, כִּי אֱלֹהִים מִשְׂגַּבִּי, *for God is my defence*, the ſame in both; and only חַסְדּוֹ *his mercy*, changed into חַסְדִּי *my mercy*, as עֻזּוֹ *his ſtrength*, into עֻזִּי *my ſtrength*. Thus much being ſaid for the confirming this interpretation, 'twill now be eaſie to conform the antient interpretations to it, if only we ſhall ſuppoſe the true original copies of them to have been in the third, not firſt perſon, and to have been changed by *ſcribes*, on purpoſe to conform this *ninth* to the laſt verſe. There indeed 'tis עֻזִּי and חַסְדִּי *my ſtrength*, and *my mercy*, as in the interpreters, ſo in the Hebrew it ſelf: But here in the tenth verſe, all copies of the Hebrew have עֻזּוֹ *his ſtrength*; therefore 'tis reaſonable to reſolve, that ſo it was when the interpreters rendred it, and according to that reading their interpretations (being probably by *ſcribes* corrupted) ought in reaſon to be reſtored, the *Chaldee*, not עוּזִּי *my*, but עֻזָּנוּ *his ſtrength*—and ſo the LXXII. τὸ κράτος (not μου but) αὐτοῦ πρὸς σὲ φυλάξω, *his ſtrength will I watch*, or *ward* (the Hebrew שָׁמַר, and *Greek* φυλάττω, frequently ſignifies *cavere ſibi*, ſo to *obſerve*, as to *avoid* and *keep* out of the *danger*) *at*, or *with*, or by *betaking my ſelf to thee*. And ſo in the Latine, and other tranſlations, which are more reaſonably to be accorded to the Hebrew, then the Hebrew to them.

V. 11. *Slay them not*] In this place the antients rendrings are very different. The LXXII. applie the *forgetting*] to the *enemies*, *ſlay them not*, μὴ ποτὲ ἐπιλάθωνται *leſt they forget*; and ſo the Latine and Syriack, *ne quando obliviſcantur*, *leſt they forget*. And ſo the Hebrew may bear; פֶּן יִשְׁכְּחוּ עַמִּי] may be rendred, *leſt they forget my people*, as well as, *leſt my people forget*. The LXXII. indeed now read, μὴ ποτὲ ἐπιλάθωνται τοῦ νόμου σου, *leſt they forget thy Law*; and ſo

ſo the Arabick follow them: but that is likely to be an error of ſome antient ſcribe, for both the Syriack and Latine, that are wont to follow the LXXII. read לְעַמִּי *populi mei, my people.* But the ſenſe inclines the Hebrew the other way, פֶּן עַמִּי *leſt my people* יִשְׁכְּחוּ *forget*: the Chaldee addes, in the former part, a word, which renders an account of the latter, *ſlay them not ſuddenly leſt my people forget it.* One act of *univerſal* ſlaughter, *ſuddenly* at an end, is not apt to have ſuch a *durable* impreſſion on the beholders, as another more lingering puniſhment, under which men lie long, pine away and conſume, as the ſcattering here following includes. And ſo this is to be reſolved the due rendring of it.

d. חַטַּאת פִּימוֹ

V. 12. *For the ſin of their mouth*] The cleareſt rendring of this 12th. verſe will be by acknowledging no *ellipſis* in it, thus, חַטַּאת פִּימוֹ *the ſin of their mouth,* דְּבַר שְׂפָתֵימוֹ *the word of their lips,* or *is the word of their lips,* i. e. (according to Hebrew idiom) *every word of their lips,* is the *ſin* of their mouth, ſo many words, ſo many ſins; (and then follows regularly, וְיִלָּכְדוּ *and they ſhall be taken in their pride*; this their puniſhment is the conſequent of that their confident *habitual* going on in *ſin.*) The Syriack have thus paraphraſed it, ﻫﻠﻚ ﺑﺨﻄﻴﺔ ﻓﻤﻬﻢ ﻛﻠﻤﺔ *the ſin of their mouth, their lips have ſpoken,* i. e. whatſoever their lips have ſpoken hath been *ſin*; but the LXXII. more literally, ἁμαρτίαν στόματος αὐτῶν, λόγον χειλέων αὐτῶν· more probably it ſhould be read, in the nominative caſe, ἁμαρτία and λόγος, and ſo in the other interpreters which follow them; the Chaldee taking the greater liberty, uſual to them, of paraphraſing, inſtead of rendring the words, קְטַל, &c. *becauſe of the ſin of their mouth,* &c. which as a paraphraſe may be born, but is neither the full, nor proper rendring of it.

e. וְיָלִינוּ

V. 15. *Grudge*] The verb לוּן is *equivocal,* and ſignifies both *pernoctare* and *querulari,* to *continue all night,* and to *growl* or *murmur*: and in both theſe ſenſes the alluſion will here be proper to the *returning in the evening,* and *making a noiſe like a dog,* v. 14. But the conſtruction lying thus [*they ſhall wander for meat* אִם לֹא, &c. *if they be not ſatisfied,* וְיָלִינוּ *and they ſhall*—] it will be moſt reaſonable to render it in the notion of *continuing all night,* thus, *they ſhall wander,* &c. and *continue all night*; and ſo the Chaldee and Syriack by וְיִבְיתוּן, from בּוּת *pernoctare,* appear to have underſtood it, though the LXXII. read καὶ γογγύσουσι *and ſhall murmur.*

The Sixtieth Psalm.

Paraphrase.

a. The sixtieth Psalm was composed on occasion, and for the commemorating of Davids victories in Mesopotamia, (that part of Syria which is incompast with Tigris and Euphrates) and particularly in Sobah, a Kingdome of Syria, 2 Sam. viii. 3. 5. as also in Idumæa, where (after his return from smiting the Syrians, 1 Chron xviii. 5, 6, 7.) Abishai slew eighteen thousand in the valley of salt, 1 Chr. 18. 12. and upon their rebelling again, Joab came upon them and slew twelve thousand more in the same place, and put garisons in Edom, throughout all Edom, and subdued the generality of the Idumæans, 1 Chron. 18. 13. This Psalm therefore from the matter of it, the recounting of such victories, is styled (as others formerly) his jewell, and was committed to the Præfect of his Musick, to be set to the instrument of six strings, that waited on the Arke of the Testimony, or was used in Eucharisticall commemorations.

TO the chief Musitian upon ||[a] *Shushan-Eduth*, *Michtham* of *David*, to teach, when he strove with † *Aram Naharaim*, and with * *Aram Zobah*, when *Joab* [b] returned and smote || of *Edom* in the valley of salt twelve thousand.

|| the Hexachord of the Oracle, or Testimony.
† Syria of the rivers.
* Sobah in Syria.
|| Edom.

b.

Θ Gratious Lord, though for some time thou hast not favoured or prospered our attempts, but in thy displeasure punished us with defeats and discomfitures; yet now thou hast been pleased to return to thy wonted mercy, and prosper us exceedingly.

1. *O God, thou hast cast us off, thou hast scattered us, thou hast also been displeased: || O turne thy selfe to us again.*

|| thou hast turne, or hast turned תשובב

We have for a while been under thy displeasure, and felt a kinde of earthquake, wherein is first a trembling commotion, then a fissure or opening of the earth. And so have we been terribly shaken and wounded, agitated and broken asunder; but now thou art graciously pleased to repair our breaches, to heal us, and restore us to a prosperous state again.

2. *Thou hast made the earth to tremble, thou hast broken it: heal the breaches thereof, for it shaketh.*

Thou hast for a while exercised us with afflictions, shewed us a dispiriting dolefull prospect, given us a myrrhate draught, such as did cast us into great sadness.

3. *Thou hast shewed thy people hard things, thou hast made us to drink the wine of astonishment.*

But now thou hast given us a triumphal one, and abundantly made good thy promised mercy, and so thy truth and fidelity to us, in raising up and inabling our forces to atchieve this signal victory.

c. 4. *Thou hast given a banner to them that fear thee, that it may be † displai'd because of thy [c] truth. Selah.*

† lifted up

Thou hast shewed forth thy favour to thy servant David (whose name signifies beloved) rescued him from his enemies hands; and the same mercy thou wilt gratiously continue to me.

5. *That thy beloved may be delivered, save with thy right hand, and hear me.*

God hath made me a sure promise, which is now most fully performed, and so is matter of all triumph, rejoycing, and thanksgiving to me. I am not only fully and quietly possest of all the Kingdome, both of Israel and Judah, and now delivered from the assaults which were made against me by my malicious neighbours, see Psal. 108. 7, &c.

d. 6. *God hath spoken in his holiness, I will rejoyce, I will* [d] *divide Shechem, and mete out the valley of Succoth.*

7. *Gilead is mine, and Manasseh is mine; Ephraim also is the strength of my head, Judah is my Law-giver.*

But even they that thus assaulted me, are themselves brought into subjection to me, subdued and perfectly brought under me, by name the Moabites, the Idumæans, and the Philistines.

8. *Moab is my washpot, over Edom will I * cast out my shooe: || Philistia triumph thou because of me.*

* cast
|| shout thou over Philistia.

9. *Who*

9. c *Who will bring me into the strong City? who will lead me into Edom?*

But this by no strength of my own, by no kinde of humane aids (the insufficiency of those was well seen when thou in thy displeasure leftest us to our selves:) but only by thy all-powerfull conduct, who c.

10. *Wilt not thou, O God, which* || *hast cast us off? and* † *thou, O God, which didst not goe out with our armies?*

|| hadst † or, wilt not thou, O God, goe out—

wert formerly displeased, but now art gratiously returned to us, and by thy prospering hand and influence wilt work the greatest victories for us that we can want, or expect from thee.

11. *Give us help from* * *trouble, for vain is the help of man.*

* distresse צָר

To thee therefore alone is our resort and address, whether for relief in the greatest distress, or for strength and victory over our enemies; all other assistances, beside that of heaven, being perfectly unsufficient and vain, and absolutely superfluous and needless, if the Lord of hosts engage in our behalfe.

12. *Through God we shall doe valiantly: for he it is that shall tread down our enemies.*

If he interpose his power for us, there is no enemy shall be able to stand before us: It is he, and not any puissance of ours, that hath and shall worke all our victories for us.

Annotations on Psalm LX.

a. שׁוֹשַׁן

Tit. Shushan-Eduth] That שׁוֹשַׁן, from שֵׁשׁ *six*, signifies *hexachordum*, an *instrument of six strings*, see *Psal.* XLV. a. It signifies also a *flower*, whether *rose* or *lilie*. But here in the title of this *Psalm* (as also *Psalm* LXXX.) in all probability 'tis used in the same sense in the singular, as שׁוֹשַׁנִּים was in the title of *Psal* XLV. and to that עַל inclines it, the Psalm being committed to the Præfect of the Musick, with directions to set it to that instrument. As for עֵדוּת that follows, from עָדָה *testatus est*, it may signifie the *Oracle*, or the *Arke* of the *Testimony*, as oft it doth, and so the *Hexachord* of the *Oracle* may probably be resolved to be an *instrument* that solemnly waited on that. Or else, taking it in the primary sense for *testifications*, or *commemorations*, i. e. solemne *thanksgivings* for mercies received from God, which were wont to be performed with *Musick*, the שׁוֹשַׁן עֵדוּת *hexachord of the testimonies*] may fitly be set to signifie such a *Musical instrument*, used in *thanksgivings*. Adde to this, that עֵאוֹר or נַעֲנַע in Syriack, signifies a *feast*, that particularly of the *Passeover*; and if that may here be of any intimation, (and be not only a corruption brought in by later times from the Hebrew שׁוּעָר, as some question not very probably) 'twill be no more than the *festival Hexachord*, or *instrument* solemnly used at *feasts*.

עדות

b. וַיָּשָׁב

Tit. Return'd] It is evident in the story 2 *Sam.* viii. and 1 *Chron.* xvii. that *Davids* victory over the *Idumæans* was diverse from that over the *Syrians*. The *Syrians* came to helpe *Hadadezer* marching towards *Mesopotamia*, farre from the borders of *Edom* and *Arabia*. And after this victory over the *Syrians*, 1 *Chron.* xviii. 5, 6. *David* returns to *Jerusalem*, v. 7. And then 'tis added v. 12. *Moreover Abishai slew in the valley of salt eighteen thousand of the Edomites.* These things therefore must be thus divided in the title of this *Psalm*, and the victory over the *Idumæans* lookt on as distinct from that over the Syrians, and וַיָּשָׁב rendred literally, *and Joab returned*, not *when*— But then whereas in that place of the story

1 *Chron.* xviii. 12. 'tis ſaid that *Abiſhai ſlew in that valley of ſalt eighteen thouſand Edomites*, and here that *Joab ſmote Edom* in the *ſame valley twelve thouſand*, and 2 *Sam.* viii. 13. that *David gat him a name when he returned from ſmiting the Syrians in the valley of ſalt being eighteen thouſand men*, (all which may be thought to ſet down the ſame paſſage, but yet differ in ſeveral circumſtances one from the other) this ἐναντιοφανεία, or *difficulty* may be beſt ſalved, by interpreting theſe three places of three ſeveral paſſages in the ſtory. For firſt the words 2 *Sam.* viii. 13. may thus be underſtood; *David when he returned from ſmiting the Syrians, gat him a name*, i. e. by ſmiting encreaſed his glory, *in the valley of ſalt eighteen thouſand men*: which reading hath this to aſſiſt it, that there is a *diſtinctive accent* in אֲרָם ſeparating that of his *ſmiting the Syrians*, from the other paſſage of the *eighteen thouſand in the valley of ſalt*. And indeed that the whole verſe belongs not to the *Syrians*, but principally to the *Idumæans*, appears by the next verſe, *And he put garriſons in Edom*, &c. which muſt be founded in a victory over the *Idumæans* (and not only of the *Syrians*) foregoing. Some would have אֲרָם *Syria* to be there a miſtake for אֱדֹם *Edom*; and accordingly the LXXII. read Ἰδυμαίαν, *Idumæa*. But there is no need of that conjecture. The words duly rendred and pointed are, *And David gat him a name, when he returned from ſmiting of the Syrians in the valley of ſalt, eighteen thouſand men*, i. e. (as the Latine ſupply the *Elliptis, cæſis decem & octo millibus*) *killing eighteen thouſand men*. This being premiſed of 2 *Sam.* viii. the place in the *Chronicles* agrees with it exactly, viz. that *Abiſhai, Davids general, ſlew in the valley of ſalt eighteen thouſand men*. And then this in the title of the Pſalm being ſtill ſo different, not *Abiſhai*, but *Joab*, and not *eighteen*, but *twelve thouſand men*, there is no reconciling them, but by *diſtinguiſhing* the *times*, *viz.* that *Abiſhai* killed at firſt *eighteen thouſand*, and afterward they rebelling, *Joab* came upon them, and ſlew *twelve thouſand*, which being the *Edumæans laſt defeat*, is here mentioned in this Pſalm moſt particularly. And thus *Jarchi* and R. *Obadiah* reconcile the difficulty.

V. 4. *Truth*] For קֶשֶׁט, which the Chaldee paraphraſes by קְשׁוֹט דְּאַבְרָהָם *the truth of Abraham*, the LXXII. read τόξῳ *a bow*, reading, it ſeems, קֶשֶׁת *a bow*: And then to fit the verſe for that ſenſe, they render לְהִתְנוֹסֵס (which from נָסַס, ſignifies the *lifting up* or *diſplaying* the נֵס *inſigne* precedent) by τοῦ φυγεῖν *to fly from*, in a ſenſe wherein that word is not found; and yet in all this the Latine and Syriack &c. and ſome latter learned interpreters have choſen to follow them, as if קֶשֶׁת were the truer reading. The word קֶשֶׁט doth here ſurely relate to קֶשֶׁה of the preceding verſe, to which קֶשֶׁט hath ſo neer a literal affinity, as in like manner חִדְוָתִי anſwers to לִיהֹוָה, and נֵס alludes to לְהִתְנוֹסֵס: the *poeſy* conſiſting in ſuch *analogies* and *alluſions*, as every where is obſervable, and particularly in the next verſe, where יְדִידֶיךָ *thy beloved*] ſecretly alludes to *Davids* name, from דוד *dilectus*. c. קֶשֶׁט

V. 6. *Divide Sechem*] Of *Sechem* and the *valley of Succoth*, or *booths*, ſo called from *Jacobs* making *booths* and *feeding his cattel* there, ſee *Gen.* xxxiii. 17, 18. By theſe are meant *Samaria*; and *Davids dividing* or *meting* them out, is a phraſe to expreſs his *dominion* over them, it being part of the *regal* power to *diſtribute* his *Province* into *cities* and *regions*, and place *Judges* and *Magiſtrates* over them. To theſe the addition d. שְׁכֶם עֵמֶק סֻכּוֹת אֶחֱלְקָה אֲמַדֵּד

גִּלְעָד addition of *Gilead* (which conteins the whole region of *Baſhan* &c. on the *other ſide of Jordan*) and then the mention of *Manaſſeh* and *Ephraim*,
מְנַשֶּׁה אֶפְרַיִם are deſigned, as by ſo many parts, to denote the *Kingdome of Iſrael*, or the *ten tribes*; and their being *his*,
לִי מָעוֹז רֹאשִׁי and the *ſtrength of his head*, notes him to be the *Lord* over them, and to make uſe of their ſtrength in his warrs, for the defending, or inlarging his dominions. And then
מְחֹקְקִי [*Judah* מְחֹקְקִי *is my law-giver*] as it referrs to *Jacobs prophecy* of the *ſceptre* and *law-giver not departing from Judah*, denoting that to be the *royal* tribe; ſo by it is ſignified the *Kingdome of Judah*, (under which *Benjamin* is comprehended) that *David* is poſſeſt of that alſo. After which
סִיר רָחְצִי follows [*Moab is my waſhpot*,] the *Moabites* are *ſubjected* to me. The *waſh-pot*, we know, is a mean part of *houſehold-ſtuffe*, for the uſe of the feet (ſo the Syriack read ܪܓ݂ܠ݂ܝ *of my feet*) the *loweſt* part of the *body*: and ſo is a fit title for the *Moabites*, 2 *Sam.* viii. 2. where 'tis ſaid, *he ſmote Moab, and meaſured them with a line, caſting them down to the ground; even with two lines meaſured he to put to death, and with one full line to keep alive*: i. e. he *divided* them into *three* parts, *two* of which he *deſtroyed*, and the *third* he *kept* alive to be his *ſubjects* and *tributaries*, as there it follows; *the Moabites became Davids ſervants, and brought him gifts*. Then [*Over Edom will I caſt my ſhooe*] the LXXII. read ἐκτενῶ *extend my ſhoe*, and ſo the Latine *extendam*, as when the *Maſter* reaches out his *ſhooe* to his *meaneſt ſervant*, to be *untyed* and *taken off* by him; from whence the Syriack ܐܫܪܐ *I will looſe* or *unty*: unleſs perhaps their truer reading were ܐܫܕܐ *injiciam*, I will caſt; for ſo ſure the Hebrew
אַשְׁלִיךְ is to be rendred, *I will caſt my ſhooe*, as that is an *emblem* of *ſubjugating*, or *bringing down under the feet*. So of the *Edumæans* we finde 2 *Sam.* viii. 14. *He put gariſons in Edom, throughout all Edom put he gariſons, and all they of Edom became Davids ſervants*. *Abu walid* would have נעל here to ſignify a *fetter*, *I will caſt my fetter*, or *chain on him*; and ſo *Kimchi* in his roots, though in his Comment here he interpret it in the notion of a *ſhooe*. Laſtly, עָלַי פְּלֶשֶׁת הִתְרוֹעָעִי *Over Philiſtia give a ſhout*; for ſo from רוּעַ to *ſound a trumpet*, or give a *ſhout*, is הִתְרוֹעָעִי in *Hithpael* in the Imperative mood; and being in the fæminine gender muſt refer either to his ſoule, *ſhout O my ſoule*, or, as the Chaldee paraphraſe it, to the *congregation of Iſrael*, and ſo is but a forme of ἐπινίκιον, or *celebrating a victory*, ſuch as he had over them 2 *Sam.* viii. 1. for עָלַי, is not to be rendred *over me*, but ſimply *over*, and ſo joyned with פְּלֶשֶׁת *over Philiſtia*: ſo the Chaldee, עֲלוֹי פְּלִשְׁתָּאֵי *over the Philiſtims*; and the LXXII. paraphraſe it to this ſenſe, ἐμοὶ ἀλλόφυλοι ὑπετάγησαν *the Philiſtims are ſubjected to me*; the Syriack more literally, ܥܠ ܦܠܫܬ ܐܩܪܥ *Over Paleſtine will I ſhout*. And ſo *Pſal.* cviii. 9. where the latter part of this Pſalm is again met with, 'tis עָלַי and אֶתְרוֹעָע *I will ſhout over Philiſtia*.

V. 9. *Who will bring*] This *Pſalm* is made up of two parts. The former part of it, for the 3. firſt verſes, is the recounting of their own weakneſs, when for their ſins they were by God left to themſelves. And the latter, in the five next verſes, is the commemorating of their great ſucceſſes and victories, by means of Gods favour and aids. And theſe two next verſes are, as it were, the recapitulating of both, and ſo contain their own abſolute impotence to goe on to any farther victory;

victory, unleſs God, who once forſook, be now pleaſed in a ſpecial manner to aid them. And 'tis poetically contrived by way of queſtion, מִי יוֹבִלֵנִי *who ſhall lead me*— i. e. it is not poſſible for me by my *own ſtrength*, or with any *humane aids* whatſoever, to enter any one place of ſtrength, (the Chaldee names *Tyre*) to *conquer Edumæa*, unleſs God interpoſe in my behalfe, aſſiſt and proſper my attempts. It follows therefore v. 10. הֲלֹא אַתָּה *ſhalt not thou, O Lord?* (i. e. *None can except thou doſt.*) *Thou* וְנַחְתָּנוּ *which haſt*, or *hadſt forſaken us*: ὁ ἀπωσάμενος ἡμᾶς, ſay the LXXII. *qui repuliſti nos*, ſay the vulgar, thou which formerly *hadſt caſt us off* for ſome time; not complaining that he *now doth* ſo (that is quite contrary to the drift of the whole Pſalm) but affirming and concluding from their improſperouſneſs, when formerly he did forſake, that none can now aid ſucceſsfully but he. And then concluding with confidence of his favour וְלֹא תֵצֵא *and wilt thou not* (i. e. *certainly, O Lord, thou wilt*) *goe out with our hoſts?* καὶ οὐκ ἐξελεύσῃ; *and wilt thou not goe forth?* ſay the LXXII. And ſo this well accords with the contexture and deſigne of the Pſalm, to magnifie *Gods aids*, and the conſequent thereof, all manner of good ſucceſſe and proſperity.

מִי יוֹבִלֵנִי

הֲלֹא אַתָּה וְנַחְתָּנוּ

וְלֹא תֵצֵא

The Sixty Firſt Pſalm.

Paraphraſe.

The ſixty firſt Pſalm is made up of thanksgiving and humble dependance on God for all his mercies. It was compoſed by David, and committed to the Prefect of his Muſick, to be ſung to the Harp or Pſaltery, or other ſuch ſtringed inſtrument, Pſal. iv. 1.

TO the chief Muſitian upon *Neginoth*, A Pſalm of *David*.

O Gratious God, to thee is my only reſort in all my diſtreſſes; be thou pleaſed to receive and anſwer my prayers.

1. *Hear my cry, O God, attend unto my prayer.*

Though I am driven as far as from Abſalom I was fain to fly, 2 Sam. xvii. 22. to the utmoſt parts of the land beyond Jordan, v. 23. how great ſo ever my trouble and ſtreights are, yet to thee have I a ſure retreat: when my condition is at the loweſt, thou haſt a fortreſs of impregnable ſafety to which thou wilt be ſure to conduct me.

2. *From the end of the earth will I cry unto thee, when my heart is overwhelmed, lead me to the rock that is higher than I.*

For thus have I alwayes experimented thy goodneſs to me; when men have aſſaulted, thou haſt reſcued and ſecured me.

3. *For thou haſt been a ſhelter for me, and a ſtrong tower from the enemy.*

And that teacheth me the wiſdome of this reſolution, of keeping me conſtantly under this ſafeguard, and that I may doe ſo, of continuing my daily dependance on thee, and addreſſes to thee, in that place where thou haſt promiſed to be alwayes preſent.

4. *I will abide in thy tabernacle for ever; I will truſt in the covert of thy wings. Selah.*

To this none had greater incouragement than I; my offerings have alwayes been accepted, and my prayers heard by thee. This is the priviledge of all thy faithfull ſervants, and this thou haſt been pleaſed to afford me.

5. *For thou, O God, haſt heard my vows; thou haſt given* || *me the heritage of thoſe that fear thy name.*

|| or, an heritage to- יְרֻשַּׁת יְרֵאֶיךָ

6. *Thou*

‖adde daies to the daies of the King †generation and generation.

6. *Thou wilt ‖ prolong the Kings life, and his years †as many generations.*

Thou ſhalt bleſs me with a long and a proſperous life, and therein make me a type of the * Meſſias, whoſe Kingdome, when it commences, ſhall have no end.

7. *He ſhall abide before God for ever. O prepare mercy and truth which may preſerve him.*

Thou ſhalt never caſt me from thy favour, as long as I continue my fidelity to thee: thy free, but promiſed mercy, will not faile to perpetuate my proſperity.

8. *So will I ſing praiſe to thy name for ever, that I may daily performe my vows.*

And this ſhall oblige me to bleſs and magnifie thy gracious and glorious Majeſty as long as I live, to preſent my daily oblations to thee, and yeeld thee all the obedience of a thankfull heart for ever.

* מלכא משיחא &c. Chald. *Thou ſhalt adde dayes to the dayes of the King Meſſias, his years ſhall be as the generation of this world and of the world to come.*

The Sixty Second Pſalm.

Paraphraſe.

‖ for עַל

TO the chief Muſitian, ‖ to *Jeduthun*, A Pſalm of *David*.

The ſixty ſecond Pſalm is an Euchariſtical hymne compoſed by David, and committed to the Præfect of his Muſick, to be ſung and plai'd to by inſtruments after the manner that Heman and Jeduthun were appointed to doe, 1 Chron. xvi. 42.

†even to God is my ſoule ſilent אַךְ אֶל־ דּוֹמִיָּה

1. † *Truly my ſoul waiteth upon God: from him cometh my ſalvation.*

All my defenſe and relief is from God alone; on him will I patiently and chearfully attend for a ſupply to all my wants.

* even he אַךְ הוּא

2. * *He is my rock and my ſalvation, he is my defenſe, I ſhall not be greatly moved.*

The ſtrength which I have from him gives me ſecurity that I ſhall not be in any great meaſure depreſt by my enemies.

‖uſe violence, or raiſe tumults, or calumniate he

†will ye kill, or be murtherers all of you? *partition.

3. *How long will a ye ‖ imagine miſchief againſt a man? † ye ſhall be ſlain all the ſort of you, as a bowing wall, and as a tottering * fenſe.*

How vain then are all the attempts of my ſlanderous violent rebellious ſubjects, which are alwayes raiſing of ſtirres and tumults, as if all of them combined as one man to take away my life?

4. *They only conſult to caſt him down from his excellency; they delight in lyes: they bleſs with their mouth, but they curſe inwardly. Selah.*

All their contrivances and conſultations are to pull me from the throne, to wreſt the regal power out of my hand; and this traiterous deſigne they gloſſe and varniſh over with fair flattering language.

‖ be thou even ſilent to— אַךְ דּוֹמִי

5. *My ſoule, ‖ wait thou only upon God, for my expectation is from him.*

But I will remit my whole cauſe to God, and attend how he ſhall pleaſe to diſpoſe of me.

† even he אַךְ הוּא

6. † *He only is my rock and my ſalvation, he is my defenſe, I ſhall not be moved.*

Being confident of a certain relieſe and ſupport from him, which will not permit me to be caſt down by theſe men.

7. *In God is my ſalvation and my glory; the rock of my ſtrength and my refuge is from God.*

On him only I rely for deliverance, for exaltation, for aid to defend me, and for ſanctuary when any diſtreſſe ſurrounds me.

8. *Truſt*

And this will be matter of imitation to all that profess to be his servants, to repose all their trust in him, to * empty themselves of all secular confidences, and apply themselves in prayer to him, devoutly to beg, and confidently to depend on his relief.

8. *Trust in him at all times, ye people, poure out your heart before him: God is a refuge for us. Selah.*

* שִׁדְּרוּ— *cast away before him all the elations of your hearts* Chald.

For as for any humane aid, 'tis absolutely vain, sure to fail those that rely on it. The strength of all the men in the world, if not back'd and bless'd by God, is worse and less than nothing, it standeth in no stead, and so disappoints those that depend on it; and that is worse than never to have expected good from it, the frustrated hope being an unhappier condition than that of perfect destitution.

9. *Surely* ‖ *men of low degree are vanity, and* † *men of high degree are a lye; to be laid in the ballance they are altogether lighter than vanity.*

‖ the sons of Adam בְּנֵי אָדָם † the sons of mortal man בְּנֵי אִישׁ

He that thinks to gain any advantage or support to himself by riches unlawfully gained, will be sure to be disappointed, to finde his folly, when he expects the fruit of his contrivances. Riches are so farre from being valuable when they are ill gotten, that even when they are innocently gained, they must not be relied on (for any other advantages than those which may be hoped for by our liberal dispensing of them.)

10. *Trust not in oppression,* * *become not vain in robbery; if riches increase, set not your hearts upon them.*

* and repine, become not vaine וּבְעֹשֶׁק אַל תְּהִבְלוּ

'Twas the first great maxime delivered by God in Mount Sinai, that he only is the great God and ruler of all; and nothing is more vulgarly acknowledged than this: and what can be more contrary to that, than the reposing of trust in any creature? for that is, by interpretation, the deifying it, the communicating to a vain helplesse creature that incommunicable attribute of God.

11. *God hath spoken once, twice have I heard this, that power belongeth unto God.*

And because to found our trust, there is more wanting than bare power and ability to relieve (for that, without an assurance of his readiness to doe what he is able, will not secure any) this also we are assured of by that other his great attribute, his infinite unexhausted mercy, which is a special property of our God, by which he hath assured us that he will graciously accept and reward, support and crown every sincere faithfull servant of his, and never fail to relieve and defend those who doe not first forsake and renounce him. See Rom. xi. 6.

12. *Also unto thee, O Lord, belongeth mercy; for thou rendrest to every man according to his works.*

Annotations on Psalm LXII.

a. תְּהוֹתְתוּ

V. 3. *Imagine mischief*] תְּהוֹתְתוּ is but this once used in the Scripture, and so will not easily be interpreted, but either by the notion which we finde put upon it by the antient Interpreters, or else by the Arabick use of it. The Chaldee render it מִתְרַגְּשִׁין from רָגַשׁ to *tumultuate*. To this also the Syriack agrees, ܡܬܪܓܫܝܢ from רָגַז to *stirre up*, *instigate*, *incite*, or *provoke*. The lxxii. likewise read ἐπιτίθεσθε, which the Latine well render *irruitis rush in upon*; and so all consent to render it, *How long will ye raise tumults*, use *violence* &c. The Arabick word is by *Golius* rendred *valide conculcavit*, *injustus fuit*, *violentum imperium exercuit*, any kinde of *violence* or *injustice*. Then for עַל אִישׁ *against a man*, that עַל אִישׁ sure is but a Poeticall expression for *against me*, i. e. *David* the speaker, against whom the *neighbouring* nations raised *warre*, and his own *subjects rebellions*. Thus doth Christ oft speak of himselfe, under the title of the *Son of man*, in the third person, and S. *Paul* 2 *Cor.* xii. 2. Οἶδα ἄνθρωπον, *I knew a man*, i. e. undoubtedly *himself*. Then תְּרֻצְּחוּ, from רָצַח *to kill*, though by the Interlineary it be rendred *interfici-* תְּרֻצְּחוּ

ficiemini, in the passive *Pual*, yet it may more regularly be read, as in *Piel* actively, only changing the point, ֻ for ִ. And for that we have sufficient ground, the Eastern Jews reading it with *Pathach* as in *Piel*. And then it will agree with the foregoing תְּהוֹתְתוּ *raising tumult* or *warre against him*, which sure was designed to that end of *killing* him; and to that best agrees the following resemblance, כְּקִיר נָטוּי, *as a bending wall*, for that is ready to *fall* upon and *kill* any that comes under it, but cannot so well be a resemblance of *being kill'd*: and so again גָּדֵר *a partition*, or *sept* of *wood*, or *stone*, חֲדִרחֹיָה, from דָּחָה *driven out*, or ready to *fall*, that may well be lookt on as very *dangerous* to all that come neer it, and therefore generally is *avoided* (men goe farre from the *reach* of it) and so is a fit resemblance to signify him that is *ready to kill another*. And thus the Chaldee understand it הִתְעַבְרוּן קְטוֹלִין *will ye become homicides*? so the LXXII. φονεύετε, and the Latine *interficitis*? *will ye kill*, or *murther*? and so the Syriack ܕܬܩܛܠܘܢ *that ye may kill, as a bending wall*— making that the designed *end* of their *tumultuating*. This whole passage is thus rendred by *Abu Walid*. First, תְּהוֹתְתוּ he compares with the Arabick תהתהתו with *t*, not with *th*, which signifies to *multiply words*, and so he would have it, according to the use of it in that tongue, to signify *speaking much against*, *backbiting*, *diffaming*, *spreading evil reports of*, *lashing out with your tongues against*, *for hurt*. And the meaning of the whole passage he gives, either according to the reading of *Ben Naphtali* taking תִּרְצָחוּ *actively*, *How long will ye prate* or *speak evil against men*? *ye would kill them*, *all of you*, *like a bending wall*, *or tottering fence*, *viz. inclining* [or *bending*, putting your selves forward] with *wrong* and *injustice* toward them, and *hard words*, and *false accusations*, as a *wall ready to fall*, *incline*, to do *hurt*; or, according to *Ben Asher*, taking it *passively*, *How long will ye speak evill of men*, to doe mischief? (*be ye all of you slain*, in a *parenthesis*, by way of *imprecation*) *as a bending wall*, *and fence ready to fall*, and doe mischief. What he thus observes of תְּהוֹתְתוּ with *t*, not *th*, may have place also with the word as we have it; for the *roote* with ת *th* also in Arabick signifies *mentiri*, *to lye*, and *confusion*, *injustice*, *violence*, which as well agree to his sense, as that of the *root* with *t*.

The

The Sixty Third Pſalm.

Paraphraſe.

The ſixty third Pſalm was compoſed by David in a condition of great ſadneſs, when not daring to adventure himſelf in Keilah, which he had reſcued from the Philiſtims, 1 Sam. xxiii. 5. 12. he got into ſtrong holds in the wilderneſs v. 14. viz. the wilderneſs (not of Idumæa, as the Lxxii, &c. read, but of Judæa, 1 Sam. xxii. 5. in the foreſt of Hareth.

A Pſalm of *David* when he was in the Wilderneſs of *Judah*.

a. O Gracious Father, I have no other ſanctuary but thee; I will make all ſpeed to implore thy mercy; my condition is moſt ſad and deplored; the wide and ſqualid deſert, in which now I am, is the liveliеſt emblem of it: O that thou wilt pleaſe to ſuccour and relieve me.

1. *O God, thou art my God, early will I ſeek thee. My ſoul thirſteth for thee, my fleſh* a || *longeth for thee, in a dry and thirſty land, where no water is;*

|| fainteth, grows ſick-ſighted, is in anguiſh.

b. To reſtore me to that dignity and comfort of ſerving thee in the Sanctuary, where the Cherubims ſpreading abroad their wings for a covering, are a ſignal emblem of thy preſence.

2. † *To ſee thy power and thy glory, ſo as I have ſeen thee in the* b *ſanctuary.*

† So as I have ſeen thee in the ſanctuary, to ſee thy ſtrength and glory.

That mercy of thine which gives a value to life it ſelfe, and without which that which is moſt pretious and deſirable is nothing worth. For this, I that have ſo often taſted, and ſo know the value of it, ſhall be for ever obliged to magnify thy bleſſed name.

3. *Becauſe thy loving kindneſs is better than life, my lips ſhall praiſe thee.*

And this will I do conſtantly and continually to the end of my life, and in the experience of thy paſt mercies, make my humbleſt addreſſes to thee for all that I can want for the future.

4. *Thus will I bleſs thee while I live; I will lift up my hands in thy name.*

And thus, by thy great mercy, ſhall my life be divided betwixt imploring thy aids, and receiving abundant ſatisfaction to all my wants, and paying my chearfulleſt acknowledgements to ſo liberal a donor.

5. *My ſoule ſhall be ſatisfied as with marrow and fatneſſe; and my mouth ſhall praiſe thee with joyfull lips.*

And for this, beſide the offerings of the day, frequently repeated, the ſeveral diviſions, or watches, or hours of the very night ſhall afford me fit ſeaſons, when after a little repoſe and ſleep, I frequently rouſe my ſelfe, and divert to that more divine and chearful imployment, the meditation of thy manifold mercies toward me:

6. *When I remember thee in my bed, and meditate on thee in the night watches.*

And thus conclude, to my own unſpeakable comfort, and thy honour, that that God which hath thus conſtantly relieved and ſupported me, will for ever continue his watchful providence over me, from which as I receive all ſecurity, ſo I am in all reaſon to returne him continual praiſe.

7. *Becauſe thou haſt been my help, therefore in the ſhadow of thy wings will I rejoyce.*

As I have cordially adhered to my obedience, and faithfull performance of all duty to thee, ſo haſt thou with thine eſpecial care and providence ſupported me in all my diſtreſſes.

8. *My ſoule* * *followeth hard after thee: thy right hand upholdeth me.*

* hath adhered, kept cloſe דָּבְקָה

9. *But*

9. *But thoſe that ſeek my ſoule to deſtroy it, ſhall goe into the lower parts of the earth.*

As for my enemies that purſue me with mortal hatred, and deſire to take away my life, they themſelves ſhall fall into the deſtruction they deſigned to me.

10. *They* c *ſhall* ‖ *fall by the ſword*; † *they ſhall be a portion for foxes.*

‖ poure them out. † the foxes portion ſhall they be.

They purſue me to death, as hunters doe their game, and they ſhall fall by the ſword, and be devoured by thoſe wild beaſts that others hunt and purſue; or they ſhall be driven to deſolate places, as the moſt noxious beaſts, the foxes (and wolves) are, when they are hunted and purſued. c.

11. *But the King ſhall rejoyce in God*; *every one that* d *ſweareth by him, ſhall glory*: *but the mouth of them that ſpeak lyes ſhall be ſtopped.*

Mean while I ſhall have all cauſe to bleſs and magnify the name of God, and not I only, but every truly pious man, who, as he ſwears by the name of God, ſo is moſt ſtrictly carefull to performe his oaths: whereas on the other ſide, all falſe perjurious men ſhall be deſtroyed. d.

Annotations on Pſalm LXIII.

a כָּמַהּ

V. 1. *Longeth*] כָּמַהּ is not elſewhere uſed in the Bible: 'tis here by the Chaldee paraphraſtically rendred רָגַג *deſireth*, by the Syriack ܣܟ̈ܐ from סְכָא *intuitus eſt, expectavit, expecteth.* The LXXII. read ποσαπλῶς, as if it were כַּמָּה *quantum.* The fulleſt rendring of it may be had from the Arabick uſe of it, among whom, ſaith *Golius*, 'tis uſed not only for the *dimneſs* of the *eyes*, (which the Arabick Grammarians eſpecially interpret of one *born blinde*) but alſo for *faintneſſe*: ſo when *Kamus* explains it by *changing of colour, mutabit colorem*, and *abiit, vel defecit intellectus, his underſtanding was gone*, or *failed*; both which *change* of *colour*, and *failing* of underſtanding, are tokens of *faintneſs*, and being in *ill* condition for want of due *nouriſhment*. And ſo it will here moſt fitly be rendred (with analogy to the *thirſting* of the *ſoule* foregoing) *my fleſh fainteth, in a dry and thirſty land* &c. But from that other ſignification of *blindneſs* or *dimneſs*, it may alſo here be taken according to that tranſlatitious uſe mentioned by *Alzamachſhari*, of being in a *maze*, erring, ſo as not to *know whither to goe*, or *what to doe*. The *Jewiſh Arab* here renders it כמד, which agrees with כמה in the notion of *changing colour*, growing *wan*, as alſo of great *anguiſh*, being *ſick* at heart.

b קֹדֶשׁ

V. 2. *Sanctuary*] קֹדֶשׁ *holineſs*] is evidently uſed for the *Arke* or *Sanctuary* 1 *Ki.* viii. 8. compared with 2 *Chron.* v. 9. And therefore the thing ſo vehemently here deſired by *David*, is *to ſee* (and ſerve *God*) *in the Sanctuary*: And the ſame is the importance of *ſeeing* עֻזְּךָ וְכָבוֹדֶךָ *thy ſtrength and glory*, for ſo both thoſe words are uſed for the *Arke*, *Pſal.* LXXVIII. 61. *he delivered his ſtrength into captivity, and his glory into the enemies hand.*

c תַּגִּירֻהוּ

V. 10. *Fall*] יַגִּירֻהוּ from נגר *fluxit, effuſus eſt*, ſignifies in *Hiphil*, they *ſhall cauſe to be poured out*, or *ſhall poure out.*) The word is ordinarily applied to *water*, 2 *Sam.* xiv. 14. *Lam.* iii. 49. But here, by the immediate mention of the *ſword*, it is reſtrained to the *effuſion* of *blood*, and being in the third perſon plural, in the active ſenſe, it is after the Hebrew idiome, to be interpreted in the paſſive ſenſe, *they ſhall poure out by the hand of the ſword*,] i. e. *they ſhall be poured out by the ſword*, the *hand* of *the ſword* being

no more than the edge of the ſword. As for that which follows, מְנָת שְׁעָלִים יִהְיוּ, it may poſſibly be rendred *the portion of foxes they ſhall be*, i.e. they ſhall be that which ſo frequently *befalls foxes*, viz. *hated* and *purſued*, and *deſtroyed*; that which befalls that ſubtle and noxious creature, ſhall befall them, to periſh by their wickedneſſe; or they ſhall be in the ſame condition with them, driven forth into deſolate places, ſuch as *foxes* uſe to walke in: ſo *Lam.* v. 18. *the mountain of Zion is laid deſolate, the foxes walke on it*; ſo *Jarchi* here interprets it; and ſo the phraſe is uſed *Mat.* xxiv. 51. μέρος αὐτῦ θήσει μετὰ τῶν — *he ſhall ſet him his portion with hypocrites*, aſſigne him the ſame condition that ſuch have. But the *portion of foxes*] may more probably ſignify the prey of thoſe wild creatures, there being a ſort of *larger foxes* in thoſe countreys, called uſually *Jackales*, which feed on dead men, and will dig them out of their graves to eat them; and ſo to be left unburied, or buried at large in the field, will be to be *made a portion for ſuch beaſts*. The Syriack that reads ... *meat to*, or *for the Foxes*, underſtood it thus, and the lxxii, and vulgar, μερίδες ἀλωπέκων ἔσονται, *partes vulpium erunt, the foxes portions ſhall they be*, i. e. caſt out for theſe wild beaſts to feed on. The *Jewiſh Arab* hath another underſtanding of theſe two verſes; thoſe that ſeek after my ſoule to deſtroy it ſhall goe down into the lower parts of the earth, i. e. *ſeek into holes and caves after my ſoule, deſcend in their ſearch after it under the mountains of the earth, intending to draw it out to the edge of the ſword, and make it a portion for foxes.*

מנת שעלים

V. 11. *Sweareth*] 'Twas an ordinary token of reſpect to *Kings*, for their ſubjects in ſwearing to mention their names: ſo 1 Sam. 1. 26. and xx. 3. and 2 *Sam.* xv. 21. and in ſeveral other places. And 'tis *Solomon Jarchie's* gloſs, that this is meant here. d. ונשבע בו

The Sixty Fourth Pſalm.

Paraphraſe.

The Sixty fourth Pſalm is a prayer for deliverance, with a juſt complaint of his enemies, and a prediction of Gods ſignall deſtructions upon them.

TO the chief Muſitian, A Pſalm of *David.*

Bleſſed Lord, let my humble ſupplication, I beſeech thee, finde audience with thee; deliver me from the dangers I am in through the malice of men.

1. *Hear my voice, O God, in my prayer; preſerve my life from fear of the enemy.*

They are ſecretly contriving my ruine, and openly break out in tumults againſt me, in a moſt unjuſt and wicked manner: O be thou my refuge and ſanctuary, to which I may with confidence reſort for ſafety.

2. *Hide me from the ſecret counſel of the wicked, from the inſurrection of the workers of iniquity.*

3. *Who*

|| *ſhoot their arrows.*

3. *Who whet their tongue like a ſword,* [a] *and* || *bend their bowes to ſhoot their arrows, even bitter words.*

The firſt inſtruments of their malice are their ſlanders and calumnies, and thoſe are prepared and ſharpened, and ſhot, like poyſoned darts or arrows againſt me; but being without all ground of truth, they are ſecretly and clancularly diſſeminated, falling upon me, when I leaſt foreſaw or expected them. a.

4. *That they may ſhoot in ſecret at the perfect: ſuddainly doe they ſhoot at him,* [b] *and fear not.* b.

5. *They incourage themſelves in an evill matter; they commune of laying ſnares privily: they ſay, who ſhall ſee them?*

And when they meet, they ingage and fortify one another in their miſchievous deſignes, conſult how to contrive them ſo ſecretly, that they ſhall not poſſibly be foreſeen, or eſcaped.

6. *They ſearch out iniquity, they accompliſh a diligent ſearch: both the inward thoughts of every one of them and the heart is deep.*

And indeed their induſtry is great; there is nothing that can contribute to their ends, but they finde it out, through the depth of their malice and policy.

|| *be their ſtrooks* מכותם

7. *But God ſhall ſhoot at them with an arrow, ſuddainly ſhall* || *they be wounded.*

But in the midſt of all this ſubtil contrivance, that no man can ſee, God ſhall diſcover, diſappoint, and unexpectedly deſtroy them.

|| *And their own tongue ſhall cauſe it to fall upon them, and all that look on— ſhall* [c] *underſtand* והשכילו

8. † *So they ſhall* [c] *make their own tongue to fall upon themſelves; all that ſee them ſhall flee away.*

Their tongues, by which they thought to hurt others, ſhall in the event bring miſchief upon themſelves. By the death of Saul and his ſonnes, he ſhall ſtrike the whole army with a ſuddain conſternation; they ſhall fly, and then all that behold it ſhall forſake their dwellings and fly alſo.

9. *And all men ſhall fear, and ſhall declare the work of God; for they ſhall * wiſely conſider of his doing.*

And dread the righteous judgments of God, acknowledging it to be his peculiar worke of vengeance that befalls them.

10. *The righteous ſhall be glad in the Lord, and ſhall truſt in him; and all the upright in heart ſhall glory.*

And on the other ſide, all pious men ſhall have matter of rejoycing, and of affiance in God; and none that thus adhere to him ſhall be diſappointed, or fruſtrated by him.

Annotations on Pſalm LXIV.

V. 3. *Bend*] From דָּרַךְ to *goe*, is the ſame word uſed for *extending*, *ſending out*, *directing*, *making to goe*; and ſo is applied ſometimes to *grapes* or *olives* in a *preſs*, and then ſignifies to *ſqueeze* out the *juice*, by *beating*, or *treading* them, *Iſa.* LXIII. 2. דּוֹרֵךְ בַּגַּת, *that treads or preſſes in the wine-preſs*, and in many other places; ſometimes of *corne* in the *floore*, and then 'tis to *thraſh*, *Jer.* LI. 33; ſometimes to a way (whence the known דֶּרֶךְ a *way*) *Pſal.* CVII. 7. יַדְרִיכֵם and *led* or *directed them*. But moſt eſpecially 'tis uſed of a *bow*, or *arrows*: if of קֶשֶׁת a *bow*, then 'tis to *bend* it; if of חִצִּים *arrows*, then 'tis not ſo properly to *ſhoot*, as to *prepare* or *direct* them. So *Pſal.* LVIII. 7. יוֹרֶה חִצָּיו *he directeth*, or *prepareth his arrows*; ſo here, דָּרְכוּ חִצִּים *they direct*, or *aime*, or *make ready their arrows*, דְּבַר מָר a *bitter word*, i. e. a *calumniating ſpeech*, to be ſent, as it were a *dart*, or *arrow*, out of the *mouth*. Parallel to which is that of *Jer.* IX. 3. where being applied to the *tongue*, as to a *bow*, that *ſhoots* out *lying words*, as *arrows*, it muſt be rendred *bend*; but here applied to *words*, as *arrows*, direct, and not *bend*. To this accord *Abu*

a. דָּרַךְ

חִצִּים

דְּבַר מָר

Walid, and *R. Tanchum*, who from the uſe of the word, render it, *who ſet their arrows on the ſtring*, not *ſhooting* as yet, but *ſetting them* ready to *ſhoot*. And thus it beſt agrees with what follows v. 4. *that they may ſhoot in ſecret*, &c. The LXXII. for חִצִּים *arrows*, read τόξον, as if it were קֶשֶׁת a *bow*, and generally joyne it with ἐνέτειναν *bent*, (and the Chaldee, according to the nature of a Paraphraſt, joyne *bending the bow*, and *anointing the arrows*. But the Syriack herein follow them not, but read, *they whet their tongue as a ſword, and their ſpeech as* ܚܰܨܳܐ *an arrow*; for ſo ſure נִיר ſignifies, where that which is proportionable to *whetting the ſword*, is *preparing* or *ſetting* upon the *ſtring* the *arrows* by way of *preparation* for *ſhooting*.

b. וְלֹא יִירָאוּ

V. 4. *Fear not*] It is not eaſy to reſolve what is the importance of וְלֹא יִירָאוּ *and they ſhall not fear*. For though the joyning it with יֹרֵהוּ precedent, ſeems *regular*, *they ſhall ſhoot, and not fear*; yet the context ſeems not to agree to that. The deſigne of the place is to expreſs calumniators and whiſperers, who *ſhoot poyſonous words*, like *darts*, v. 3. and *ſhoot them in ſecret*, and *ſuddenly*, in the beginning of the verſe: and to that beſt agrees the interpreting it of thoſe that are thus ſecretly and ſuddenly ſhot at by them, that they doe not fear. But then this agrees not with the Syntaxis, for thoſe were in the former part of the verſe mentioned in the ſingular number תָּם *the perfect man*, whereas יִירָיוּ is the plural. This makes it neceſſary to recurre either to the Hebrew practice, which often paſſes from one number to another, or elſe to their idiome, frequently taken notice of, of putting the third perſon active, to denote the paſſive, without conſideration of the perſons that are the agents; as when δέξονται *they ſhall receive you*, imports no more than *you ſhall be received*. So here, *ſuddenly doe they ſhoot*, and *they fear not*,] will ſignify, *ſuddenly doe they ſhoot*, and *no man fears*, or as וְ oft ſignifies, *when*, or *while none fear*. And if we conſider the Genius of the antient Poetry, conſiſting much in *Paronomaſia's* and *verbal alluſions*, which is here ſo viſible betwixt יֹרֵהוּ and יִירָאוּ *ſhooting* and *fearing*, it will appear to be *an elegance*, and not any *harſh* expreſſion. Thus the LXXII. render it in ſenſe, καὶ οὐ φοβηθήσονται, *they ſhoot, and ſhall not be feared*; and the Syriack not farre diſtant, ܘܠܐ ܢܬܚܙܘܢ *and they ſhall not be ſeen*, i. e. ſhall *come* upon them *unawares*, when being *not ſeen* they are not *feared* or *expected*. To this rendring the learned *Caſtellio* adheres, reading, *ut eos improviſo figant nihil tale metuentes, that they may unexpectedly wound them not fearing any ſuch thing*; to that purpoſe, changing the *ſingular* תָּם *precedent*, into the *plural*, *homines integros*—

c. יִכְשִׁילוּהוּ

V. 8. *Make their own tongue to fall*] From כָּשַׁל *impegit*, to *ſtumble*, is the word יַכְשִׁילוּהוּ, which being applied to the *tongue*, לְשׁוֹנָם, and that their *own tongue* (as appears by עָלֵימוֹ *themſelves*) may ſignifie (in proportion with the *ſtumbling of the feet*) *ſtammering*, or *ſticking* in *ſpeech*: *linguis hæſitent*, ſaith *Caſtellio*, *ſtick* or *ſtammer with their tongues*. The *Syriack* render it ܢܬܚܠܫܘܢ ܠܫܢܝܗܘܢ *their tongues ſhall be weak*, from נָוָא *decurtatus eſt, infirmatus eſt*. This is ordinary for men that are in a *ſuddain affrightment*, upon any *unexpected* accident, and ſo here very appliable to *Sauls army* at their *defeat*. But in this rendring there is no account given of the *ſuffix* in יַכְשִׁילוּהוּ, nor of עָלֵימוֹ that follows. The *Jewiſh Arab* therefore renders לְשׁוֹנָם as in the *nominative* caſe, (which being joyned with the verb *plural*,

plural muſt relate to more *tongues*, of more ſpeakers) and reads thus, *It is their own tongue that hath made them ſtumble.* To which the Chaldee beſt accords, וְיִתְקְלוּן לְהוֹן לִישָׁנְהוֹן *they ſhall make themſelves ſtumble with their tongue*; for that is all one with [*their tongue ſhall make them ſtumble.*] But perhaps the rendring will yet be more literal, וְיַכְשִׁילֵהוּ עֲלֵימוֹ לְשׁוֹנָם *their tongue ſhall cauſe it to fall upon them*, by it] meaning the *miſchief* or *puniſhment*, which certainly is ſpoken of, and may beſt anſwer the *ſuffix*. 'Tis alſo poſſible that it may be thus divided, וַיַּכְשִׁילֵהוּ *they ſhall make him ſtumble* or *fall*, i. e. מַכּוֹתָם, *the ſtroaks* or *wounds*, immediately foregoing, v. 7. and then, עֲלֵימוֹ לְשׁוֹנָם *their tongue is upon*, or *againſt themſelves*. In either rendring the ſenſe is the ſame, that their *tongues*, by which they deſigned to hurt others, ſhall *bring miſchief upon themſelves*. The LXXII. which read ἐξεθένησαν ἐπὶ τὰς γλώσσας αὐτῶν, *their tongues have brought them to nought,*] are punctual in obſerving the *ſuffix*, and read לְשׁוֹנָם in the *plural*, *their tongues*, not *tongue*, to agree with the *verb plural*; but then they take no notice of the [עֲלֵימוֹ *upon themſelves.*] This the Latine expreſs by [*contra eos,*] but in their [*infirmatæ ſunt linguæ eorum*] obſerve not the *ſuffix*. To this is added יִתְנוֹדְדוּ from נָדַד *to fly from*, *all that ſee them ſhall fly from them*; and ſo 'tis expreſt in the hiſtory 1 *Sam.* xxxi. 7. and 1 *Chron.* x. 7. *And when the men of Iſrael* &c. *ſaw that the men of Iſrael fled*, and *that Saul and his ſons were dead, they forſook the cities and fled.* The *Syriack* expreſs it by ... *and they ſhall fear* (from דָּחַל) the LXXII. by ἐταράχθησαν *were troubled.* To the ſame ſenſe the Chaldee יְטַלְטְלוּן from טוּל *motus eſt* were *moved*, though the *tranſlator* render it, *movebunt capita ſua, they ſhall ſhake their heads*, an expreſſion of *diſlike* and *averſion* to them.

The Sixty Fifth Pſalm.

Paraphraſe.

TO the chief Muſitian, A Pſalm and ſong of *David.*

The ſixty fifth Pſalm is a thankfull commemoration of Gods mercies and deliverances; probably of his reſtoring plenty v. 9, 10, 11, 12. after the three years famine, 2 Sam. 21. 1. compoſed by David to be ſung by the quire, and to that end committed to the Præfect of his Muſick.

1. || *Praiſe* [a] *waiteth for thee, O God, in Sion; and unto thee ſhall the vow be performed.*

|| Praiſe becometh thee.

To thee, O Lord, our ſolemneſt praiſes are moſt due, and the richeſt of our vowed oblations, or free-will offerings. a

2. *O Thou that heareſt prayer, unto thee ſhall all fleſh come.*

Thy property it is, to give a favourable audience to all petitions that are duly and faithfully preſented unto thee by any obedient ſervant of thine. This thou haſt now moſt graciouſly done to me, (ſee 2 Sam. 21. 1. where David enquired, and the Lord anſwered &c.) And this is an encouragement, and obligation to all ſuch to make their conſtant addreſſes to thee, and to all others to haſten to qualify themſelves for a capacity of that unvaluable priviledge, to betake themſelves to Gods ſervice, that ſo they may have this freedome and dignity of acceſs unto him.

Our ſins have juſtly deſerved thy diſpleaſure, and been of force to

3. *Iniquities prevail againſt me; as for our tranſgreſſions, thou ſhalt purge them away.*

make a ſeparation between thee and us; but thou art gratiouſly pleaſed to afford us thy free pardon of them, to deal with us and accept our prayers, as if we had not thus provoked thee.

This is a moſt bleſſed condition, to be in the number of thoſe to whom thou art pleaſed to afford that confidence of preſenting their prayers unto thee,

4. *Bleſſed is the man whom thou chooſeſt, and cauſeſt to approach unto thee, that he may dwell in thy courts: we ſhall be ſatisfied with the goodneſs of thy houſe, even of thy holy Temple.*

and to permit them to come to that place where thou art gratiouſly pleaſed to exhibit thy preſence, and there to be partakers of all the joyes which are conſequent hereto, the offering up prayers, receiving moſt gratious anſwers from God, and returning him praiſes for them. This indeed is a bleſſed and heavenly portion, ſufficient to ſatisfie any man.

b. And thus art thou pleaſed to deale with us, to afford us infinite mercy, marvelous exceeding great dignations, and thereby to

c. demonſtrate thy ſelfe to be

5. † *By* [b] *terrible things in righteouſneſs wilt thou anſwer us, O God of our ſalvation, who art the confidence of all the ends of the earth, and* * *of them that are afarre off upon the* [c] *ſea;*

† wonderfull things.
* or, of the ſea of them that are afarre off.

our only ſaviour and redeemer; and not of us only but of all the men of the world, of thoſe that inhabite the remoteſt Iſlands: there is none to be relyed on for any relief, but only thou.

Thy ſtrength it is, O thou mighty God, by which only the ſtableſt and firmeſt parts of the world have their whole ſtability;

6. *Which by his ſtrength ſetteth faſt the mountains, being girded with power;*

'Tis thou only that canſt reſtrain the roaring waves and ſurges of the ſea, from

7. *Which ſtilleſt the noiſe of the ſeas, the noiſe of their waves, and the tumult of the people.*

being very hurtfull and miſchievous: and ſo in like manner a mad, tumultuous, and rebellious people none can reſtrain, or return to their obedience, but only thou. And thus thou haſt now been pleaſed to doe.

The illuſtrious acts of thy providence are ſuch, in diſſipating the machinations of wicked men, and

d. protecting, ſupporting, and

8. *They alſo that dwell in the uttermoſt parts of the earth are afraid at thy tokens: thou makeſt* [d] *the outgoings of the morning and evening to rejoyce.*

delivering thoſe that adhere and keep cloſe to thee, that they extort dread, and joy, awe, and thanksgiving, acknowledgment of thy juſtice and mercy from all, even the moſt barbarous men in the world.

e. Thy gracious providence is diſcernible, as in the dearths and famines, ſo in

f. reſtoring fruitfulneſs to the

9. [e] *Thou viſiteſt the earth and* || *watereſt it; thou greatly inricheſt it* † *with the rivers of God, which is full of water: thou prepareſt them corn,* * [f] *when thou haſt ſo provided for it.*

|| or, makeſt it thirſty.
† the river of God is
* for ſo thou haſt founded it.

land; a work of Gods ſpecial care and favour, in opening the clouds of heaven, to water and refreſh and inrich the parched earth, and give it all that plenty, thoſe clouds being as it were Gods ſtore-houſe, and that very richly repleniſhed, and the earth ſo placed by Gods wiſdome in the creation, that they ſhould be ready to anſwer and ſatisfie all the wants thereof, whenſoever God ſhould ſee fit to diſtill and rain them down upon it.

g. And indeed by the ſeaſonable diſpenſing of this it is, that the ground is prepared to ſend forth increaſe, when the corn is

10. § *Thou* || *watereſt the ridges thereof abundantly, thou ſettleſt the furrows thereof, thou makeſt it ſoft with ſhowrs, thou bleſſeſt the ſpringing thereof.*

|| moiſtneſt the ridges thereof, thou depreſſeſt the furrows, with ſhowrs thou diſſolveſt it, thou bleſſeſt the which ſprings out of it.

ſowed in it; and by the ſame again, whereby it proſpers and thrives after it is come up.

Thy bounty it is, by which all the fruits of the ſeaſons

h. of the year are afforded us

11. *Thou crowneſt the year with thy goodneſs, and thy* [h] *paths drop fatneſs.*

ſo plenteouſly: The clouds, from the rain whereof all this plenty proceeds, are by thy ſpecial direction and providence appointed ſo to doe.

12. *They*

12. *They drop on the paſtures of the wilderneſs and the little hills* ‖ [i] *rejoyce on every ſide.*

‖ *ſhall gird themſelves with gladneſs.*

They diſtill and fall on the dry and deſert places; and by that ſupply, the leſſer hills, which are at the foot of the greater, become extremely fruitfull. i.

13. *The* [k] *paſtures are clothed with flocks, the valleys alſo are covered over with corne: they ſhout for joy, they all ſing.*

And ſo all fertility, both of the flocks and grain, comes down as a gift of thine, a bountifull largeſs from thy treaſury, for which thou art for ever to be magnified. k.

Annotations on Pſalm LXV.

V. 1. *waiteth*] From דום *ſiluit*, is דְּמִיָּה *ſilence*, which being applied to *man* toward *God*, generally ſignifies a *quiet relyance* and *dependance* on him. And thus the Interlinear rendreth here, *tibi ſilentium laus, ſilence to thee is praiſe*; & the Chaldee accords, קֳדָמָךְ &c. *Before thee praiſe is reputed as ſilence*: It would rather be, *ſilence as praiſe*. And that thus it ſhould ſignify here, the context enclines, being a ſolemn acknowledgement of his readineſs to relieve all that come to, and wait, and depend on him. And if that be it, than the onely queſtion is, whether being joyn'd to תְּהִלָּה *praiſe*, it be to be rendred *without*, or *with* a *copulative*. There is no *copulative* in the Hebrew, and therefore literally it will thus be rendred, לְךָ דְמִיָּה תְּהִלָּה *Silence to thee* (i. e. A *quiet waiting* or *depending* on *thee*) *is praiſe*. But it is ſo ordinary in the Pſalms to omit, and yet *underſtand*, the *copulative* ו *and*, that there will be no reaſon to doubt but that ſo it may be here alſo, *To thee ſilence and praiſe, O God*— i. e. *To thee belongeth*, or *is due* each of theſe. But the *Jewiſh Arab* renders it, *praiſe becommeth thee, O God*; and *Abu Walid*, *To thee is praiſe beſitting, becomming, due, convenient for thee*, referring דְּמִיָּה to the *theme* דמה to be *like*, or *agreeable*: and in this rendring all the antients (ſave only the Chaldee) agree, Σοὶ πρέπει ὑμνος ſay the LXXII. *praiſe becometh thee*; לָךְ נָאוֶה *it is decent for thee*, the Syriack; *agrees to thee*, the Arabick; and ſo the reſt. a. דְּמִיָּה

V. 5. *Terrible things*] נוֹרָאוֹת from יָרֵא *timuit, reveritus eſt*, ſignifies ſometimes *terrible*, ſometimes *wonderfull things*, any thing that exceeds either in greatneſs or quality. In the latter we have it *Deut.* x. 21. ſpeaking of *God*, *He is thy praiſe, and he is thy God, that hath done for thee theſe great and terrible things*; הַנּוֹרָאוֹת i. e. חֲסִינְתָּא *ſtrong things*, ſaith the *Targum*, *great, exceeding, wonderfull things*, and thoſe acts of *mercy*, and not of *juſtice* or *puniſhment*; and ſo here it appears to ſignifie, being joyned with תַּעֲנֵנוּ *anſwering* us, or *granting* us, in *anſwer* to our *prayers*, (ſo עָנָה ſignifies to *anſwer* a *requeſt*, to hear a *prayer*) and with בְּצֶדֶק in *righteouſneſs*, which frequently imports *mercy*. The LXXII. accordingly read it θαυμαστὸς *wonderfull*. b. נוֹרָאוֹת — תַּעֲנֵנוּ — בְּצֶדֶק

V. 5. *See*] יָם *the ſea* is frequently ſet to denote the *Iſlands* that are incompaſt with the *ſea* on every ſide, and being here oppoſed to קְצֵי אֶרֶץ *the ends* or *extreme parts of the earth*, i. e. the *continent*, it is ſet to ſignifie all the *fartheſt diſtant angles* or *Iſlands* of the *world*, and ſo is joyned with רְחֹקִים, thoſe that are *farre removed*, and ſo will beſt be rendred to the *letter*, *the ſea of them* c. יָם — רְחֹקִים

them that are farthest off, and explained by the Chaldee, who read וְגַנְוָת יַמָּא *and of the Islands of the sea*, וְרַחִיקַן מִן יַבֶּשְׁתָּא which are *remote* from the *continent*. The Syriack render the ſenſe moſt fully, וְבִמְטַלְטְלָא *the remote nations*.

d. מוֹצָא V. 8. *Outgoings*] From יָצָא *prodiit, proceſſit*, is מוֹצָא *egreſſio*, and is ordinarily applyed to the *ſun*, and then beſt rendred *riſing*. So *Pſal.* xix. 6. מוֹצָאוֹ *his going forth*, i. e. *his riſing, is from the end of the heavens*, i. e. *extreme* part of the *horiſon*. So *Pſal.* lxxv. 6. *For promotion cometh neither* מִמּוֹצָא *from the going out* (i. e. from the *riſing* of the *ſun*, the *Eaſt*) nor מִמַּעֲרָב *from the evening*, or *ſun-ſet*, or *weſt*. In proportion with which place (where מוֹצָא *out-going*, and עֶרֶב *evening*, or *ſun-ſet*, or *weſt*, are ſet oppoſite) it will be moſt fit to interpret the *phraſe* here, that the *out-going* of the *morning* ſhall be literally the *riſing of the ſun*, or *morning ſtarre*, the fore-runner of the *ſun*, and by *metonymy*, the *Eaſt*, or one *extreme part* of the *world*, and again that uſed for the *men* that *inhabite* it; and the *evening*, on the other ſide, not the *out-going* of the *evening*, or *riſing* of the *moon* or *ſtars*, but literally the place of the *ſuns ſetting*, the *weſt*, and ſo the *inhabitants* of that *other* extreme part. And ſo both together be equivalent with [*thoſe that dwell in the uttermoſt parts of the earth*,] in the beginning of the verſe.

e. פָּקַדְתָּ V. 9. *Viſiteſt*] That פָּקַד ſignifies *viſiting*, in the notion either of *mercy* or *puniſhing*, and here belongs to the former in *mercy*, there is no queſtion. The difficulty is in the following word וַתְּשַׁקְּקֶהָ, which from שָׁקַק *diſcurrit cum fremitu, running about with a noiſe*, as an *hungry* or *thirſty Lion*, may ſignify to make *thirſty*. This word שָׁקַק the Arabs uſe frequently of *parcht* or *dry ground*, which opens the *mouth* as it were, to *beg* for *ſhours*. Thus a *dry ground* is called אֶרֶץ עֲיֵפָה *Pſ.* cxliii. 6. *a thirſty land*. And thus the *longing ſoule*, (in the word here uſed) נֶפֶשׁ שׁוֹקֵקָה, is joyned with the *hungry ſoule*, and by that conjunction ſeems to ſignify *the thirſty ſoule*, *Pſal.* cvii. 9. The Chaldee there renders it סְרִיקָא *empty*. And thus is תְּשׁוּקָה uſed for *appetite* or *deſire*, *Gen.* iii. 16. and *Gen.* iv. 7. and ſo the verb is frequently uſed by the *Rabbines*. And then as *Aben Ezra*, and *Kimchi* prefer this notion, ſo the rendring, they think, will moſt probably be, פָּקַדְתָּ הָאָרֶץ *Thou haſt viſited in mercy*, i. e. *bleſſed the earth*, or *land*, וַתְּשַׁקְּקֶהָ *after thou haſt made it dry*, or *thirſty*, רַבַּת תַּעְשְׁרֶנָּה *thou haſt* or *doſt enrich it greatly*; i. e. *Thou*, the ſame *God*, which haſt *puniſhed* and made thirſty, doſt again return in *mercy*, and *enrich* it alſo, *reſtoreſt plenty* to it. Thus it was in the ſtory after the *three years famine* 1 *Sam.* xxi. 1. and is moſt probably the meaning of this paſſage; as all that follows of the plenty. But others interpret it in the notion of *watering*: פֶּאסקיתהא, ſaith the *Jewiſh Arab*, *thou haſt watered*; and to that *Abu Walid* inclines, and ſo the Chaldee, and Syriack, and lxxii. whoſe authority may prevail for that.

f. כִּי V. 9. *When*] The only difficulty of this v. 9. will be removed by rendring כִּי *for*, or *quandoquidem*; for thus it lyes: *Thou with thy divine bleſſing* and *providence* פָּקַדְתָּ *viſiteſt*, פָּקַדְתָּ i. e. *takeſt care for the earth* הָאָרֶץ, all that is here *below*, particularly the *field* that bears *fruits* or *corn*, וַתְּשַׁקְּקֶהָ *and watereſt it* (from שׁוּק, in *Piel* שִׁוֵּק *rigavit*) רַבַּת תַּעְשְׁרֶנָּה *thou inricheſt it exceedingly*. Then follows פֶּלֶג —— *the river of God is full of water*, i. e. the *clouds*, which *God* hath prepared to be *receptacles* of *waters*, from thence, when he pleaſeth, to pour down upon the *earth*; they

are

are alwayes kept full for any uſes. And *hereby thou prepareſt their corne*, by the *former* and the *latter raine* thou makeſt *fruitfull ſeaſons*, כִּי כֵן תְּכִינֶנָּה *for ſo thou haſt founded it*, i. e. *the earth*; i. e. *God* hath ſo placed the earth in the midſt of waters, waters in the bowels of it, and waters in the clouds hanging over it, (the keys whereof are peculiarly kept in his hand, ſay the Jews, as the keys of life and reſurrection, ſee note on *Act.* xiv. a.) that as he can, if he pleaſe, overthrow and deſtroy it preſently, as in the deluge he did, for the ſins of the old world, (ſee 2 *Pet.* iii. 5.) ſo, if our provocations doe not withhold his hand, he will repleniſh, and inrich it conſtantly by theſe means. To this ſenſe the antient Interpreters agree: the LXXII. read, ὅτι οὕτως ἡ ἑτοιμασία *for ſo is the preparation*, the *earth* was after this manner *prepared*; and the Syriack, ܡܛܠ ܕܐܬܬܟܢ *when thou foundedſt* or *eſtabliſhedſt it*; and the Chaldee, אֲרוּם הֵיכְנָא תְּשַׁכְלְלִנַּהּ *ſeeing thou haſt ſo founded it.* תְּכִינֶנָּה

g. V. 10. *Watereſt*] In this v. 10. is ſet down the way by which the rain enricheth the earth, that is prepared for corne, and makes it fruitfull. Firſt, after ploughing it comes down and moiſtens the earth, waters the ridges, or ground caſt up; ſo תְּלָמֶיהָ רַוֵּה ſignifies רַוֵּה from רָוָה to be *watered* or *moiſtned* and תְּלָמֶיהָ from תֶּלֶם. Of this ſaith *Abu Walid*, that in Arabick with *th* it ſignifies a *cleft*, and with *t*, that which the *plough cleaves in the earth*, a *furrow*. But *R. Tanchum* ſaith that with *th* it is indeed a *cleft*, by reaſon of ſomething wanting to fill the place, but with *t*, it ſignifies the lines or ridges of earth betwixt two furrows. And whereas the Arabick Lexicographers (by name *Al Kamus*) render it a *furrow*, he ſaith it may be ſo called from the efficient cauſe of it, becauſe the making the furrows and turning the earth out of them, occaſioneth the raiſing of the other. The interlinear renders it *lira*, the Lexicographers *porca*, the *upper* and *drier* ground betwixt the *drains* or *furrows*. And this, as it is laid dry, and ſo fitted for the receiving, and giving root to the corne, ſo it wants the benefit of ſhowres from heaven to refreſh it, and ſo God beſtows them upon it. Then follows נַחַת גְּדוּדֶיהָ. That the *Jewiſh Arab* renders, the *rain deſcends* on the *furrows* of it. *Abu Walid* thinks that נָחַת hath here the ſignification of *abounding*, *encreaſe*, *flouriſhing*; the Arabick *nazeta*, which anſwers it in the ſenſe of *deſcending*, ſignifying that. Then for גְּדוּדִים he thinks it all one with תְּלָמִים precedent, and ſo to ſignify, as he conceived of that, a *furrow*; but ſtill this in *R. Tanchums* notion of that, the *mould* which, by making the *furrow*, is caſt up, which therefore *Caſtellio* reads *glebas* the *clods*, of which it is here ſaid, that *God depreſſeth them*, ſo נַחַת literally ſignifies, *makeſt them to deſcend*, the earth that is caſt up in ridges ſinks down and fills up the vacuities, and ſo is in a fitter poſture for the growing of the corne, and is done by God, as here follows, בְּרִבִיבִים *by the ſhours of rain* coming down, & *ſoftening* and *waſhing* it down. And therefore 'tis added תְּמוֹגְגֶנָּה *thou diſſolveſt it* (from מוג *to be melted* or *diſſolved*.) All this for the preparing the ſoile to the due receiving, and ſending forth the corne: and then when it is above ground, 'tis called צֶמַח *germen*, that which is ſprouted out from the earth; and then comes the *latter rain*, and makes that *grow* very proſperouſly: and that is the meaning of the laſt part of the verſe, צִמְחָהּ תְּבָרֵךְ *thou bleſſeſt that which ſprouts out.* תְּלָמֶיהָ רַוֵּה גְּדוּדֶיהָ נָחַת תְּמוֹגְגֶנָּה צִמְחָהּ תְּבָרֵךְ

h. V. 11. *Paths*] The clouds are here ſtyled מַעְגָּלֶיךָ *thy paths* (from עָגַל *round*, *circular*, *ſmooth*, becauſe *paths*, מַעְגָּלֶיךָ

paths are made by *cart-wheels turning round* upon them) as the places whereon God is Poetically deſcribed to walke, or to be carried as in a charriot, *Pſal.* xviii. 9, 10, 11. For to theſe it is that the dropping of fatneſs on the earth peculiarly belongs. The antient Interpreters, all but the Chaldee, render this by way of paraphraſe, τὰ πεδία σου πλησθήσονται πιότητος, ſay the LXXii. *thy fields ſhall be filled with fatneſs* (by the *bounty* of the *clouds* upon them;) and the Latine and Arabick and Æthiopick follow them: but the Syriack, ... — *and thy calves* or *young cattel* ſhall be *filled with graſs* (as an effect of the *bounty* of the *clouds.*)

i. נוֹל תִּתְנַרְנָה

V. 12. *Rejoyce*] The phraſe here applied to the *hills*, of גִּיל תַּחְגַּרְנָה *they ſhall gird themſelves* (from חָגַר *cinxit*) *with gladneſs*, is to be judged of by *Pſal.* xxx. ii. where 'tis uſed and applied to *men.* It there ſignifies being clothed with a *feſtival garment* (the *girdle* being that which *binds* the *garment* on us, and the *girdle* or *garment* of *gladneſs*, the *feſtival garment*) and is figuratively uſed to denote *Gods bleſſings* abundantly beſtowed upon him. And ſo here, by the like *figure*, the hills being *girded with gladneſs*, denotes being *plentifully inricht* by *God*, or made very *fruitfull*; ſo as v. 13. their *ſhouting for joy* and *ſinging* imports. The LXXii. therefore render it very literally, and very fitly, ἀγαλλίασιν οἱ βουνοὶ περιζώσονται, *the hills ſhall be girt about with exultation*; and the reſt of the antients accord.

V. 13. *Paſtures*] The Hebrew נְוֵה, which ſignifies a *paſture*, *Iſa.* xxx. 23. ſignifies alſo a *ramme*, *Iſa.* xvi. 1. And ſo the LXXii. here render it κριοὶ *rammes*, and ſo the Chaldee alſo. But the elegancy is beſt preſerved by the former notion. The *flocks* of *ſheep* being fitly ſtyled the *clothing of the paſture*, which they keep *warme*, and much inrich by being *folded* on it. And with that ſo interpreted the analogy holds in that which follows, *the valleys* or *ploughed lands* are *covered with corne*, as the *fields* with *ſheep.*

k. נְוֵה

The Sixty Sixth Pſalm.

Paraphraſe.

The ſixty ſixth Pſalm is made up wholly of acknowledgements of Gods mercies and deliverances, that of old from Ægypt v. 6. &c. as an image of ſome other remarkable one now received, at the writing of this Pſalm. (By the * Title given it in the Greek copies, it appears to have been uſed in the Greek Church on Eaſter day.)

* Ψαλμὸς ᾠδῆς ἀναστάσεως.

TO the chief Muſitian, A Song or Pſalm.

It is the obliged duty of all the men in the world to celebrate with all joy, and thanksgiving, and praiſe, the great and gracious God of heaven and earth;

1. *Make a joyfull noiſe unto God, all ye lands.*

a. 2. *Sing forth the honour of his name,* || [a] *make his praiſe glorious.*

|| or, *give him glory by his praiſe, or by praiſing him.*

To proclaim the wonderfull and dreadfull works of his vengeance on his enemies, by which even thoſe which are moſt wicked are yet conſtreined to acknowledge, and hypocritically to ſubject themſelves to him.

3. *Say unto God, How terrible art thou in thy works? through the greatneſs of thy power ſhall thine enemies* † *ſubmit themſelves unto thee.*

† feign obedience to thee: ſee note on Pſ. xviii. 8.

4. *All*

4. *All the earth shall worship thee, and shall sing unto thee, they shall sing to thy name. Selah.*
5. *Come and see the works of God, he is terrible in his doing toward the children of men.*

Very marvelous things hath he done towards us, the acts of his providence among men are very remarkable: O let us all adore and magnify his name for them.

6. *He turned the sea into dry land, they went through the flood on foot; there did we rejoyce in him.*

When the children of Israel were, according to his promise to the fathers, brought out of bondage in Ægypt, 'twas done in a miraculous manner; the sea on a suddain, at their approach, departing before them, and giving them a free passage through it, but returning with violence upon the Ægyptians, who pursued them, and were drowned with that which did them no hurt. And afterward when they were to enter into the promised land, by passing † over Jordan, at the Priests entring on the brink of the river with the Arke on their shoulders, the waters stood, and arose up on a heap, Jos. iii. 16. and by other the like restraints interposed by Gods special power, all the Israelites passed over on dry ground v. 17. And this certainly in both parts of it was matter of great joy to our ancestors, and just occasion of magnifying his power (and vengeance) and mercy to us.

† בְּנַהַר יַרְדֵּנָא *by the River Jordan* Chald.

† over the world. 7. *He ruleth by his* b *power* † *for ever, his eyes behold the nations: let not the rebellious exalt themselves. Selah.*

And as over the Ægyptians and seaven nations, so hath he absolute dominion over all other nations of the world: And that may be a good admonition to all obstinate impious oppressors, timely to return and repent, that they fall not irreversibly under his vengeance.

b.

8. *O bless our God, ye people, and make the voice of his praise to be heard,*
9. *Which holdeth our soule in life, and suffereth not our feet to slip.*

'Tis he that surrounds our lives in time of danger, and preserves them from all miscarriage, and accordingly is to be blest and magnified by all that have received this mercy from him, to be preserved so long, when if he had not supported, they had each minute been cast down.

10. *For thou, O God, hast proved us; thou hast tried us, as silver is tried.*

He hath sometimes brought trouble and affliction upon us, upon the same designes that metallists are wont to throw gold or silver into the fire, to discern whether it be pure or no, and if it be not, to melt and separate all the dross and false metal from it. Thus he dealt with the Israelites of old in the iron furnace of Ægypt; and proportionably thus he hath now dealt with us: And this hath been his one gratious purpose in all his inflictions, to approve our sincerity of adherence to him, and to reforme and purge out all that is vitious in us.

b restraint מוֹצָקָה 11. *Thou broughtst us into the net, thou laidst* * *affliction upon our loyns.*

One while he hath permitted us to be insnared and subdued by our enemies, as in Ægypt our Fathers were.

12. *Thou hast caused men to ride over our heads: we went through fire and through water, but thou broughtst us out into a* ‖ *wealthy place.*

‖ watered— לִרְוָיָה

Another while he hath permitted them to oppress and tyrannize over us: But then as after the example of those, he hath by his providence chosen to permit very sharp afflictions to befall us, so hath he gratiously brought us through, and out of them again. As he brought our fathers to Canaan, a land flowing with milk and honey, after the fire of the brick-kilns, and the water of the sea, and the floods of the River Jordan; so hath he oft delivered us out of the most pressing distresses, brought us out of drowning, to blessing waters, to a well-watered irrigated countrey, and returned us to all kinde of prosperity.

13. *I will goe into thy house with burnt-offerings; I will pay thee my vows.*
14. *Which my lips have uttered, and my mouth hath spoken, when I was in trouble.*

When we were in any distress, we made our addresses to thee, besought thee to avert them, and upon thy hearing our prayers, promised reformation of life, and voluntary oblations, for the acknowledgment of that deity from whence we expected and begged our relief. And now being heard and answered by thee, we are under the strictest obligation of justice and gratitude, and performance of promise, to returne our most chearfull acknowledgments to thee.

15. *I*

And this I will now doe in the liberalleſt and moſt magnificent manner that can be.

15. *I will offer unto thee burnt-ſacrifices of fatlings, with the incenſe of rammes: I will offer bullocks with goats. Selah.*

And proclaim to all pious men, for their incouragement, how gratiouſly God hath dealt with me all my life long.

16. *Come and hear, all ye that fear God, and I will declare what he hath done for my ſoule.*

How, as ſoon as I made my prayers unto him, he granted them preſently, and gave me cauſe to convert them into praiſes.

17. *I cryed unto him with my mouth, and he was extolled with my tongue.*

Which is, beſide the bleſſing granted, a farther matter of joy and comfort to me, that that God, which cannot patronize any ſin, hath been pleaſed to hearken to my requeſt, and ſo to ſigne unto me his approbation of my ſincerity.

18. *If I regard iniquity in my heart, the Lord will not hear me.*

19. *But verily God hath heard me, he hath attended to the voice of my prayer.*

His name be for ever magnified, for this honour of hearing my prayers, and the deliverance conſequent thereto.

20. *Bleſſed be God, which hath not turned away my prayer, nor his mercy from me.*

Annotations on Pſalm LXVI.

V. 2. *Make his praiſe glorious*] שִׂימוּ כָּבוֹד תְּהִלָּתוֹ a. here the *Jewiſh Arab* renders in the notion of *giving, give him glory,* (and ſo regularly שׂם *poſuit put*] is uſed for *dedit gave*, and is here v. 9. joyned with נָתַן *to give*, as a *ſynonymon*, and ſo to *put to him honour*] is to *giue it him*;) but he, as well as others, avoids making כָּבוֹד to be *in regimine*, ſo as to govern the noune that follows, *the glory of his praiſe*:] for then (as in the beginning of this verſe, כְּבוֹד שְׁמוֹ *the honour of his name*) the *vowel* ſhould be changed from ׳ to ׳ It is then poſſible that the nouns ſhould be put by appoſition; and then שִׂימוּ may be in the ordinary notion of *put*, or *make*,] *make glory his praiſe*, i. e. either *your glory*] as *Aben Ezra* would have it, *make your glory his praiſe*, let it be *your glory* to *praiſe him*) or *his glory*,] *make his glory his praiſe*. But 'tis yet more probable, that the difficulty may be beſt removed by underſtanding a prepoſition in תְּהִלָּתוֹ: the *Jewiſh Arab* ſupplies it by מִן *from*, or *of his praiſe*; it may be as fitly [*by his praiſe*] i. e. *by your praiſing of him.* To this ſenſe the Chaldee may be interpreted, שַׁוּוּ אֵיקָר תּוּשְׁבְּחֵיהּ *give him glory by his praiſe*, and the LXXII. δότε δόξαν αἰνέσει αὐτῦ *give glory by his praiſe*, or *by praiſing him*: and that ſeems to be the moſt ready rendring of it. There are ſeveral wayes of *giving glory to God*; one by *confeſſing of ſins*, Joſh. vii. 19. *my ſonne give glory to God, and make confeſſion to him, and tell me what thou haſt done*; and ſo 1 Sam. vi. 5. *ye ſhall give glory to God, peradventure he will lighten his hand*, and Jer. xiii. 16. and elſewhere. And another by *praiſing him*, Iſa. xlii. 12. *Let them give glory to the Lord, and declare his praiſe*; ſo Rev. ii. 9. *when thoſe beaſts give glory and honour and thanks*; And ſo here, *give him glory*, by what means? תְּהִלָּתוֹ *by his praiſe*, or *by praiſing him.*

V. 7. *Power*

b. V. 7. *Power for ever*] That עוֹלָם, αἰῶν, as the *Engliſh age*, ſignifies not only *time* and *duration*, but alſo the *men* that live in any *time*, there is no queſtion. And then מוֹשֵׁל עוֹלָם must here moſt properly be rendred, *ruling the world*, or *over the world*; and ſo the Chaldee certainly underſtood, who read דְּשַׁלִּיט עַל עָלְמָא *which exerciſeth dominion over the world*: and ſo I ſuppoſe the LXXII. their δεσπόζοντι τῶν αἰώνων, *having dominion over the world*,] doth import, though the Latine hath rendred it amiſs, (and againſt their meaning,) *in æternum*. The Syriack, by following the Hebrew, and rendring it לעלם *in ſeculum*, is capable of the right ſenſe, *he that hath dominion over the world*; the very paraphraſe of παντοκράτωρ, by which God is known in the *Crede*, *the ruler of all things*.

מושל עולם

The Sixty Seventh Pſalm.

Paraphraſe.

TO the chief Muſitian upon *Neginoth*, a Pſalm, or Song. The ſixty ſeventh is a Pſalm of ſupplication and thanksgiving, and was committed to the Præfect of the Muſick, to be ſung to the ſtringed inſtruments. (See note on Ps. iv. a.)

1. *God be mercifull unto us, and bleſs us, and cauſe his face to ſhine* ‖ *upon us. Selah.* The good God of heaven pardon our ſins, ſupply our wants, beſtow his bleſſings both ſpiritual and temporal, behold us with favour and acceptation, and for ever continue them to us.

‖ or, with us אִתָּנוּ

2. *That thy way may be known upon earth, thy* † *ſaving health among all nations.* And this will be a means of propagating the fear, worſhip, and ſervice of the true God to the whole heathen world, when they ſhall ſee and conſider the eminent miraculous acts of thy providence over us, in delivering us from the dangers and diſtreſſes that have been upon us.

† ſalvation יְשׁוּעָתֶךָ

3. *Let the people* * *praiſe thee, O God, let all the people* ‖ *praiſe thee.* And this of an univerſal reformation and acknowledgment of the one God of heaven and earth, is a mercy ſo much to be wiſhed for, and deſired by every pious man, (the inlargement of Gods Kingdome) that I cannot but give my ſuffrage to it, and moſt affectionately call upon all to joyne in it, and beſeech God to give this grace of his to all the men in the whole world.

* confeſs to יוֹדוּךָ ‖ confeſs to

4. ‖ *O let the nations be glad, and ſing for joy: for thou ſhalt judge the people righteouſly, and* a † *govern the nations upon earth. Selah.* And for them that are admitted to this honour, of being ruled and directed by God, 'tis matter of infinite joy and exultation, his ſtatutes being ſo admirably good, and agreeable to all our intereſts, and the adminiſtration of his works of providence ſo perfectly wiſe and juſt, that all the world are, in prudence and care of, and love to themſelves, obliged with joy to ſubmit to the erection of his Kingdome in their hearts. a.

‖ let † lead or conduct,

5. *Let the people* * *praiſe thee, O God, let all the people* ‖ *praiſe thee.* 'Twere a happy and bleſſed thing, if all the world would be duly ſenſible of it, and ſo all joyne to acknowledge and worſhip, ſerve and obey, and partake of this mercy of God, and ſo be induced to magnifie his name for it.

* confeſs to יוֹדוּךָ ‖ confeſs to

b. His mercies are afforded to all, the rain from heaven, and the fruitfull ſeaſons, peculiar acts of his providence (ſee note on Act. xiv. 17.) and ſuch as oblige all the moſt hethen men in the world to acknowledge, and bleſs, and give up themſelves to the obedience of the God of heaven. It remains, that we continually pray to the ſame God, who hath expreſt himſelfe ſo gratiouſly to us, that he will beſtow his benediction both on us, and on all that he hath ſo richly afforded us.

6. † *Then* [b] *ſhall the earth yeeld her increaſe,* * *and God even our own God ſhall bleſs us.* † The earth hath yielded her fruit. * God bleſs us, even

And may it thus be, The Lord of heaven crown us with his bleſſings, and may all the moſt barbarous people in the world be brought to the acknowledgment, and worſhip, and uniforme obedience, and ſubjection to him.

7. *God* || *ſhall bleſs us, and all the ends of the earth ſhall fear him.* || bleſs us, and let fear him. See note b.

Annotations on Pſalm LXVII.

a. תַּנְחֵם

V. 4. *Govern*] תַּנְחֵם from נָחָה *duxit*, ſeems here to ſignify, in a *comprehenſive* latitude, all acts of conduct; as of a paſtor toward his ſheep, leading them into their paſtures, guiding and directing men into thoſe courſes which are moſt eminently profitable for them; of a General toward his Souldiers, marſhalling them, and going before them, and ſo proſpering them in their fight againſt all kinds of enemies; and laſtly of a King, ruling and ordering his ſubjects, and ſo doth God thoſe, that will ſincerely ſubmit to him. All which the word [*lead* or *conduct*] may contain under it; and ſo that will be the fitter, becauſe the more literal, and withall more *comprehenſive* rendring, and to be preferred before that of *governing*.

b. נְתִנָה

V. 6. *Shall yeeld*] The Hebrew נְתִנָה being in the *præter tenſe*, is ſo interpreted by the Antients. The LXXII. Τῇ ἔδωκε τὸν καρπὸν αὐτῆς, *the earth hath given* or *yeelded her fruit*; the Chaldee, אַרְעָא יְהַבַת, *the earth hath given*; and the Syriack in the ſame words, and ſo the Latine, *Terra dedit*, and the Arabick, and Æthiopick. And therefore although it be frequent, whence the ſenſe requires it, to interpret the Hebrew *præter tenſe* in the *future*; yet the ſenſe not requiring it here, and the Interpreters according in the contrary, there will be no reaſon here to admit of it, but to ſet it, as the Hebrew lyes, as an argument to inferre the univerſal confeſſing, and acknowledging, and ſerving of God v. 5. as it is ſet by S. *Paul* to the heathens *Act.* xiv. 17. And then that which follows, יְבָרְכֵנוּ אֱלֹהִים, will be beſt rendered, in forme of *benediction*, *God bleſs us, even our God*: and ſo the LXXII. read, εὐλογήσαι ἡμᾶς ὁ Θεὸς (and the Latins, *Benedicat*) both here, and in the beginning of the next verſe. יְבָרְכֵנוּ

The

The Sixty Eighth Pſalm.

Paraphraſe.

TO the chief Muſitian, A Pſalm or Song of *David.*

The ſixty eighth Pſalm, beginning in the ſame manner as Moſes's ſong at the ſetting forward of the Arke did, Num. x. 35. was compoſed by David afterward (as appears by the mention of the Temple, i. e. the Arke and Sanctuary at Jeruſalem, v. 29.) in commemoration of the great deliverances afforded to the Iſraelites, and judgments inflicted on their enemies, (eſpecially in that of their coming up out of Ægypt) and myſtically conteining and predicting the reſurrection of Chriſt, and the exaltation of the Chriſtian Church conſequent thereto. It ſeems to have been formed by David on the like occaſion as Moſes's was, at the bringing up of the Arke 2 Sam. vi. 12. and was committed to the Præfect of his Muſick, to be ſung with all Muſical inſtruments of joy, 2 Sam. vi. 15.

for, God ſhall— ‖P.

1. ‖ *Let God ariſe, let his enemies be ſcattered; let them alſo that hate him flee before him.*

The Arke is a token of the ſpecial preſence of allmighty God, who when he is pleaſed to interpoſe, ſubdues all before him, no enemy of his or of his people can ſtand or proſper. And ſo when Chriſt, myſtically typified by the Arke of God, comes into the world, it is the great God of heaven and earth that exhibites himſelf in our mortal fleſh, and being crucified by the Jews, he ſhall by his own allmighty power be raiſed again, and aſcend to heaven, and then ſubdue or deſtroy, convert by the preaching of the Goſpel, or utterly exterminate, the people and whole nation of the Jews his crucifiers.

† ſhalt thou * ſhall

2. *As ſmoak is driven away, ſo † drive them away: as wax melteth before the fire, ſo * let the wicked periſh at the preſence of God.*

As ſoon as God appears, they vaniſh and are routed immediately: ſmoak doth not turne into aire, wax doth not melt at the heat of the fire more ſpeedily. And as certainly and ſuddainly ſhall the either melting or vaniſhing, converſion or deſtruction of the Jews follow the reſurrection and aſcenſion of Chriſt. As ſoon as he is aſcended, the apoſtles ſhall ſet on preaching, and begin firſt at Jeruſalem and Judæa; and by that time they have gone through all the cities of Judæa, and converted all that are perſwaſible, Chriſt ſhall come in judgment on the obdurate, Mat. x. 23. the Roman Eagles or armies, Mat. xxiv. 28. (with the Enſigne of the Eagle) in that very generation, v. 34. wherein Chriſt aſcended, ſhall beſiege and take Jeruſalem, deſtroy the Temple, and take away both their place and nation. And though this were ſome years (about forty) before it was finiſhed, yet with God, with whom a thouſand years are but as one day, 2 Pet. iii. 8. theſe forty years are but proportionable to a moment, and ſo to that ſpace which is required to the vaniſhing of ſmoak, or melting of wax before the fire: (and ſo the Lord is not ſlack concerning his promiſe, v. 9. this prædiction of the greateſt ſwiftneſs of deſtroying his enemies, hath its due completion.)

‖ the righteous ſhall

3. *But ‖ let the righteous be glad, let them rejoyce before God; yea let them exceedingly rejoyce.*

And this ſhall be matter of the higheſt ſuperlative joy to all pious men, who have anſwers to their prayers from the preſence of God in the Arke; but moſt eminently to all faithfull obedient ſervants of Chriſt, who ſhall in a notable manner be delivered out of that common calamity, wherein the unbelieving Jews ſhall be involved, and (by the power of Chriſts ſpirit in their hearts, chearfully received and made uſe of) be aſcertaind of their portion in eternal heaven.

† higheſt heaven. * or, his name is Jehovah.

4. *Sing unto God, ſing praiſes to his name; extoll him that a rideth upon the † heavens * by his name Jah, and rejoyce before him.*

He that thus preſentiates himſelfe in the Arke, as alſo the Meſſias, that ſhall be borne, and riſe again in our fleſh, is no other than the ſupreme omnipotent God of heaven and earth, creator, firſt mover, and ruler of the uppermoſt heaven and all under it: let all the world worſhip, and acknowledge and magnify him as ſuch, and take pleaſure in performing obedience to him.

5. *A father of the fatherleſs and a Judge of the widows is God in his holy habitation.*

Though he inhabites the higheſt heaven, yet is he pleaſed here below to exhibite himſelf in the Arke firſt, and after in our humane fleſh, to relieve and patronize all that are in diſtreſs, to heal the broken in heart, thoſe that are oppreſt with the burthen of their ſins, and ſo ſupply all other (even ſecular) wants to all that by humble devout prayer and relyance on him are qualified for it.

6. *God* ‖ *ſetteth the* [b] *ſolitary in families, he bringeth out thoſe which are bound with chains: but the rebellious dwell in a dry land.* ‖ maketh the deſtitute dwell at home.

b. He is made up all of pity and compaſſion to all that are in want and diſtres, that ſerve and wait on him; * brought the Iſraelites out of Ægypt, their ſtate of hard ſlavery, and puniſhed their oppreſſors very heavily, and ſo conſtantly ſupplies all his ſervants wants. And this in an eminent manner ſhall be the worke of the Meſſias, by his miracles, going about, doing good, and healing diſeaſes; but eſpecially by his death, working ſpiritual redemption (the moſt ſoveraign mercy) for our ſouls, whilſt the impenitent infidels, that reſiſt and fruſtrate all his methods of grace and mercy, are finally forſaken by him.

* ſo the Chald.

7. *O God, when thou wenteſt forth before thy people, when thou didſt march through the wilderneſs. Selah.*

8. *The earth ſhook, the heavens alſo dropt at the preſence of God,* † *even* [c] *Sinai it ſelfe was moved at the preſence of God, the God of Iſrael.* † this is Sinai before the preſence.

c. God, at his bringing his people, with an high hand out of Ægypt into Canaan, conducted them through the wilderneſs in a pillar of cloud and fire, to denote his ſpecial providence over them, and bringing them to Mount *Sinai*, delivered them his Law in a moſt ſolemn dreadfull manner, the earth trembling, Exod. xix. 18. and the aire ſending out thunder and lightning, and a thick cloud of tempeſtuous rain, v. 16. as a token of his preſence there, and an eſſay of the terrible account that ſhould be exacted on thoſe that obeyed not this Law. And in the like dreadfull manner ſhall Chriſt, after his aſcending to heaven, come to viſit his crucifiers, and avenge all impenitent unbelievers.

9. *Thou, O God, didſt ſend a plentifull rain, whereby thou didſt confirme thine inheritance when it was weary.*

When they were in great diſtreſs for want of food, God made abundant proviſion for their refreſhment and ſuſtenance, by ſending them, together with the thunder, plentifull refreſhing ſhours, by raining down quails and Manna from heaven; and above all, the divine irrigation of the law was thence diſtill'd. And ſo ſhall the Meſſias make his ſpiritual ſupplies in great abundance to the comfort of all humble penitent hearts, that are ſenſible of their wants, and that ardently deſire and pray to him for the ſupply of them.

10. [d] *Thy* ‖ *congregation hath dwelt therein; for thou, O God, haſt prepared of thy goodneſs for the poor.* ‖ living creatures have inhabited

d. And ſo the wilderneſs became an habitable place, or conſtantly Gods holy Angels were along with them, to defend and conduct, and provide for them: Inſtances of Gods gracious and ſpecial providence, and protection over all thoſe that ſtand in need of him, and faithfully ſerve, and humbly wait on him. And parallel to theſe, Chriſt, at his departure from the world, ſhall leave his Apoſtles and their ſucceſſors, called Angels of the Churches, Rev. ii. and iii. to provide for the ſpirituall wants of all his faithfull diſciples, all docible Chriſtians.

11. *The Lord gave the word; great was the company* [e] *of* † *thoſe that publiſhed it.* † women that proclaimed it, or, in the women that publiſhed the victories of the great army.

e. And continually from time to time God gave us victories over the nations, abundant matter of praiſe and triumph, which the train of ſinging women, muſtering themſelves up in another army (according to their wont) ſet forth in their triumphant hymns (A type of the victories over death and hell by the reſurrection of the Meſſias, which the women in like manner, Mary Magdalen &c. ſhould firſt publiſh to the Diſciples, and they preach to the whole world.)

12. *Kings of armies* [f] *did fly apace, and ſhe that tarried at home divided the ſpoile.*

f. To this or the like purpoſe, that all the Canaanitiſh Kings with their forces, that oppoſed or ſtood out againſt them, were utterly routed and put to flight, Jos. x. and the weakeſt Iſraelites, they that could not enter the battel were yet partakers of the ſpoiles of their wealth. (And ſo in like manner that by the reſurrection of Chriſt the powers of hell ſhould be diſcomfited, and the humble meek peaceable Chriſtian reap the fruit of it.)

13. * *Though ye have lyen among* [g] *the pots, yet ſhall ye be as the wings of a dove covered with ſilver, and her feathers with* ‖ *yellow gold.* * or ſhall ye ly among the brickbats, or rubbiſh ye wings— ‖ yellowneſs of—

g. And the Iſraelites that were oppreſt, and long lay in a ſad and black deſtitute deſpiſed condition, were now at length advanced to all proſperity, ſplendor and glory: (as was remarkable at their comming out from the kilns of Ægypt, with the Jewels and wealth of the Ægyptians, and afterward more illuſtriouſly, at their injoying of Canaan.) And ſo under Chriſts kingdome the heatheniſh Idolaters, that were brought to the baſeſt and moſt deſpicable condition of any creatures, worſhiping wood and ſtone, &c. and given up to the vileſt luſts, and a reprobate minde, Rom 1. ſhould from that deteſtable condition be advanced to the ſervice of Chriſt, and practice of all Chriſtian vertues, charity, meekneſs, &c. the greateſt inward beauties in the world.

14. When

‖O God by ſcattering Kings on it, thou wert white as ſnow on Salmon. † the hill of Baſhan became the hill of God, the high hill, the hill of Baſhan.

14. ‖ h *When the Allmighty ſcattered Kings in it, it was white as ſnow in Salmon.*

15. † *The hill of God is as the hill of Baſhan, an high hill, as the hill of Baſhan.*

When God deſtroyed and diſſipated the Kings of the ſeven nations before them (for though it was by their armes, yet was their ſtrength ſo ſmall in proportion to the giantly inhabitants, that the victory was wholly to be attributed to God, his providence was illuſtriouſly viſible in it; and the people were by this means ſoon poſſeſſed of the land, on this and on the other ſide of Jordan, a moſt fruitfull and profitable poſſeſſion (cauſed by the melting of the ſnow that lay on the top of the hills, and exceedingly inrich'd all the plains that lay below them) and there dwelt, remarkable and illuſtrious in the eyes of all their neighbours. And ſo upon Chriſts riſing from the dead, and thereby conquering death and hell, and ſoon after, upon his victorious conqueſt over his enemies, the Jews his crucifiers, which would not ſuffer him to reign over them, the Church of Chriſt typified by the people of Iſrael, ſhould be poſſeſt of a proſperous and flouriſhing condition in Judæa, and even in the heathen world; though for a while it ſhould ſometimes meet with perſecution from the heathen Emperors, yet at length Chriſtianity ſhould be victorious, and ſubdue the greateſt oppoſers to the faith. h.

* do ye exalt your ſelves,

16. i *Why * leap ye, ye high hills? This is the hill which God deſireth to dwell in: yea, the Lord will dwell in it for ever.*

Yet was not God pleaſed ſo farre to favour either of theſe high hills, as to choſe them for the place of his habitation; but hath now brought the Arke of the Covenant, and placed it on Mount Sion, not the higheſt hill in thoſe parts, but one of an humble and moderate ſize, preferring this before all other for the place of his ſpecial reſidence; and this ſo, as never to remove from thence (as formerly he hath done) to any other ſtation, as long as the Jewiſh ſtate laſted. (And ſo proportionably ſhall Chriſt erect his Church in the hearts of the meek and lowly, Mat. v. 3. whereas the proud and lofty, as they will oppoſe and ſtand out againſt him, ſo ſhall they be utterly rejected by him.) i.

‖ Chariot. † twice two myriads, thouſands multiplyed or iterated, The Lord is among them, Sinai is in the Sanctuary.

17. k *The ‖ chariots of God † are twenty thouſand, even thouſands of Angels: the Lord is among them, as in Sinai, in the holy place.*

There therefore the hoſts of Angels, infinite numbers of them, took up their ſtation, and ſo ſignified this to be the place of the ſpecial preſence of God, that Lord of hoſts that appeared ſo terribly in mount Sinai, who is ſaid to reſide where theſe his courtiers of heaven, his guards of attendants, are viſible. (But much more illuſtriouſly ſhall Chriſt be preſent in his Church by the miniſtry of many thouſands of Angels, after his reſurrection, being that very God that once appeared by his Angels in Mount Sinai, and hath all the hoſts of them continually miniſtring to him.) k.

* carried away captives שָׁבִית שָׁבִי

‖ taken לָקַחְתָּ

† and even the rebel: וְאַף

18. *Thou haſt aſcended on high, thou haſt * led captivity captive, thou haſt ‖ received gifts for men; † yea for the rebellious alſo, that the Lord God might dwell among them.*

The God of heaven hath pleaſed to reveal himſelf in great Majeſty, to return victoriouſly to his throne in heaven, being, as a triumphant conqueror, attended by many captives, inabling his people the Iſraelites by the conduct of David to overcome the heathens, and ſubject ſome of them to this Law of God, to bring them in proſelytes to their religion, and thoſe particularly which long held out againſt it, the Gibeonites, and the like; and by this means (as conquerors are wont to ſcatter largeſſes, donatives, ſo he) † hath diſtributed among theſe (the ſpectators of his power among his people) the greateſt bleſſings, the richeſt donatives imaginable, the dignity of worſhipping and praying to him in his Sanctuary, (as afterwards in the Temple) whereby God vouchſafeth now to be preſent among thoſe, to hear and anſwer their prayers, that were before ſtrangers to him. (And thus Chriſt having by his reſurrection overcome death, hell and ſin (and alſo, ſoon after, ſignally deſtroyed his crucifiers) ſhall ſend his Apoſtles and Evangeliſts to preach his goſpel to the whole heathen world, induing them with gifts of tongues and miracles &c. to qualify them for their office, and by them bring many Diſciples to the faith, particularly a remnant of the unbelieving Jews, who ſeeing the Idolatrous Gentiles come in, were ſtirred up with emulation, and ſo timely prevented their ruine, and lived members of the Church of Chriſt, to which he promiſed his preſence; ſee Eph. iv. 8.

† יְהַבְתָּא Chald: וְסַפְתָּ Syr: *and haſt given*

* heapeth load upon us, יַעֲמֹס לָנוּ

19. *Bleſſed be the Lord, who daily * loadeth us with benefits, even the God of our ſalvation. Selah.*

Thus doth God our great deliverer from time to time continually oblige us with a great weight of mercies afforded us: Bleſſed be his name for it.

'Tis not in the power of any other, but of this God whom we worſhip, to work the leaſt deliverance for any; to him we owe all our eſcapes. From him alſo have all the ſignal judgments proceeded, under which our enemies have fallen, the Ægyptians, and the inhabitants of the ſeven nations.

l. 20. *He that is our God is the God of ſalvation; and unto God the Lord belong the* [l] ‖ *iſſues from death.*

‖ goings forth, or paſſages to death.

And indeed for all thoſe that will not be wrought on, and brought home to him, by all his wiſe and gratious methods, but ſtill reſiſt and ſtand out impenitently in their ſins, 'tis in all reaſon to be expected from his juſtice, that he ſhall poure out his vengeance upon theſe ſtout preſumptuous ſinners heads, and deſtroy them utterly. And thus ſhall it befall thoſe that hold out againſt the Meſſias, when the Apoſtles, after his reſurrection, ſhall, with the conviction which that brought, and the miraculous powers ſhed on them by the holy Ghoſt, preach the Goſpel to his crucifiers, and call them to repentance; for then, upon their perſiſting in their obſtinacy, their utter deſtruction is to be look't for.

21. † *But God ſhall wound the head of his enemies, and the* * *hairy ſcalp of ſuch an one as goeth on ſtill in his treſpaſſes.*

† even, ſee note l.

* crown of haire קדקד שער

The Lord hath promiſed now to repete among us all his glorious acts, to doe as great things, command as ſignal deliverances and victories for Jeruſalem, as were wrought in Batanea or the red ſea. (And all this but an eſſay of the deliverance of the Meſſias from the very power of the grave, conſequent to which is our reſurrection, as alſo of the ſpiritual deliverance wrought for Chriſtians from the power of ſin and ſatan.)

22. *The Lord ſaid, I will bring again from Baſhan, I will bring my people again from the depths of the ſea.*

The blood of thy enemies, ſhed in ſuch abundance, that thy dogs ſhall lap and drink it, ſhall be the ſea in which thou ſhalt paſs, and that red without a figure. (And proportionably ſhall be the deſtructions on the enemies of Chriſt and Chriſtians, in the age of the Meſſias.)

23. *That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the ſame.*

After the comming out from Ægypt and delivery of the Law, by the miniſtry of whole hoſts of Angels, the Arke and the Tabernacle being built, conſtantly marched before them in all their journeyings, with a proceſſion of like ſolemnity, though performed by meaner perſons, an hoſt, though not of heavenly officers, and ſo conducted them, to the place of their promiſed reſt, Num. x. 35. and with it God himſelfe went, as a King before them, to rule and guide and protect them. (And ſo ſhall Chriſt by his grace, by his word and his ſacraments, when he is in heaven.)

24. *They have ſeen thy goings, O God, even the goings of my God, my King, in the ſanctuary.*

And the going up of the Arke was very ſolemn, with voices and inſtruments of Muſick, both which were committed to the Levites care; And the pious women accompanied and bare their part in the quire, (And ſo when Chriſt is gone up to heaven, the Apoſtles ſhall celebrate and promulgate it to all the world, and Mary Magdalen and other women, witneſſes thereof, ſhall affectionately joyne with them in divulging it.)

25. *The ſingers went before, and the players on inſtruments followed after: amongſt them were the damſels playing with timbrels.*

And all the people of Iſrael, all that are come forth from out of the waters of Judah, Is. 48. 1. excited and called upon the other to magnify the name of the Lord. (As all Chriſtians ſhall be obliged ſolemnly to magnify the name of the Meſsias, and to that end frequently to aſſemble together.)

26. *Bleſs ye God in the congregation, even the Lord* ‖ *from the fountain of Iſrael.*

‖ ye of the fountain מִמְּקוֹר

m. n. Particularly the two royall tribes, 1. that of Benjamin, from which the firſt King ſprang. 2. that of Judah, from which the ſecond; and the two learned tribes, Zabulon and Naphtali. (And we may note that the Kingdome of the Meſsiah ſhould at length be ſubmitted to, by all the Potentates and learned men in the world.)

27. † *There is little Benjamin* * *with* [m] *their rulers, the princes of Judah* ‖ *and* [n] *their counſel, the princes of Zabulon, and the princes of Naphtali.*

† was

* their ruler.

‖ their government.

28. *Thy*

|| *establish-ed* עוז

28. *Thy God hath* || *commanded thy strength: strengthen, O God, that which thou hast wrought for us.*

Thus is it meerly the worke of Gods presence, (noted by the Arke) assistance, and providence, that we have thus been enabled to subdue our enemies, and get possession of this good land, (and so the grace of Christ, by which sin and Satan shall be weakned and subdued.) Lord, doe thou continue this thy power and goodness, and goe through with, and confirme this work of mercy which thou hast begun, and thus farre advanced in us.

29. *Because of thy temple at Jerusalem shall Kings bring presents unto thee.*

And then, as thy donatives have been imparted to the very heathen enemies of God, v. 18. so by way of return, shall the heathen nations and princes come in to the acknowledgement and worship of thee, and bring sacrifice and oblations to thy Temple, the Queen of Shebah personally, the Asiatick Princes and Romane Emperors by their offerings. (And in like manner the heathen world and the greatest princes thereof shall imbrace and accept the faith of Christ.)

† lancers, or, archers, * that tread upon pieces of silver.

30. ○ *Rebuke the company of* † *spear-men, the multitude of the bulls, with the calves of the people,* * *till every one submit himself with pieces of silver: scatter thou the people that delight in warre.*

And those that hold out, and trust in their military strength, tyrannizing, and oppressing, and subduing all their neighbour nations, and out of an insatiate desire of wealth, have they never so much, will have more, and use all violence and warre to that purpose, Jam. iv. 2. these wilt thou severely punish and destroy. (And so shall Christ the greatness of heathen Rome, which having attained to the Empire of the world, and to the greatest wealth imaginable, shall be subdued and destroyed by the Goths &c. and so the Empire subjected to Christianity, in Constantine's time; see Rev. xvii. and xviii.) ○.

|| or, Embassadors חשמנים πρέσβεις. Lxxii.

31. || *Princes shall come out of Ægypt: Æthiopia shall soon stretch out her hands unto God.*

And by this means shall many other heathen nations, Ægyptians and Æthiopians, &c. be induced to come in as Proselytes, and imbrace the law of God, and offer up their prayers in his Temple. (And so when heathen Rome is subdued to the faith of Christ, the other nations that depend on that Empire shall receive it also.)

32. *Sing unto God, ye kingdomes of the earth, O sing praises unto the Lord. Selah.*

And Jerusalem shall be a house of prayer to all nations; and this shall be just matter of the most solemn triumphant joy to all the people in the world; all due, and to be acknowledged to the God of heaven.

† of old, קדם

33. *To him that rideth upon the heaven of heavens* † *which were of old: loe, he doth send out his voice, and that a mighty voice.*

To that God that descended and spake to Moses of old out of the cloud, on Mount Sinai, with such thunder as made them all to tremble, (see note on Ps. cxlviii. 2.) and will more clearly reveal his will in the fulness of time, by the voice of his own son incarnate, and by the preaching of the Apostles to all the world.

34. *Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.*

O let us all praise the Lord for all the glorious acts of his power toward us, who though he rule in heaven over all the world, yet hath most illustriously exhibited himself to the people of the Jews (see Deut. xxxiii. 26.) and will in like manner to the spiritual seed of Abraham, the Christian Church.

35. *O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God.*

O the dreadfull presence of God in his sanctuary, where by his myriads of Angels he exhibites himself to his servants! From him is all our sufficiency to defend our selves, to subdue others, (an essay of the power of his grace without which we can do nothing that is good, and by which we are inabled to do all that he requires, in such a degree as he will be sure to accept.) His glorious name be for ever praised and blessed for it.

The

Annotations on Pſalm LXVIII.

a. בַּעֲרָבוֹת

V. 4. *Rideth upon the heavens*] From עָרַב is עֵרֶב, ordinarily uſed for the *evening*, and from that notion of it, בַּעֲרָבוֹת is here by the LXXII. rendred ἐπὶ δυσμῶν, and by the Latine *ſuper occaſum*, *upon the going down of the ſun*; and accordingly סלו, which the Chaldee duly render קְלֵסוּן *praiſe ye*, from סָלַל *exaltavit*, they render ὁδοποιήσατε *make way*, from another notion of סָלַל for *caſting up a cauſeway*. But the *fœminine* עַרְבָה is frequently taken for a *plain*, and ſo for the *deſert*, and accordingly the *Jewiſh Arab* rendreth it here, *that dwelleth in abſent* or *remote* or *ſecret places*. But עֲרָבוֹת, in the *plural*, is acknowledged by the Hebrews to ſignify *the heavens*, and ſo in Arabick عربا *heaven*, and peculiarly the *ſeventh heaven*. This *Alu Walid* ſaith belongs to the *heavens* by reaſon of their *height* or *ſupereminency*, which ſignification he affirmes עֵרֶב to have: And then there is no need of thoſe other deſcants, which from the notion of a *deſert* apply it to the *uppermoſt heavens*, either as being *plain* and *void* of *ſtarres*, and ſo a kinde of *ſuperior deſert*, without any thing in it, or (as the learned *Grotius* piouſly conjectures, from 1 *Tim.* vi. 16.) becauſe as a *deſert* it is ἀπρόσιτον, *not approach't* or *approachable* by any. The Chaldee here explains it, עַל כּוּרְסֵי יְקָרֵיהּ בַּעֲרָבוֹת *upon the ſeat of his glory in Araboth*, which the Latine there render *cœlo nono*, the *ninth heaven*. His *riding* on this, as *in a chariot*, or *horſe* (ſo רָכַב ſignifies, and from thence רֶכֶב a *chariot*) may ſignify either to *ſet* it a *moving*, or elſe in a ſecond notion of רָכַב for *dominari*, *gubernare*, to *rule* or *govern* it. In both ſenſes it properly belongs to *God*, to *move* the *primum mobile*, and ſo to be the *author* of all *motion* under it, and to rule and manage it alſo, and ſo all the world with it. What here follows, בְּיָהּ שְׁמוֹ, may promptly and literally be rendred *by Jah*, i. e. *Jehovah*, *his name*, joyning it with סלו precedent, thus, *exalt by his name Jehovah him that rideth*— But all the Antient Interpreters render it by it ſelfe, *Jah is his name*, taking ב (as oft it is) for an *expletive*, unſignificant. יָהּ שְׁמוֹ *Jah is his name*, ſay the Chaldee; κύριος ὄνομα αὐτῷ, *the Lord is his name*, the LXXII. and ſo the Syriack and Latine &c.

סלו

בְּיָהּ שְׁמוֹ

b. יָחִיד

V. 6. *Solitary*] יָחִיד *unicus*, and *ſolitarius*, ſignifies alſo *deſertus deſtitute*, in the ſame ſenſe as μεμονωμένη 1 *Tim.* v. 5. *She that is quite alone*, is the *periphraſis* of the ὄντως χήρα, *a widow indeed*, one that hath neither *husband* nor *children* to ſupply her, (and ſo, as it is there, muſt be maintained by the Church.) Now one that is thus deſtitute of all means of ſubſiſting, is forced to ſeek abroad for relief, unleſs ſome merciſull-minded perſon take ſome care of him; and he that doth ſo, is fitly ſtyled מוֹשִׁיב בַּיְתָה *one that makes him dwell at home*, *relieves* him that he need not *ſeek abroad*: and this therefore is a fit title of Gods in this place, joyned with *father of the fatherleſs*, preceding, and *bringing out the priſoners*, or thoſe that are *bound in chains*; and therefore this ſure is the meaning of the phraſe.

מוֹשִׁיב בַּיְתָה

c. זֶה סִינַי

V. 8. *Sinai*] What זֶה סִינַי belongs to, or how 'tis to be rendred, is matter of ſome queſtion. The Chaldee read it דֵּין סִינַי juſt anſwerably to the Hebrew, and ſo define nothing in it; but the LXXII. (as after

after them the Latine) joyne it with אֱלֹהִים *God*, foregoing, ἀπὸ προσώπου τοῦ Θεοῦ τοῦ Σινᾶ *from the preſence of the God of Sinai*, ſuppoſing *God* from his ſpecial *exhibition* of *himſelf*, in giving the *Law* on *Mount Sinai*, to be ſtiled the *God of Sinai*, as from his ſpecial preſence and favour to the people of the Jews, he is ſtiled *the God of Iſrael*. But it may alſo be ſet by it ſelfe, זֶה סִינַי *this is Sinai*, to denote deictically, where that *ſhaking* of the *earth* and *tempeſtuous* rain was heard, *viz.* in *Sinai*. And this the Chaldee and the Syriack will bear. Or laſtly, by underſtanding the prepoſition ב *in*, or the like, it may be rendred, *at the preſence of God in that Sinai*. Each of theſe is very obvious, but ſpecially the ſecond, and fit to be preferred before the Engliſh, which makes a farre greater *ellipſis*.

d. חַיָּתוֹ

V. 10. *Thy Congregation*] From the word חָיָה *vixit*, is חַיֶּה *vivus*, and ſo חַיְתוֹ *Pſal.* L. 10. *the living creature of the wood*, and ſo *Pſal.* civ. 11. *Pſal.* lxxix. 2. And thus it may ſignify here, חַיָּתְךָ *thy living creatures*; ſo the lxxii. τὰ ζῶά σου, *thy living creatures*, and the Latine, *Animalia tua*, and ſo the Syriack, ܚܝܘܬܟ, *and thy living creatures*. That deſolate place, where only wilde beaſts before could live, was now by thoſe ſhowrs of Manna v. 9. enabled to ſuſtain a multitude of other *tamer living creatures*, even of *men* and all their *flocks* and *herds*. By this ſtyle in prophetick writings the *Angels* are ſignified; ſee *Rev.* iv. 6. where the τέσσαρα ζῶα *foure living creatures full of eyes* are certainly *foure Angels*, and ſo the Chaldee here, having firſt ſet down from the Hebrew חַיָּתְךָ אַתְיְבַתָּא בַהּ *thou haſt placed thy living creatures there*, they adde אַתְקֵנְתָּא מַשְׁרְיָת מַלְאֲכַיָּא *thou haſt prepared thine hoſts of Angels*. And ſo poſſibly it may ſignify here, *thine Angels have reſided therein*, i. e. among the *people*, as an exhibition of Gods ſpecial preſence among them, who is ſaid to be preſent where his Angels appear, as oft they did among that people, at the giving the Law, in conducting them as by a cloud, and in the ſupplying of their wants on ſpecial occaſions.

c. הַמְבַשְּׂרוֹת

V. 11. *Thoſe that publiſhed it*] הַמְבַשְּׂרוֹת, from בָּשַׂר *to bring good newes*, is certainly in the *fœminine gender*, and ſo muſt belong to the *women* who were wont to *celebrate victories*, or any kinde of *good news*, with *ſinging* and *Muſick*. Thus, after the coming of *Iſrael* out of *Ægypt*, *Exod.* xv. 20, 21. *Miriam the Propheteſs the ſiſter of Aaron took a timbrel in her hand, and all the women went out after her with timbrels and with dances; and Miriam anſwered them, ſing ye to the Lord, for he hath triumphed glorioufly, the horſe and his rider hath he thrown into the ſea.* This therefore in all reaſon muſt be the literal notation of the verſe, and accordingly *Gods giving the word* is his *affording thoſe victories*, that matter of *triumph* and ἐπινίκια to the *Iſraelites* (and not, as the Chaldee ſurmiſes, the *publiſhing the Law by Moſes and Aaron*) but hath a *farther completion* in the *reſurrection* of *Chriſt*. All the difficulty is, whether הַמְבַשְּׂרוֹת be in the notion of the *dative* or the *genitive* caſe. If in the *genitive* caſe, then צָבָא muſt be rendred *company*, great was the *company of the women that thus ſang*; as indeed all the women, all the *femal quire* or *congregation* ſolemnly came out, and joyned in theſe *ſongs* of *victory*, and צָבָא *an hoſt* is oft taken for the *congregation* or *aſſembly* in the ſervice of *God*. But it may alſo be in the *dative*, and then the whole verſe runs thus, *God gave the word to the femal nuntios of the great army*, the men of *Iſrael* being the *great army*, and the *women* the *ſingers* of their *victories*: and thus the learned

צָבָא

Caſtellio

Caſtellio underſtands it, *Suppeditabit Dominus argumentum nuntiis magni exercitus fœminis, The Lord ſhall afford matter (of triumphant ſong) to the women the nuntios of the great army.* And thus the LXXII. may be underſtood, ὁ Θεὸς κύριος δώσει ῥῆμα τοῖς εὐαγγελισαμένοις (*I ſuppoſe it ſhould be* ταῖς εὐαγγελισαμέναις) δυνάμει πολλῇ, *the Lord God ſhall give the word or matter to the women that Evangelize to or for the great army*, i. e. which ſupply the office of *præcones* thereto, in proclaiming their *victories*; though 'tis certain the Latine, that render it *virtute multa, by much virtue*, did not thus underſtand it.

f. V. 12. *Fly apace*] This v. 12. is moſt unhappily transformed both by the LXXII. and vulgar Latine, ſo that 'tis not poſſible to make any tolerable ſenſe of it. Ο Βασιλεὺς τῶν δυνάμεων τῶ ἀγαπητῶ τῶ ἀγαπητῶ, καὶ ὡραιότητι τῶ οἴκω διελέσθαι σκῦλα. *Rex virtutum dilecti dilecti, & ſpeciei domus dividere ſpolia.* The occaſions of their miſrendring are diſcernible. For יִדּוֹד *ſhall fly*, from נָדַד *fugit*, they deriving the word from דוד, rendred it ἀγαπητῶ. And ſo for נָוֶת *habitation*, or *woman inhabitant*, from נָוָה *habitavit*, they read it as from נָאָה, and render it ὡραιότητι, *pulchritude*: which latter, if it had been rendred in the *nominative* caſe, the *beauty of the houſe divideth the ſpoile*, it might have had ſome ſenſe (meaning by the *beauty of the houſe* the *woman* in it) as the Syriack ſeems to have taken it. But the Chaldee for the *inhabitreſs of the houſe* renders כְּנִשְׁתָּא דְיִשְׂרָאֵל *the congregation of Iſrael.*

יִדּוֹד

נָוֶת

g. V. 13. *Pots*] What שְׁפָתַיִם here ſignifies is very uncertain. The *Jewiſh Arab*, as *Solomon Jarchi* alſo, read it in that notion of *limites, bounds*, or *ways* or *paths*, wherein we have הַמִּשְׁפְּתַיִם *Jud.* v. 16. which we there render *ſheepfolds*, but the Chaldee renders תְּחוּמַיָּן בְּפָרְשַׁת אָרְחָא *bounds in the diviſions of the way*, the Syriack and Arabick, *paths* and *ways*, (and to this notion it is imputable that the LXXII. render it κλήρων *inheritances*, portions, becauſe mens portions of land or poſſeſſions were thus ſevered from other mens, by ſuch *boundaries*.) The ſame word we have again *Gen.* XLIX. 14. where though we read *couching between two burthens*, yet the Chaldee and Syriack accord in the former notion for *ways* and *bounds*; and in that is there a fit character of *Iſſachar*, as a *merchant* and *trafficker* in the world, that he is, as a *ſtrong aſſe, lying down between the two ways*, as being weary with hard travail, and able to goe no farther. And if thus it be rendred here, it will be ſignificant enough, to expreſs a *wofull forlorne* condition, to *lye down betwixt the bounds*, i. e. in the *high ways*. But it is here by moſt thought to ſignify ſomewhat belonging to *pots*, and may be very probably the ſame that the *Arabs* call אתאפי *Athaphi, ſtones* ſet in a chimny for the pot to reſt on, the pots being without legs. Of theſe the Arabians had three, and the third being commonly (to them in the deſert) ſome faſt piece of a rock, or the like behinde the pot, as in a chimney the back of the chimney it ſelfe, and that not looked on as diſtinct from the chimney, the other two at the ſides which were looſe, might fitly be here expreſt in the dual number, שְׁפָתַיִם: And then the *lying between theſe* will betoken a very *low ſqualid* condition, as in the *aſhes* or amidſt the *ſoot* and *filth* of the *chimney*. And this I ſuppoſe the meaning of thoſe that render it *tripodes*, or *chytropodes*, or *uncini*, or *cremathræ*; all belonging to this one end of ſetting pots over the fire, which having no legs, were thus upheld by this ſupply of ſtones or broken bricks on each ſide. Theſe two rendrings may ſeem ſome-

שְׁפָתַיִם

ſomewhat diſtant, and yet conſidering that the *Termini* or *bounds* in *diviſions of wayes* were but *heaps of ſtones*, or *broken bricks*, or *rubbiſh*, the word שְׁפָתַיִם, which ſignifies theſe, may well ſignify theſe ſupporters of the pots alſo, in reſpect of the matter of them, being ſuch *ſtones* or *broken bricks*; and accordingly the Syriack ܣܦ̈ܬܐ, which is here uſed to render it, is by *Sionita* rendred *ſcobes brickbats*; and that is all one with the Arabick אתאבי, with the uſual change of ת into ש, and both may well be as I conceive, from the Hebrew שָׁפָה (in Chaldee שְׁפָא) in the notion of *contundere* and *confringere*, to *break in pieces*. To this alſo the Chaldee here agree, which render it קְלַקְלַחְתָּא from קְלַק *concuſſit*, or *projecit*, *broken bricks*, or *rubbiſh*, that are *thrown away*. From this notion of שָׁפָה tis not very remote, that אַשְׁפַּת is uſed for a *dunghill Pſal.* cxiii. 7. where the *poor* are ſaid to *lie*, meaning the meaneſt and vileſt place, whether all the *traſh* and *rubbiſh* are caſt out. And it may be remembred, that when *Job* was brought by Satan to his loweſt pitch of affliction, we found him *ſatt down among the aſhes*, and ſcraping himſelf with a *potſheard*, *Job* 11.8. which aſſures us that the aſhes and potſheards, and all ſuch kinde of *rubbiſh*, lay together, and that *lying* or *ſitting down* among theſe, was an effect of the greateſt *debaſing* and *ſadneſs*. And then this is moſt proper for the turne here, that lying בֵּין שְׁפָתַיִם *among the brickbatts* or *rubbiſh*, ſhould be the thing meant, as an expoſition of the moſt mean, dejected and ſquallid condition. אִם As for the forme of ſpeech אִם תִּשְׁכְּבוּן, which is rendred *though ye have lien*, it may be *interrogative*, *have*, or *ſhall you lie*, thus? כַּנְפֵי יוֹנָה &c. *Ye wings of the dove which are covered with ſilver, and her feathers* בִּירַקְרַק חָרוּץ *with the yellowneſs of pure gold*, יוֹם תִּשְׁכְּבוּן *ſhall ye lie among the pots*, or *potſheards*? This ſeems to relate to the *wings* of the *Cherubims* in the *Arke*, whereby Gods preſence was exhibited to his people; and by that it was that the *Iſraelites* were reſcued out of *Ægypt* the place of their bondage, and low deſpiſed condition. And therefore it was no more imaginable that God ſhould permit this people of his thus to continue among the potſherds, then that the Arke of his preſence ſhould perpetually be kept in a *captive* or *mean deſpiſed* condition.

V. 14. *When the Almighty*] The conſtruction of theſe two verſes lies thus, בְּפָרֵשׂ שַׁדַּי מְלָכִים בָּהּ *O God, by ſcattering Kings there*, or, *when thou, O God Almighty, didſt ſcatter Kings* (ſuch were *Sehon King* of the *Amorites* and *Og King of Baſan, and the Kingdomes of Canaan*, *Pſal.* cxxxv. 11.) *in* or *on* it, ἐπ' αὐτῆς ſay the LXXII. i. e. on *Salmon* (and *Baſan* following) תַּשְׁלֶג, *thou wert white as Snow*, or elſe thou didſt *ſnow* (from שָׁלֶג *ſnow*) בְּצַלְמוֹן on *Salmon*; that is, thou didſt there appear in the moſt *ſhining*, *bright*, the moſt *white*, *propitious* forme; thy *mercies* made that place more *beautifull*, then the crown of *ſnow* doth the head of that *mountain*, when it melts in *fertile moiſture* on the neighbouring *valleys*. *Salmon* is the name of a very *high hill*, which conſequently uſed to have *ſnow* lying long upon it; and it is particularly ſpecified here in oppoſition to *Baſhan* following: for as *Baſhan* was *beyond Jordan*, a *rich* and *fruitfull mountain*, called by the LXXII. πῖον ὄρος *a fat hill*, and ὄρος τετυρωμένον *a hill that yeelded much butter and cheeſe*; ſo this was *on this ſide Jordan*, the portion of the *tribe of Ephraim*, ſee *Jud.* ix. 40. And ſo by naming theſe *two mountains*, he poetically expreſſes firſt their victories, and then ſecondly the whole poſ-

h. בְּפָרֵשׂ בָּהּ תַּשְׁלֶג

possession of the people of *Israel*, on *this*, and on *that side Jordan*. And then the sense lies clear, *When the Kings*, the *Governors of those nations*, were killed or put to flight by the *Israelites*, setting upon them in their own lands, then did God illustriously exhibite himselfe to them there, or on it, shined as bright, was as remarkable, as the
הַר בָּשָׁן snow on that hill used to be; and then also הַר בָּשָׁן *the hill Bashan*, which was a *gibbous protuberant hill*, (so הַר גַּבְנֻנִּים, *an hill of gibbosites*, signifies) and was formerly in the hands of the heathen *King Og*, הַר אֱלֹהִים *did, as the former, Salmon, become the hill of God*, i. e. was possest by the *Israelites* his people.

i. תִּרְצָרוּן V. 16. *Why leap ye*] תִּרְצָרוּן from רצר occurs only here, and is by guess rendred to *leap*, or *lift up*, or *exalt* ones selfe; but may best be interpreted, not *leap* or *hop* (as an expression of *joy*) but *lift up* or *exalt* your selves, as an effect of *pride*. Thus certainly the Chaldee understood it, who paraphrase it thus, לְמָה אַתּוּן טָפְנִין, *Why doe ye lift your selves up ye high hills? 'Tis not, saith God, my pleasure to give the Law upon high and supercilious* or *proud hills*; *behold Mount Sinai is a low one, and the word of God is pleased to place his Majesty on that.* But the place here seems not so properly to referre to *Mount Sinai*, whereon the *Law* was given before their taking *possession* of *Canaan*, here mentioned in the precedent verses, as to *Mount Sion*, where *David* placed the *Arke*, and where the *Temple* was built. However, this seems to be the meaning of תִּרְצָרוּן *exalting themselves*, *God* having not chosen any of the *highest* hills to build his *Temple* on, but this of *Sion*, of a very moderate size, lower than the *hill* of *Hermon*, and at the *foot* of it, *Psal.* cxxxiii. 3. *Kimchi* both in his *roots* and *Commentaries* thinks the interpretation of *R. Hai* considerable, who would have it the same in sense with the Arabick רצר, which is to *look after* and *observe*. And thus the importance will be the same, *What look you for, expect ye, ye high hills*, to be done unto you? ye are not those which God hath chosen to beautify with his glorious presence, but *Mount Sion*: and so the *Jewish Arab*, *What expect you?*

V. 17. *Chariots*] רֶכֶב being in the *singular*, and the *myriads* in the *dual*, and the *iterated thousands* (so שְׁנָאן, from שְׁנָה *iteravit*, is best rendred) in the *plural*, it follows that all those *thousands* and *myriads of Angels* (for though *Angels* are not mentioned, they are to be understood, as *Jude* 14. μυριάδες ἁγίαι, *holy myriads*) are but as it were *one chariot* of *Gods*, i. e. one instrument of *transporting* him, or *conveighing* him from *heaven* to *earth*, i. e. an evidence of his *special* presence in the *Arke* (as after in the *Temple*, and at length in our *humane flesh.*) So that all that is signified by the whole verse, is this, That as God at the giving the Law on Mount Sinai did evidently exhibite himself by the ministry of his Angels, himself being invisible, and uncapable of circumscription or definition by any local dimensions; so he would exhibite himself in the Sanctuary, or place set apart for his worship, by the Angels dwelling there perpetually (an emblem of which was the picture of Cherubims shadowing the propitiatory or covering of the Arke) and so carrying up the prayers which should be offered there, and bringing down returns to them. In which respect God is said to be בָּם *among them*, in this his *holy place*, i. e. among the Angels that are present there. And to that also belongs what follows, סִינַי בַּקֹּדֶשׁ *Sinai is in the Sanctuary*, i. e. all the *Angels* that ministred at the giving the *Law* in *Sinai* are constantly attendant on this place of Gods service.

k. רְכֶב

ם

V. 20. *Issued*

l. לְמוֹת תּוֹצָאוֹת

V. 20. *Issues from death*] לְמוֹת תּוֹצָאוֹת must literally be rendred *goings forth to death*, and must signify the several *plagues* and judgments inflicted by *God* on *impenitent* enemies, the wayes of punishing and destroying the Ægyptians and Canaanites, *drowning* in the *Sea*, *killing* by the *sword*, *infesting* by *hornets* &c. And these are properly to be attributed and imputed to *God*, as the deliverances of the *Israelites* his people in the former part of the verse. And to this sense the consequents incline v. 21. אַךְ &c. *Even God shall wound*—The *Jewish Arab* interprets it *kinds of death*, or several wayes of death; *R. Tanchum*, causes. The LXXII. render it διέξοδοι θανάτου the *passages of death*, the *wayes by which death goes out* upon men to destroy them; the Latine *exitus mortis goings out of death*; the Chaldee more largely מִן קֳדָם יְיָ &c. *from before the Lord death, and the going out of the soule to suffocation, do contend or fight against the wicked.* The Syriack most expressely, ܡܪܝܐ ܐܠܗܐ ܡܪܝܐ ܡܘܬܐ ܘܡܫܘܦܐ *the Lord God is the Lord of death*; but then addes also *ex abundanti*, ܘܡܫܘܦܐ *and of escaping.*

m. וּרְדָם

V. 27. *Their rulers*] רְדָם, from רָדָה *dominatus est*, is here by contraction from יְרַדְּתָם *their ruler*, and being applied to *Benjamin*, hath respect to *Saul*, who was of this *tribe*, the *first King* that was placed over that people. Which gives the first place to that *tribe* in this enumeration, so saith the *Targum*, *Benjamin was little among the tribes, which first descended into the sea, therefore at first he received the Kingdome*; as the second is given to *Judah* (who, saith the Chaldee, *received the Kingdome next after them*) in respect to *David*. As for *Zebulon* and *Nephtali*, why their names are here added, rather than any of the other tribes, the reason may perhaps best be taken from what we finde prophesied of those two *Gen.* XLIX. and *Deut.* XXXIII. and *Jud.* V. by *Jacob*, and *Moses*, and *Debora*, that *learning* and *knowledge* should be most eminent in those two tribes. Of *Nephtali* 'tis said *Gen.* XLIX. 21. *Nephtali is a hind let loose, he giveth goodly words*; and of *Zebulon Jud.* V. 14. *they shall handle the pen of the writer.* Whence it is thought to be, that *Isa.* IX. 1. the comparison is made between the knowledge which should be after *Christs coming* in the regions where he *preached*, and *Zabulon* and *Nephtali* on the other side, because those were the most *learned* tribes, and yet should now be *obscured* and farre outgone by those to whom Christ was first preached.

n. רִגְמָם

V. 27. *Their councel*] The Hebrew רֶגֶם signifies a *stone*, but is here used in a metaphorical sense for a *ruler* or *governor*, as a *foundation-stone*, which supports the whole *building*, may fitly be applyed to a *commonwealth*, and then signify the *Prince* thereof. Thus 'tis certain the LXXII. understood רִגְמָתָם, who render it ἡγεμόνες αὐτῶν *their governors*; and the Syriack in like manner, ܪܓܫܝܗܘܢ *their Sultans* or *rulers*; *Abu Walid*, *their assembly*; the *Jewish Arab*, קואדהם *their captains*, or *leaders*. The Chaldee are willing to refer it to *three stones*, by which, say they, they of that *tribe overthrew their enemies.*

o. גְּעַר

V. 30. *Rebuke*] Of גָּעַר *Kimchi* and *Abenezra* observe, that as when it is in construction with ב, it signifies to *rebuke*, so without it, as here, it is *to destroy*, the most real and sharpe way of *rebuking*: so *Psal.* IX. 5. where 'tis interpreted by אָבַד *destroying* that follows. Then for חַיַּת that signifies a *congregation*, and so is here interpreted by עֲדַת an *assembly* that follows. Then for קָנָה

חַיַּת

קָנָה

arundo a *reed*, the Latine *canna*, it is taken for an *arrow* or a *lance*, or perhaps a *ſpear*, and ſo the חַיַּת קָנֶה *the company of the reed*, will denote a *military company* of *archers*, or *lancers*, or *ſpear-men*. Then in the next words all difficulty will be removed, if by עֲדַת אֲבִירִים we underſtand not a *company of bulls* or *beaſts*, but of *men* which behave themſelves *like bulls* בְּעֶגְלֵי עַמִּים *among the calves of the people*, i. e. behave themſelves toward *other* men as *bulls* in the *fields* doe toward *leſſer* or *younger cattel*. For then that will denote the moſt lofty Princes, which fight and diſturb and tyrannize over all their neighbour-nations, and by force indeavour to propagate their Empire and Dominions, and will not be reſtrained within any bounds. And to this belongs that other part of the character, that they are מִתְרַפֵּס (from רָפַס *conculcavit*) *treading* בְּרַצֵי כָסֶף, *upon pieces of ſilver*: the Syriack render it בְּסַמֵּי כַסְפָּא, from קָרַם *operuit, obduxit, covered with gold*, to denote thoſe that covet the wealth of the world, and get it, and yet never have enough of it, that diſturbe all mens quiet to get themſelves poſſeſſors of it, and then are not ſatisfied with it, till they are covered over with it, tread on it &c. (and ſo out of that inſatiate deſire, delight in warre, as it follows.) *Abu Walid* interprets this parcel of the period, by giving ב the notion of *ob* or *propter becauſe of*, [*goes about*, or *treads it about*, *becauſe of pieces of ſilver*; probably he means becauſe they *abound* with *pieces of ſilver*, or perhaps that they may *get pieces of ſilver*.

עֲדַת אֲבִירִים

מִתְרַפֵּס

The Sixty Ninth Pſalm.

Paraphraſe.

The Sixty ninth Pſalm is a prayer and complaint to God againſt his enemies, and a prediction of the judgments that ſhould befall them. 'Twas compoſed by David in time of eminent diſtreſs, and committed to the Præfect of his Muſick to be ſung to the inſtruments of ſix ſtrings.

TO the chief Muſitian upon || *Shoſhannim*, A Pſalm of *David*.

|| the ſix ſtringed inſtruments. ſee Pſal. xlv. inscr.

Lord, be thou pleaſed to interpoſe thy hand of deliverance in this ſo ſeaſonable a time of exigency, when I am ſo neer to be overwhelmed with dangers.

1. *Save me, O God, for the waters are come in unto my ſoule.*

I am not able to ſecure or defend my ſelfe, to finde any way to ſupport me in this diſtreſs, or deliver me out of it; my enemies are many and mighty, and without thy help I am ſure to be overborne by them.

2. *I ſink in deep mire where there is no ſtanding: I am come into deep waters, where the floods overflow me.*

I have long called and unceſſantly made my complaint to thee, and am ready to faint, and to be diſheartned, becauſe thou art not yet pleaſed to hearken to me.

3. *I am weary of my crying; my throat is dried, mine eyes faile, while I wait for my God.*

4. *They*

4. *They that hate me without a cause are more than the hairs of my head;* || *they that* [a] *would destroy me being mine enemies wrongfully are mighty: then I restored that which I took not away.*

And mine adversaries daily increase beyond number, have nothing from me to provoke them, nothing but patience of their injuries, and readiness (when I have

|| my enemies that oppress me wrongfully מְצָמִיתַי אֹיְבַי שֶׁקֶר

not in the least offended them) to satisfy their causeless quarrels by mine own diminutions; and yet they are so farre from being melted or mollified with my soft returns, that they still grow more obstinate and obdurate: and as they are very willing, so are they very able to mischief me.

a.

5. *O God, thou knowest my foolishness, and my sins are not hid from thee.*

To thee, O Lord, I make my appeal, who perfectly knowest what I have done amiss, either through ignorance, or more criminously, and canst certainly testifie for me, that I have not been guilty of any thing whereby to deserve this usage from them.

6. *Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake; let not those that seek thee be confounded for my sake, O God of Israel.*

If thou forsake, and do not vindicate my cause, if thou permit me to be thus overborn by injurious men, 'twill be a great discouragement and reproach to those that faithfully serve and depend on thee. Thy glory therefore is concerned in it; O let this move thee to hasten to my relief.

7. *Because for thy sake I have borne reproach, shame hath covered my face.*

For I have been oft scoffed at, and upbraided by men, for relying on thee, and keeping fast mine hold on thee, whilst I receive no deliverance from thee.

8. *I am become a stranger unto my brethren, and an alien to my mothers children.*

Those that are neareſt to me in blood, and such like relations, avoid me, and disclaim me, because I am resolved to adhere to thee, and expect with patience the issues of thy providence.

9. *For the zeal of thine house hath eaten me up, and the reproaches of them that reproached thee are fallen upon me.*

I have shewed my selfe very affectionately zealous for thy honour and worship, and this hath brought hatred and persecutions upon me; all the scoffs that blasphemous Atheists have cast on thee are become my portion, because I owne depending on thee. (This had a more eminent completion in Christ, see Joh. ii. 17. Rom. xv. 3. when his zealous expressions of dislike to the corruptions of the Jews brought his crucifixion upon him.)

† in the fasting of my soule

10. *When I wept* † *and chastened* [b] *my soule with fasting, this was to my reproach.*

If at any time, either by fasting or wearing of sackcloth, I seemed to them to performe any special act of devotion to God, this was made matter of scorne and reproach and bitter sarcasme.

b.

11. *I made sackcloth also my garment, and I became a proverb unto them.*

12. *They that sit in the* [c] *gate speak against me, and I* * *was the song of the drunkards.*

* am

And thus have I been used both by the grave men that sit in the seats of judicature, and by the vaineſt and lightest, that spend their time in drinking excessively, they please themselves by scoffing at me.

c.

13. *But* || *as for me, my prayer is unto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercie hear me, in the truth of thy salvation.*

|| I make my— אֲנִי תְפִלָּתִי

In this sad distrest condition, as in a season most capable of thy mercifull interposition, I humbly addresse my prayer to thee: O be thou pleased for thy abundant mercies, and for thy righteous promise sake, to receive and answer it.

14. *Deliver me out of the mire, and let me not* † *sink: Let me be delivered from them that hate me, and out of the deep waters.*

† or stick אַטְבַּע

Lord, suffer me not to remain any longer in this disconsolate and dangerous condition, these present pressures, and continual expectations of being overwhelmed by them, but hasten timely, I beseech thee, to my rescue.

How low ſoever my condition, and how imminent ſoever my danger is, Lord, doe thou ſupport, that I periſh not under it.

15. *Let not the water-flood overflow me, neither let the deep ſwallow me up; and let not the pit ſhut her mouth upon me.*

d. Lord, thou art a God of infinite mercies, of the tendereſt and moſt compaſſionate affections to thoſe that are in any diſtreſs, O be thou pleaſed at this time thus to exhibite thy ſelfe to me, to reſcue me out of this diſtreſs, and no longer to delay thy timely ſuccours.

16. *Heare me, O Lord, for thy loving kindneſs is* d ‖ *good: turne unto me according to the multitude of thy tender mercies.* ‖ gracious or bountifull

17. *And hide not thy face from thy ſervant; for I am in trouble, hear me ſpeedily.*

Thou canſt not but take notice of the pride and malice of mine oppoſers: O doe not thou permit them * to triumph over me, as they certainly will, when they think me forſaken by thee.

18. *Draw nigh unto my ſoule and redeem it; deliver me becauſe of my enemies.*

* מטול Chald. *that my enemies may not lift up themſelves againſt me.*

Thou ſeeſt how contumeliouſly I have been uſed by them, thou diſcerneſt every word and thought of theirs againſt me, which are by interpretation againſt thy ſelfe alſo.

19. *Thou haſt known my reproach and my ſhame and my diſhonour; mine adverſaries are all before thee.*

And this is it that ſo extremely pricks and wounds me, that makes my ſorrow ſo comfortleſs and unſupportable, that when I have prayed for and expected relief from thee, I have yet been diſappointed, and ſo ſcoft at by my enemies for the vanity of my hopes, which being repoſed on thee, have not as yet been anſwered by thee.

20. *Reproach hath broken mine heart, I am full of heavineſs: and I looked for ſome to take pity, but there was none; and for comforters, but I founde none.*

In ſuch a diſtreſs, men of any tolerable good nature would have had ſome compaſſion upon me, and at leaſt afforded me ſome allayes, if not relief; but theſe hard-hearted men have ſtudied to adde to my weight, and farther to imbitter my ſufferings to me. (How this had a more eminent and more literal completion in the ſouldiers uſage to Chriſt upon the Croſs, ſee Mat. xxvii. 34. Mar. xv. 23. Joh. xix. 28, 29.)

21. *They gave me alſo gall † for my meat, and in my thirſt they gave me vineger to drink.* † בְּבְרוֹתִי

c. But Gods vengeance ſhall finde theſe out, that have dealt thus barbarouſly with me: their oblations and prayers ſhall be ſo far from pacifying him, or being accepted by him, or bringing them any advantage, that, (like the offerings to falſe Gods, ſtiled the preparing a table, &c. Is. 65. 11.) they ſhall provoke God, and turne to their miſchief. (How this was fulfilled of the Jewiſh crucifiers of Chriſt, whoſe worſhip and temple was aboliſhed and deſtroyed for that fact, ſee Rom. xi. 9.)

22. * *Let their table become a ſnare before them; and* ‖ *that* c *which ſhould have been for their welfare, let it become a trap.* * Their table ſhall be for ‖ their peace-offerings for a trap.

And their end ſhall be occæcation and terrors, obduration and deſpair. (And ſo alſo of the impenitent Jews, after the crucifixion of Chriſt.)

23. † *Let their eyes be darkned that they ſee not; and make their loins continually to ſhake.* † Their eyes ſhall—

The ſevereſt puniſhments of God ſhall overtake them, and all the moſt miſerable effects of his diſpleaſure.

24. *Poure out thine indignation upon them; and let thy wrathfull anger take hold of them.*

And in fine, utter deſolation and eradication. (This had a moſt eminent completion in the final deſtruction of the Jews preſently after their crucifying of Chriſt.)

26. For

26. *For they persecute him whom thou hast smitten, and* f *they* ‖ *talke to the grief of those whom thou hast wounded.*

‖ adde.

For when God was pleased to withdraw his countenance, and fatherly to chastise his servants for their good, these cruel f.

unmercifull men, instead of coming in to their comfort or relief, indeavoured to heap afflictions and reproaches upon them.

† Give, or, Permit

27. g † *Adde iniquity unto their iniquity, and let them not come into thy righteousness.*

And accordingly God in his just displeasure shall withdraw his grace from them, g.

them, and permit them to accumulate one sin upon another, so as never finally to returne to amendment of life, and capacity of his mercy.

28. h *Let them be blotted out of the book of the living, and not be written with the righteous.*

And then suddenly cut them off in the midst of their sins, and not suffer h.

them to live any longer among pious men, who are so maliciously bent against them. (How signal a completion this had in Iudas, after his betraying of Christ, see Act. 1. 20.)

29. *But I am poore and sorrowfull: let thy salvation, O God, set me up on high.*

Meanwhile, O Lord, be thou pleased to deliver me out of this sad distrest disconsolate condition.

30. *I will praise the name of God with a song, and magnify it with thanksgiving.*

That I may be excited thereby and ingaged to make my most solemn and thankfull acknowledgments to thee.

31. *This also shall please the Lord better than an oxe or bullock that hath hornes and hoofes.*

That being the most acceptable sacrifice that can be presented to thee, and

which alone shall be used by the Christian Church instead of all the Mosaical.

32. *The humble shall see this and be glad; and your heart shall live that seek God.*

This shall be a joyfull spectacle to all that depend and rely on God. Thy seasonable interposing for me that rely on thee, and stand in such need of thy relief, and am resolved never to give over my affiance on thee, will be the most soveraign cordial to all that have espoused thy service, the greatest matter of joy and transportation to their very hearts.

33. *For the Lord heareth the poor, and despiseth not his prisoners.*

An instance to confirme their belief of that great truth, and divine axiome,

that God never was or will be wanting to any faithfull servant of his in time of distress, that continues his prayers to and affiance in him.

* treadeth, or creepeth in them רמשׂ בם

34. *Let heaven and earth praise him, the sea and every thing that* * *moveth therein.*

For this and all other thy glorious excellencies, and emanations of goodness toward us thy unworthy creatures, may all the Angels and Saints in Heaven, and all the inhabitants of this inferior globe, pay their due tributes of lauds and thanksgiving to thee.

35. *For God will save Sion, and will build the cities of Judah, that they may dwell there and have it in possession.*

For what ever distress befalls his people, he will timely deliver them out of it, returne their captivities, when they have reformed their lives (forsaken their sins, which bring their punishments on them) and restore them to a prosperous peaceable state.

36. *The seed also of his servants shall inherit it, and they that love his name shall dwell therein.*

Which they and their posterity shall successively injoy, as long as they make good their piety and constant obedience to his commands.

Annotations on Pſalm LXIX.

a. מַצְמִיתַי

V. 4. *would deſtroy*] From צָמַת *ſuccedit*, to *cut ſhort*, is מַצְמִיתַי here, thoſe that *cut me ſhort*, i. e. *oppreſs* or *perſecute* me: the LXXII. render it ſo, and joyne it with שֶׁקֶר *falſely*, οἱ ἐκδιώκοντές με ἀδίκως, *they that perſecute me unjuſtly*.

b. נַפְשׁ

V. 10. *My ſoule*] The word נֶפֶשׁ ſignifying the *ſenſitive ſoule* or *animal faculty*, which in faſting or abſtinence is afflicted, 'tis ordinary in ſcripture to deſcribe bodily faſting by afflicting the ſoule, which is no more than ſimply faſting. So the Chaldee renders it, exactly according to the Hebrew, וּבְכֵית בְּצוֹמָא דְנַפְשִׁי, *and I wept in the faſting of my ſoule*. The LXXII. paraphraſe it by καὶ συνέκαμψα ἐν νηστείᾳ τὴν ψυχήν μου, *and I bowed down my ſoule by faſting*.

c. שְׁעַר

V. 12. *Gate*] שַׁעַר, *the gate*, is frequently taken for the place of *judicature*, which was wont to be in the *gate of the city*. So *Deut.* XXV. 7. *Let his brothers wife go up to the gate to the Elders*; the Chaldee read, *to the gate* בֵּית דִּינָא *of the houſe of judgment*. So *Ruth.* iii. 11. *all the* שַׁעַר *gate of my people*] is by the Chaldee rendred, *all that ſit in the gate of the Sanhedrim*: & ſo *Ruth.* 6. 1. *Boaz went up to the gate*, i.e. *to the gate of the houſe of the judgement of Sanhedrim*. So *Heſt.* ii. 19, & 21. *Mordecai ſat in the Kings gate*,] is by ſome learned men underſtood of his ſitting *in the Sanhedrim*, which the King inſtituted. And ſo in all reaſon it is to ſignify here, and denotes the ſolemneſt and graveſt Senators; as after, the more unworthy, *the drunkards*, &c.

d. טוֹב

V. 18. *Good*] The word טוֹב in this, as in many other places, ſignifies *abundance of goodneſs* or *mercifulneſs*. So in S. *Paul Rom.* v. 7. ἀγαθὸς *a good man*, in oppoſition to δίκαιος a *righteous* man,] is a *mercifull-minded* man in a high degree, above the proportion of ἐλεημοσύνη *mercifulneſs*, which is oft expreſt by δικαιοσύνη *righteouſneſs*. Accordingly the LXXII. here render it χρηστὸν *bountifull* or *gratious*, and ſo the Latine *benignæ*. And to this is proportionable what follows, the *multitude of thy tender mercies*.

e. לְשַׁלּוֹמִים

V. 22. *That which ſhould have been for their welfare*] What לְשַׁלּוֹמִים *ad paces*, *for proſperities*, here ſignifies, may perhaps beſt be learned from the Chaldee Paraphraſt, who explains it by נִכְסָתְהוֹן (from נָכַס *mactavit*) *their victims* or *ſacrifices*, frequently called *peace-offerings*, and ſo here abbreviated into לְשַׁלּוֹמִים *for peace*, as *ſin-offerings* are ſtiled περὶ ἁμαρτίας *of*, or *for ſin*; and though the word, when it is uſed for *peace-offerings*, is without ו, and vowel'd with ·, yet is שלום *peace* ſcarce ever found in the *plural*, as here, but in the notion of *peace-offerings*. And beſides, the *prepoſition* prefixt ל (wherein the poetry of the verſe ſeems to conſiſt, almoſt all the words beginning with ל) being rendred *of*, or *for*, accords well, *Offerings of*, or *for*, *peace*. To this the context alſo agrees, joyning the table and theſe peace-offerings in the ſame ſenſe, to denote a ſacrifical feaſt, of which the μερίδες or *portions* were wont to be the furniſhing of a feaſt for the Sacrificers. *Abu Walid* reads, *to thoſe that are in peace*, i. e. as he ſaith, to themſelves, who have long been ſecure and ſafe from the turnings of the world, *let their table be now a trap and ſnare to them*. The LXXII. read καὶ εἰς ἀνταπόδοσιν, *and for a retribution*, in the ſame ſenſe as εἰς παγίδα, and εἰς σκάνδαλον, *for*

a snare, and a stumbling-block. The account of which is to be taken from the distant notions of שלם, (noted *Ps.* vii. note c.) for returning *evil*, as well as *good* (and accordingly the *Jewish Arab*, as there *Ps.* vii. 4. so here interprets it by *those that are contrary to me*, or *oppose themselves against me.*) From the version of the LXXII. when S. *Paul* cites this verse *Rom.* xi. 9. he only reads, *let his table be made a snare*, reteining the sense completely in that variety of words; the true notion of לְשִׁלּוּמִים being conteined in the mention of the table, as the sacrifice is oft comprehended under the mention of the Altar. That this and the following verses are to be understood in the *future* sense by way of prediction, and not as an imprecation, see Saint *Augustine de Civ.* l. xvii. c. xix. *Hæc non optando sunt dicta, sed optandi specie, prophetando, These things are not said by way of wishing, but under the shew or scheme of wishing, by prophecy.* And indeed the Hebrew יְהִי is in the future, and is most fitly rendred, *shall be.* And so doth the *Jewish Arab* Interpreter observe, that such seeming imprecations, as here and elsewhere occurre in this book of *Psalms*, are not so much דעא by way of imprecation, as נבוה by way of Prophecy, or prediction of what in Gods just judgments would certainly befall these.

f. יִסְפְּרוּ V. 26. *They talke*] The Hebrew יִסְפְּרוּ in this place seems to be best rendred by the LXXII. προσέθηκαν, *they added to.* So the Syriack, Latine, Arabick, & Æthiopick read also: & this agreeably enough to the *Theme*, סָפַר, which signifies *to number*, and of that we know *addition* is one sort. And accordingly the learned *Castellio* reads, *sauciorum tuorum numerum adaugentes, increasing the number of thy wounded.*

יִתְּנוּ V. 27. *Adde iniquity*] That נָתַן *to give*, signifies also to *permit*, appears by *Esth.* ix. 13. יִנָּתֵן *let it be given to the Jews*, i. e. *permitted them.* So *Exod.* xii. 23. *and shall not suffer* (the Hebrew hath יִתֵּן *give*) *the destroyer to come in*; the Chaldee read יְשַׁבֵּק *permit*, and the LXXII. ἀφήσει, to the same sense. So *Psal.* xvi. 10. *Thou shalt not suffer* (תִּתֵּן again, *give*) *thy holy one to see corruption.* And so תְּנָה עָוֹן *give wickedness*, is no more than permit: for so tis ordinary with God, as a punishment of some former great sin or sins, though not to infuse any malignity, yet by withdrawing his grace, and delivering them up to themselves, to permit more sins to follow, one on the heels of the other, and so to be so farre from reforming & amending, as daily to grow worse and worse, to be more obdurate, and so finally never to enter into Gods righteousness, i. e. into that way of obedience required by him, and which will be accepted by him, or (as צֶדֶק in the notion of *mercy* may signify, being applied to God) *into his mercy*, so as to be made partakers of it.

צֶדֶק

h. סֵפֶר חַיִּים V. 28. *Book of the living*] The phrase סֵפֶר חַיִּים *the book of the living*, is to be interpreted, according to the custome of those times, of a register of names of those who live in any kingdome. Thus *Luk.* ii. 1. we have the ἀπογραφὴ *the inrolling* of all in the Emperors dominions: and accordingly סֵפֶר is ordinarily taken for a *catalogue*, and the *catalogue* of the *living*, is the number of those that are alive at any time, who when they die, their names are blotted out, and so are no longer written in this book or catalogue of the living. See *Psal.* cxxxix. 16. where Gods book is this register, or censual book, or *roll*, where all that are born are inrolled: so *Exo.* xxxii. 32. blotting him out of Gods book, is no more than dying, instead of the people.

The

The Seventieth Psalm.

Paraphrase.

The seventieth is a mournfull affectionate prayer to God for relief out of his present miseries, a beseeching God that he will at length remember him see: Psal. xxxviii. 1.

TO the chief Musitian, A Psalm of *David* to bring to remembrance.

See the same very little varied Psal. xl. 13, 14, 15, 16, 17.

1. *Make haste, O Lord, to deliver me; make haste to help me, O Lord.*

‖ or, *They shall.*

2. ‖ *Let them be ashamed and confounded that seek after my soule: let them be turned back and put to confusion that desire my hurt.*

† or, *They shall.*

3. † *Let them be turned back for a reward of their shame that say, Aha, Aha.*

4. *Let all those that seek thee rejoyce and be glad in thee; and let such as love thy salvation say continually, Let God be magnified.*

5. *But I am poor and needy, make hast unto me, O God: thou art my help and my deliverer, O God make no tarrying.*

The Seventy First Psalm.

THe seventy first Psalm is a prayer for deliverance in time of distress, probably of *Absolom*'s conspiracy, which happened to him in the latter end of his life, referred to v. 9. & 18.

Paraphrase.

Lord, all my repose and confidence is in thee, I have not forsaken this my hold to catch after any other secular aid; O let not my reliance on thee be still disappointed and frustrated.

1. *In thee, O Lord, do I put my trust; let me ‖ never be put to confusion.*

‖ not be put to shame for ever. אל אבושה לעולם

Thou art the patron of all that are in distress, and thou hast promised thy certain relief to all that constantly wait on thee, and in those thy promised mercies I have a peculiar portion: Thy justice therefore and fidelity, as well as thy mercy, are concerned in granting me a seasonable deliverance at this time.

2. *Deliver me in thy righteousness, and cause me to escape; encline thine eare unto me, and save me.*

O be thou my sure place of retreat, whither I may constantly betake my selfe in time of distress or danger. This thou hast promised, O Lord, and therefore on thee I confidently depend for the performance of it.

3. *Be thou † my strong habitation whereunto I may continually resort: thou hast given commandment to save me, for thou art my rock and my fortress.*

† to me for a rock of repose לי לצור מעון

Lord, suffer not injurious wicked men to succeed in their projected violences and cruelties against me.

4. *Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.*

5. For

5. *For thou art my hope, O Lord God; thou art my truſt from my youth.*

To obtain thy audience to this requeſt I have this argument of all others moſt forcible with thee, viz. that I am one that have ever depended and relied on thee, as thy creature and peculiar client.

6. *By thee have I been holden up from the womb, thou art he that took me out of my mothers bowels: my praiſe ſhall be continually of thee.*

Who acknowledge it thy worke of continued protection, by which I have been ſupported every houre of my life, as of thy primary gift that I ever had any being in the world, and ſo am obliged to bleſs and magnify thy name continually for both.

7. *I am as a wonder unto many; but thou art my ſtrong refuge.*

* hope מַחְסִי

I am vilified, and ſcoffed, and reproached by many, that I can talk of relief from heaven, when in the eye of man I am ſo low, and in ſuch a deplored and loſt condition; but yet am I not diſheartned or amated by this, I know whom I have truſted, and that there is no ſecurity like that of relying and depending on thee.

8. ‖ *Let my mouth be filled with thy praiſe and with thy honour all the day.*

‖ my mouth ſhall— יִמָּלֵא

O be thou now pleaſed to haſten to my relief, that I may be able to refute theſe ſcoffers, and divulge and proclaim to others the glorious advantages of thy ſervice, beyond any other courſe that can be received in competition with it.

9. *Caſt me not off in the time of old age, forſake me not when my ſtrength faileth me.*

When I am in the wane of mine age, and moſt feeble and deſtitute of ſtrength, I have none to fly unto but thee only; O be thou pleaſed not to reject or deſpiſe me.

10. *For mine enemies* ‖*ſpeak againſt me, and they that lay wait for my ſoule take counſel together,*

‖ ſay to me אָמְרוּ לִי

But refute the obloquies of my enemies, who rejoyce and triumph over me,

11. *Saying, God hath forſaken him; perſecute him and take him, for there is none to deliver him.*

and reſolve and aſſure one another that I am forſaken by God, and may now be ſecurely aſſaulted and deſtroyed by them.

12. *O God, be not farre from me: O my God, make haſte for my help.*

Let this their impiety excite and provoke thee ſpeedily to ariſe to my relief, who have no other to depend on but thee only.

13. *Let them be confounded and conſumed that are adverſaries to my ſoule; let them be covered with reproach and diſhonour that ſeek my hurt.*

And ſo ſhall my triumphant enemies be brought to ſhame, ſeeing themſelves thus fruſtrated and diſappointed in their malicious deſignes and attempts againſt my life.

14. *But I will hope continually, and will † yet praiſe thee more and more.*

† adde unto, or over and above all thy praiſe. הוֹסַפְתִּי עַל כָּל תְּהִלָּתֶךָ

But whatever their triumphs and ſcoffs are, they ſhall not drive me from my faſt and ſure hold, nor yet from proclaiming to all men the exceeding goodneſs of that God on whom I wait; but the more they ſcoff, the more will I magnify his greatneſs, and profeſs my dependance on him,

15. *My mouth ſhall * ſhew forth thy righteouſneſs and thy ſalvation all the day; ‖ for I know not [a] the numbers thereof.*

* recounts ‖ though

And continually declare, and deprædicate his mercy and fidelity (that never fails to deliver thoſe that rely on him.) And when I have ſpent my whole life on this task, I ſhall juſtly think that I have come farre ſhort of giving him his due praiſes, whoſe abundant excellencies and goodneſs toward his ſervant are infinitely above my imperfect meaſures either of valuation or expreſſion. a.

16. *I [b] will † goe in the ſtrength of the Lord God: I will make mention of thy righteouſneſs, even of thine onely.*

† goe in the ſtrength— b.

Whatſoever I undertake, ſhall not be in any confidence of mine own, but in a full reliance on Gods ſtrength alone, and never talk of any ſecurity, but that which I hold by his free mercy and fidelity which obligeth him to performe his promiſe, and never to forſake thoſe that depend on him.

17. *O*

O bleſſed God, I have had experience of thy wonderfull acts of power and goodneſs from the firſt part of mine age, and accordingly I have made declaration of them.

17. *O God, thou haſt taught me from my youth, and hitherto have I declared thy wondrous works.*

Doe not thou now that my years increaſe, and therewith my wants of thy ſupport, withdraw it from me, but afford me matter of continual acknowledgments, that I may yet proclaim thy attributes to many more than yet I have done, that I may live to be an inſtrument of bringing in many proſelytes to thy ſervice, who as yet are not born, or know nothing of thee.

18. *Now alſo when I am old and gray-headed, O God, forſake me not, untill I have ſhewed thy ſtrength unto this generation, and thy power to every one that is to come.*

O how great is thy bounty, how infinitely great? how glorious are thy works of power and goodneſs? There is none that can in the leaſt be compared with thee.

19. *Thy righteouſneſs alſo, O God, is very high, who haſt done great things: O God, who is like unto thee?*

Though thou haſt permitted me to fall into very ſharp afflictions and diſtreſſes, yet I doubt not either of thy power or will to reſtore me again, and reſcue me out of the loweſt and moſt diſconſolate ſtate.

20. *Thou which haſt ſhewed me great and ſore troubles, ſhalt quicken me again, and* * *ſhalt bring me up again from the depths of the earth.*

* return תָּשׁוּב

c. And having done ſo, exalt me higher than I was before the turning of thy face from me.

21. *Thou ſhalt increaſe my greatneſs,* c *and* || *comfort me on every ſide.*

|| return and comfort me.

And for this thy conſtant performance of promiſe to me, and all thy rich mercies, I will in the ſolemneſt manner exalt and praiſe thy name, O thou great and only God of heaven, who haſt revealed thy ſelfe to thy people.

22. *I will alſo praiſe thee with the Pſaltery, even thy truth, O my God: unto thee will I ſing with the harp, O thou holy one of Iſrael.*

And this ſhal be to me the joyfulleſt imployment in the world; joy to my tongue, that is above meaſure honoured by being the inſtrument of thy praiſes, and joy to my very life, which hath been reſcued by thee from ſuch preſent dangers.

23. *My lips ſhall greatly rejoyce, when I ſing unto thee; and my ſoule, which thou haſt redeemed.*

And therefore being the pleaſanteſt, it ſhall alſo be the moſt conſtant imployment of my life, to deprædicate thy mercy, and performance of all thy gratious promiſes, who haſt ſecured me, and diſappointed and fruſtrated all mine enemies.

24. *My tongue alſo ſhall talke of thy righteouſneſs all the day long: for they are confounded, for they are brought unto ſhame that ſeek my hurt.*

Annotations on Pſalm LXXI.

a. סִפְרוֹת

V. 15. *The numbers*] סִפְרוֹת, from סָפַר *numeravit*, regularly ſignifies *numbers*, and ſo the Chaldee renders it מְנְיָנְהוֹן *the numbers of them*; and *Symmachus* accordingly, οὐκ οἶδα ἐξαριθμῆσαι, *I know not how to number*. The LXXII. now read οὐκ ἔγνων πραγματείας, *I know not tradings, negotiationes* ſaith the Roman Pſaltery. But the Latine, reading *literaturam*, makes it more probable that the more *antient* reading of the LXXII. was not πραγματείας, but γραμματείας. The Syriack retein the Hebrew סִפְרוֹת *the numbers* thereof, and is not ſo well rendred by the Latine, *Scripturam*. The elegancy is here obſervable, פִּי יְסַפֵּר *my mouth ſhall number* or *recount thy righteouſneſs*, כִּי לֹא יָדַעְתִּי סִפְרוֹת *though I know not the number of them*,

them, they being so *numerous* that 'tis not possible to *count* them.

b. בוא V. 16. *I will goe*] בוא *to goe*, or *goe in*, signifies (among many other things) the administration of any publick office; See *Num.* xxvii. 16, 17. where to *goe out* and יָבֹא *to goe in before them*, is to govern the people, and so oft elsewhere: and so also of more private actions, *Deut.* xxviii. 6. *Thou shalt be blest* בְּבֹאֶךָ *in thy going out*, i. e. in all thy *undertakings*. And thus (without the addition of *going out*) it is here used for any action of his life.

V. 21. *Comfort*] חִסַּב, from סָבַב *conversus fuit*, doth regularly signify *shalt return*; so all the antient Interpreters seem to understand it, (and not in the notion of *circuivit*:) ἐπιστρέψας παρεκάλεσας, *thou hast returned* and *comforted*, say the LXXII. and so the Latine *reversus*, the Chaldee, וְתָחֵוור from חָוַר to *returne*. c. חסב

The Seventy Second Psalm.

Paraphrase.

To Solomon לִשְׁלֹמֹה **A** Psalm for *Solomon*.

The Seventy Second Psalm was composed in contemplation of Solomons succeeding David in the throne, and the happy dayes of his reign, and under that type looks forward to the dayes of the Messias (as the Jews themselves apply it; see note e.)

1. *Give the King thy judgments, O God, and thy righteousness unto the Kings son.*

O Lord, I beseech thee to poure out upon Solomon my son, who is to succeed me in the throne, all the royall virtues, and skill in government (according to the rule which thou hast prescribed to Kings) and all manner of justice and goodness in the admiration of so sublime an office:

2. *He shall judge thy people with righteousness, and thy poor with judgment.*

That so he may manage this power with all indifference, and impartially relieve all that make their appeals to his tribunal;

|| righteousness. 3. *The mountains shall bring peace unto the people, and the little hills* || *by* [a] *righteousness.*

And both the higher and lower judicatures move so regularly, that the whole Kingdome may be governed peaceably and justly; a.

4. *He shall judge the poor of the people; he shall save the children of the needy, and break in pieces the oppressor.*

And all innocent persons receive the benefit of his patronage and protection, and all injurious invaders of others rights be severely punished by him.

† or, with the sun and before the moon, generation of generations shall fear or adore thee. 5. [b] † *They shall fear thee as long as the Sun and Moon indure, throughout all generations.*

Then shall his government be famed, and his wisdome and happy administration be lookt on with continual reverence by all posterities, and therein be a type of the Kingdome of the Messias, who shall descend from him, and set up his throne in mens hearts, when the Jewish Kingdome shall determine, and be adored and worshipped at set hours constantly every day throughout all ages. b.

6. *He shall come down like rain upon the mowed grass, as showrs that water the earth.*

Then shall he be an instrument under God of refreshment, and incouragement, and growth to all vertue (and so shall the Messias in a most eminent manner.)

7. *In*

And as long as he reigns, the nation ſhall be managed with all juſtice, and peaceableneſs and proſperity, and from him ſhall the Meſſiah ariſe in the time appointed by God, and ſettle and eſtabliſh a Church, which ſhall never utterly periſh till the end of the world.

7. *In his dayes ſhall the righteous flouriſh, and abundance of peace * ſo long as the Moon endureth.*

* till the moon ceaſe, or, till there be no moon עַד בְּלִי יָרֵחַ

The whole Jewiſh nation, the Kingdome of Iſrael and Judah, both ſhall remain under his ſubjection as long as he lives (ſee note on Pſal. 11. f.) and ſo ſhall the bordering nations alſo, the Philiſtims, and Moabites, and Idumæans, and Syrians, &c. (As for the Meſſias, of whom he is the moſt eminent type, he ſhall begin his ſpiritual Kingdome in Judæa, and propagate it over all the world.)

8. *He ſhall have dominion alſo from ſea to ſea, and from the river unto the ends of the || earth.*

|| land אֶרֶץ

c. And others more remote ſhall do him homage, and thoſe that oppoſe and make warre againſt him, ſhall be ſubdued and deſtroyed.

9. c *They that dwell in the wilderneſs ſhall bow before him, and his enemies ſhall lick the duſt.*

(And ſo in the dayes of the Meſſias, the heathen nations ſhall ſubmit to the faith of Chriſt, and they that obſtinately oppoſe it ſhall be deſtroyed.)

And many Princes from the remoteſt parts of the world (ſee note on Pſal. xlviii. 6.) ſhall ſend tokens of their reſpect and reverence to him, ſee note c. and 1 King. x. 1. Mac. xii. 42. (And ſo in like manner the Gentile nations ſhall receive the faith of Chriſt, and as a præſignification thereof, the Magi, Mat. ii. ſhall bring him preſents, as ſoon as he is born.)

10. *The Kings of Tarſhiſh and of the Iſles ſhall bring preſents; the Kings of Sheba and Seba ſhall offer gifts.*

And in ſumme, the generality of the Potentates of the world, and all the people thereof ſhall acknowledge and magnify his government, (And ſo ſhall the Gentile world univerſally ſubject themſelves to Chriſt.)

11. *Yea, all Kings ſhall fall down before him, all nations ſhall ſerve him.*

d. As the government of a juſt and mercifull Prince, that is ready to relieve all that are oppreſt and wronged.

12. *For he ſhall deliver the needy when he* d *cryeth, the poore alſo and him that hath no helper.*

(And therein a type of Chriſts Kingdome, who never denies grace and pardon to the humble ſuppliant, that having no truſt to rely on in himſelfe, flyes in prayer to his free grace and mercy.)

A Prince of bowels and compaſſion to them that are in any kinde of diſtreſs, to defend and deliver them out of it, (And ſo ſhall Chriſt not only not puniſh the lowly penitent ſinner, but beſtow all that is pretious upon him, even grace here, and eternal ſalvation hereafter.)

13. *He ſhall ſpare the poor and needy, and he ſhall ſave the ſoules of the needy.*

To reſcue them out of the hand of the injurious and oppreſſor, and preſerve their lives from the invader, as thoſe that are much valued and eſteemed by him. (And ſo ſhall Chriſt redeem, in the moſt eminent manner, thoſe that rely on him, from all their ſpiritual enemies, ſin and Satan, from the power of the one, and tyranny of the other, and pay his own life a ranſome for mankinde.)

14. *He ſhall redeem their ſoule from deceit and violence; and pretious ſhall their blood be in his ſight.*

As long as he lives ſhall ſtrangers reverence, and ſubjects continually bleſs and pray for him, as the author of a peaceable and happy life to them. (And ſo ſhall the faith of Chriſt have the reverence of ſtrangers, be admired by all that hear of it, as being made up of the moſt excellent divine doctrines of charity, purity, ſubjection, &c. and for all thoſe that ſet themſelves to the practice of his precepts, they ſhall have cauſe to bleſs them and magnify them as the greateſt mercy that could ever have been vouchſafed them.)

15. *And he ſhall live, and to him ſhall be given of the gold of Sheba: prayer alſo ſhall be made for him continually, and daily ſhall he be praiſed.*

16. *There*

16. *There shall be* c *an handfull of corne in the earth, upon the top of the mountains; the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth.*

In his time shall there be great abundance of all things, and Gods hand very remarkable, in blessing and prospering the smallest quantity of seed, sown in c.

the barenneſt soile, into a most plentifull harveſt, and this city shall thrive proportionably, the number of the inhabitants shall increase as fast as the seed which is sown doth (And so in the dayes of the Messiah shall Gods providence and his grace most signally evidence it selfe, in bringing forth a multitude of believers by a little contemptible preaching of the faith, among the most idolatrous obdurate Gentiles.)

17. *His name shall endure for ever, his name shall* ‖ *be continued* f *as long as the Sun; and* g † *men shall be blessed in him: all nations shall call him blessed.*

‖ descend upon his children before the Sun.
† they

And his memory and honour shall outlive his person, shall never be blotted out, but shall flourish, and descend upon his posterity, f. g.

as a mark of renoun to all that shall come from him. And for all others, when they shall blesse any Prince or royal person, they shall doe it in this forme, The Lord make thee like Solomon. And in summe, all the nations in the world shall look upon him as a most blessed person, a most wise and a most prosperous Prince. (And so shall Christ, pretypified by Solomon, be in a most eminent manner remembred, even adored and worshipped and magnified for ever. All they that receive his faith shall, as his sonns, be called by his name, be known by the the title of Christians, and be looked upon as a most happy and blessed sort of men, that they are vouchsafed that dignity of being his sonnes, to be taught and educated by him, and to transcribe his copies, to be like him in all goodness.)

18. *Blessed be the Lord God, the God of Israel, who only doth wondrous things.*

For these and all other his mercies so wonderfully wrought for his servants,

and which none else is able to worke, the eternal Lord of heaven and earth, who alone is worshipped by the Jews, and which hath chosen them to himselfe to be his people, be now and ever magnified.

19. *And blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen,* and *Amen.*

And O that all the men in the world would set themselves industriously and

faithfully to his service, that they would bless and praise him continually, offer up their daily oblation of lauds and thanksgiving to him, and all hearts be throughly possest with his divine excellencies, and endeavour to express the power thereof in all the actions of their lives, in doing what he hath directed and exemplified to them. O that every man would say Amen to this prayer. O that God would once grant this petition.

20. *The prayers of David the sonne of Iesse are ended.*

Here is the conclusion of the Second Book of Psalms, which were, if not all composed, yet perhaps all collected and put into this order by David. The other books that

follow being a collection of Asaph and other men, in which some there are also of Davids composing, after the finishing of this collection, or shutting up of this book.

The End of the Second Book.

Annotations on Pſalm LXXII.

a. בְּצֶדֶקָה V. 3. *Righteouſneſs*] בְּצֶדֶקָה in this place is by the LXXII. rendred ἐν δικαιοσύνῃ *in righteouſneſs*, and ſo joyned in conſtruction with κρινεῖ *ſhall judge*, in the beginning of the next verſe; and ſo it muſt be, if the ב have any ſignification. But it is not unuſual for this and other *prepoſitions* to be uſed as *expletives*; and accordingly the Chaldee retains it here (בְּזוּכוּתָא,) whilſt yet both the Syriack and Latine leave it out, and read ܙܕܘܬܟ, *thy righteouſneſs*, and *juſtitiam righteouſneſs*. And ſo the ſenſe is moſt perſpicuous.

ב

b. יִירָאוּךָ V. 5. *They ſhall fear thee*] For יִירָאוּךָ *they ſhall fear* or *reverence thee*, the LXXII. ſeem to have read וְיֶאֱרַךְ *and he ſhall prolong* (his *life*) and ſo render it καὶ συμπαραμενεῖ τῷ ἡλίῳ, *he ſhall endure as long as the Sun*; and ſo the Latine, *& permanebit cum ſole, and he ſhall abide with the Sun*. But the Chaldee adhere to our reading of the Hebrew, and render it both by יִדְחֲלוּן מִנָּךְ *they ſhall fear from*, or *be afraid of thee*; and again, by וְיִצְלוּן קֳדָמָךְ *they ſhall pray before thee*, and ſo the Syriack, ܢܫܬܒܘܢ (from ܕܚܠ to *fear* or *adore*) which the Interpreter renders, *adorabunt te, ſhall adore thee*. Then for עִם שֶׁמֶשׁ *with the Sun*, וְלִפְנֵי יָרֵחַ *and before*, or *in the preſence of the Moon*,] the Chaldee ſeems to give the true notion of it, עִם מִסַּק שִׁמְשָׁא *with the aſcending of the Sun*, and קֳדָם מְנַהֵר סִיהֲרָא *before or in the preſence of the light of the Moon*, i. e. *by day and by night*, continually, דּוֹר דּוֹרִים *generation of generations*, i. e. either in the nominative caſe, *generation of generations ſhall fear thee*, or ſupplying the want of the prepoſition ל) *throughout all generations*. And ſo the primary literal meaning is, that all poſterity ſhall *revere Solomon continually*, eſteem of him as of the wiſeſt and juſteſt Prince. But the more ſublime (and that as literal) ſenſe belonging to Chriſt (of whom *Solomons* wiſdome and proſperous government was a type) will be this. That *both by day and night all generations ſhall adore Chriſt*, pray to him, and performe ſolemn ſervice to him, and through all ages never ceaſe to do ſo, while (as the *Jewiſh Arab* renders it) *the Sun endureth*.

שֶׁמֶשׁ וְלִפְנֵי יָרֵחַ

c. מִיִּם V. 9. *Dwell in the wilderneſs*] From צִיָּה a *dry* or *deſart* place, is צִיִּים here, the *inhabitants of the deſart*: ſuch were the Æthiopians and others, and therefore the LXXII. have choſen to paraphraſe it, Αἰθίοπες, *the Æthiopians*, as ver. 10. for שְׁבָא and סְבָא they read Αἰγύπτου καὶ Σαβὰ *Arabians and Sabæans*; by the former *Scheba*, with ש, noting the *inhabitants of Arabia Fœlix*, from whence comes Gold, v. 15. by the latter, with ס, all the *whole region of Arabia, Madian, and Epha*, (ſaith S. *Hierome*) which is called *Saba*, the Queen whereof came to *Solomon* 1 *King*. x. 1. and is called the *Queen of the South Mat.* xii. 42. becauſe *Arabia Felix* reacheth to the *South*, and belongs to the Æthiopick ſea, and torrid Zone, and ſo is ſtiled the *Queen* of the *South from the ends of the earth*.

שְׁבָא סְבָא

d. מְשַׁוֵּעַ V. 12. *Crieth*] מְשַׁוֵּעַ, from שִׁוַּע *clamavit*, ſignifies *him that cries*: But the LXXII. from שׁוּעַ *rich* or *powerfull*, read ἀπὸ δυναστοῦ *from the powerfull*; but this perhaps by way of Paraphraſe, becauſe the oppreſſion of ſuch is it that cauſeth the poor to cry.

V. 16. *Handfull*

V. 16. *Handfull*] פִּסַּת בָּר a *ſmall quantity of corne* (from פָּסַס *minutus eſt*) is in all the copies of the LXXII. rendred στήριγμα, and from thence by the vulgar Latine *firmamentum*, by the Arabick and Æthiopick in like manner, without any mention of *corne* or any thing to render בָּר. The Chaldee read סְעִיד לַחְמָא (from סָעַד, which ſignifies both *fulcivit* and *comedit*) the *food* or *fulciment of bread*. i. e. *bread for food*, or for *refection* and *ſtrengthening*; and the Syriack ܣܥܕܐ ܕܒܪ *plenty of corne*; all varied much from the literal importance of the Hebrew. The reaſon of this *variation* as to all thoſe that follow the LXXII. is evidently the ſame, either having an eye to the Chaldee סְעִיד in the notion of *fulcimentum*, as that agrees with the phraſe elſewhere uſed, *the ſtaffe of bread*; or more probably a *miſtake* in the copies of στήριγμα *firmamentum* for δράγμα *a handfull*, for ſo פֵּאָה regularly ſignifies, and ſo כַּף *a hand* 1 *King.* xviii. 44. is rendred by the Chaldee פִּסַּת יְדָא *the palme of the hand*, and ſo in Syriack פַּסְיָא *is the ſole of the foot*, and among the *Rabbines* is applied both to *hand* and *foot*, פִּסַּת הַיָּד *the palme of the hand*, פִּסַּת הָרֶגֶל *the ſole of the foot*. This therefore is the moſt probable meaning of the place, יְהִי פִּסַּת בָּר *there ſhall be a handfull of corne*, and that *ſown* (so בָּאָרֶץ *in the earth*, noteth) בְּרֹאשׁ הָרִים *on the head*, i. e. *top of the hills*, the moſt *ſtony*, *dry*, and *barren* platt; and yet פִּרְיוֹ *the fruit thereof*, that which comes from this *handfull*, in this *barreneſt* ſoile, יִרְעַשׁ *ſhall ſhake like Libanus*, i. e. like the *trees* of *Libanus*, whoſe tallneſs cauſeth a great noiſe, when they are ſhaken with the wind. And this reſemblance ſignifies the great growth of this corne, which makes it liable to the wind, and being ſhaken by it, it makes a noiſe like the talleſt trees on the top of an hill. An excellent poetical deſcription of the greateſt plentifulneſs, when a *handfull of corne* ſown on the *barreneſt ſoile*, ſhall yet bring forth ſo *proſperouſly*. And this the Chaldee and Syriack were, it ſeems, willing to expreſs by *periphraſis*, and not *literally*, and ſo only mention, the one, the *bread* that comes from it, for *food*, the other, the *plenty* of the *corne*, without mention of the *ſmall proportion* of the *ſeed* it ſprings from. This *R. Obad: Gaon applies* to the *Meſſias* (as *Aben Ezra*, *Midras Tehilin* and he, doe the whole *Pſalme*) ſaying that he is the פִּסַּת בָּר, *beginning like an handfull of wheat, but afterwards ſhall grow into a multitude, like the herb of the field*: ſee *Jo.* xii. 24. *Abu Walid* in his rendring it may ſeem ſingular, unleſs the like *myſtical* uſe be made of it: He makes the words thus to ſound, *He ſhall be a pure piece of juſtice upon the earth*, or *there ſhall be*, or *let there be from him, abſolute juſtice in the earth*: *Upon the top of the mountains let his fruit encreaſe*, (viz. his *children* or *progeny*) *like Lebanon*, i. e. as the *trees* of *Lebanon*, which proverbially ſignify a great multitude. The *Jewiſh Arab* renders it to this purpoſe, *God make him as fruitfull corne in his countrey on the top of its mountains, and make him rich fruit, as Lebanon*, &c. taking יְהִי (as *Abu Walid* doth) for [*let him be*] or [*he ſhall be,*] not [*there ſhall be*;] and rendring יִרְעַשׁ *let him be rich*, as if it were יִרְעַשׁ by tranſpoſition of letters, but that *Abu Walid* rejects.

V. 17. *As long as the Sun*] What לִפְנֵי שֶׁמֶשׁ *before*, or *at the faces*, or *in the preſence of the Sun*,] ſignifies, will be learnt from what was ſaid note *b.* of לִפְנֵי יֶרַח, *before*, or *in the preſence of the Moon* (i. e. in the *night time*,) and proportionably to *continue* לִפְנֵי שֶׁמֶשׁ *before the Sun*, muſt be to *live*, to *ſurvive*, to *flouriſh* in oppoſition to *periſhing*, which is expreſt

preſt by *not ſeeing the ſun.* And this is appliable to names, to memories, as well as to perſons: the names of good men ינון (from נין *a ſonne*) *ſhall deſcend upon their children*, i. e. *continue ſucceſſively before the Sun*, i. e. *live*, and *proſper*; and the *names of evil men die and periſh.* The LXXII. literally enough, render it, πρὸ τοῦ ἡλίου διαμενεῖ *ſhall continue before the ſunne*; and ſo the Syriack, ܩܕܡ ܫܡܫܐ *is before the ſunne.* But the *Jewiſh Arab*, in agreement with his notion of v. 5. *till the heavens vaniſh.*

g. יִתְבָּרְכוּ בוֹ

V. 17. *Men ſhall be bleſſed*] יִתְבָּרְכוּ בוֹ *they ſhall be bleſſed in him,*] is no more than, *men ſhall bleſs themſelves in him*, i. e. when they will *bleſs* any man, they ſhall uſe this *forme, let him* be *bleſſed* as *Solomon* was. Thus we ſee the phraſe explained *Gen.* xlviii. 20. *In thee ſhall Iſrael bleſſe, ſaying, God make thee as Ephraim*; where to *bleſs in* any *man*, or any *name*,] is to *pray* that he may be *as* that *man, wiſe* as *Solomon*, a *peaceable* and *happy* ruler as *Solomon*, &c. (ſee more of this phraſe note on *Gal.* iii. c.) The Interpreters generally joyne it with the nominative caſe that follows, [*all nations ſhall be bleſſed in him*;] and ſo it may well be: but it may alſo be ſet abſolutely, *they ſhall be bleſt*, i. e. men ſhall *bleſs* themſelves *in* or *by* him, and then, כָּל גּוֹיִם יְאַשְּׁרוּהוּ *all nations ſhall bleſs him*, or *proclaim* him *bleſſed.* The Chaldee renders it יִתְבָּרְכוּן בִּזְכוּתֵיהּ כָּל עַמְמַיָּא *all nations ſhall be bleſſed in his righteouſneſs*, or *purity*; *merito*, ſaith the *Latine interpreter* of the *Targum*, which though it have a primary ſenſe in application to *Solomon*, thus; *All nations ſhall bleſs themſelves* in this or or the like forme, *God make thee as pious, juſt, blameleſs, excellent* a perſon as *Solomon* was; yet it muſt be allowed a much more eminent notion, in reference to Chriſt, that all Chriſtians ſhall deſire to imitate his divine patterns, and *bleſs* and *pray* for one another, in that forme, *God indow thee with ſome* degree of *thoſe virtues*, which were eminently *obſervable* in *Chriſt.*

ינון

THE

THE THIRD BOOK OF PSALMS.

PSALM LXXIII.

Paraphraſe.

A Pſalm [a] of *Aſaph.*

The Seventy third Pſalm, the firſt of the Third Book of this Collection, ſeems to have been compoſed by * Aſaph (either the Recorder, the chief of the Levites that miniſtred before the Arke of the Lord, who is frequently mentioned in the ſtory of David, ſee 1 Chron. xvi. 5. or elſe ſome other of that name of latter times.) It contains a diſcourſe of Gods providence, and the wiſe purpoſes thereof in permitting wicked men to proſper, though but for a time. It is much of the † ſame ſubject with Pſalm 49. and ſeems to have been compoſed by him for the uſe, or as in the perſon, of David: ſee v. 24.

a.

* על ידיתון לאסף *by the hands of Aſaph.* Chald.

† דומה *like for the argument Aben Ezra.*

1. *Truly God is good to Iſrael, even to ſuch as are of a clean heart.*

It is a moſt certain infallible truth, that God is abundantly gratious and kinde (and not faithfull and juſt only) to every true hearted, ſincere, upright ſervant of his.

2. *But as for me, my feet were almoſt gone, my ſteps had well-nigh ſlipt.*

Yet was I under no ſmall temptation to doubt of the truth of this, and ſo to deny that which is ſo main an article of the belief of all that acknowledge a providence.

3. *For I* || *was envious at the fooliſh,* † *when I ſaw the proſperity of the wicked.*

For I had a zealous diſpleaſure, or indignation againſt ungodly wicked men, to ſee them go on ſtill in their ſins ſo fooliſhly and irrationally; and being thus affected, I was ſurpriſed with a ſuddain incitation, to think that they were likely to proſper and enjoy a ſecular felicity, and all good ſucceſſes in their impieties; and this was a matter of temptation to me.

|| had a zeal againſt קנאתי

† I ſhall ſee the peace שלום אראה

4. *For there are no* [b] *bands in their death, but their ſtrength is* * *firme.*

For when I conſidered them, me thought they were ſtrong and vitall, likely to live and proſper a long time.

b.

* or fat, or robuſtious.

5. *They are not* || *in trouble like other* [c] *men, neither are they* † *plagued like other men.*

Whereas many other men meet with diſeaſes and maladies of all ſorts, and the generality of mankinde with miſadventures, and afflictions, and ſundry ſore ſcourges and chaſtiſements, theſe ſeemed to have an immunity from all.

c.

|| in the ſorrow or pain of the weak.

† ſcourged with man.

6. *Therefore pride* [d] *compaſſeth them as a* * *chain, violence covereth them as a garment.*

And being thus heightned and puft up, they ſet themſelves out moſt magnificently, and make uſe of all the unlawfulleſt means, oppreſſion and rapine, to maintain it.

d.

* ties on their chain, or necklace, violence faſtens the ornament upon them.

7. *Their eyes ſtand out with fatneſs, they have* || *more than heart could wiſh.*

They thrive and increaſe in wealth and grandeur exceedingly, and unexpectedly advance to a greater height than either themſelves could at firſt project, or any man elſe divine or imagine poſſible.

|| ſurpaſt the imaginations of the heart עברו משכיות לבב

e. And being thus elevated they deride all others, say any thing that may tend to the mischieving others, and out of the pride and hautiness of their hearts profess to commit all injustice, to oppress, and scorne to be restrained by any laws divine or humane.

8. e *They* || *are corrupt, and speak wickedly concerning oppression, they speak loftily.*

|| deride and speak malitiously, from on high they speak oppression.

They professly blaspheme the God of heaven, despise his threats, oppose and resist all his commands, and take liberty to say what they please of any the most innocent or holiest man upon earth.

9. *They set their mouth against the heavens, and their tongue walketh through the earth.*

* בְּקָדְשִׁי אָרְעָא *against the holy of the earth.* Chald.

And this tempts pious men, when they see them thus riot it in violence, and blasphemy, and contempt of all sanctity, to pour out abundance of tears, in the contemplation.

10. *Therefore his people* † *returne hither, and* f * *waters of a full cup are wrung out to them.*

f. † turne * plentifull waters

And thus to dispute and argue within themselves, Doth God indeed see and discern and take notice of all this? If he doth, how comes it about that he permits them?

11. *And they say, How doth God know? is there knowledge in the most high?*

'Tis most visible that they which are thus wicked, injoy the greatest tranquility and prosperity in this life, have all the wealth and greatness of the world heaped upon them.

12. *Behold, these are the ungodly* || *who prosper in the world; they increase in riches.*

|| and they are the prosperous of the age world וְשַׁלְוֵי עוֹלָם

And there (as they are moved to argue) what reward is there for perfect purity of hearts and hands, of thoughts and actions, for all the strictest exercises of all virtues, if the quite contrary to all this be thus prospered by God.

13. *Verily I have cleansed my heart in vain, and washed my hands in innocency.*

And they that have faithfully endeavoured to make good their innocence in both, are yet exercised with continual afflictions?

14. *For all the day long have I been plagued, and chastened every morning.*

g. Such thoughts as these are apt to suggest themselves on this occasion; but then piety soon gives a check to them as prophane and blasphemous, the denying of the divine providence, and downright apostacy from all profession of piety.

15. *If I say I will speak thus, behold, I* g *should* † *offend against the generation of thy children.*

† or prevaricate.

I resolved therefore more accurately to weigh this, that was matter of so much disquiet and trouble and temptation to me.

16. * *When I thought to know this,* || *it was too painfull for me.*

* And I || which was grievous in mine eyes עָמָל הוּא בְעֵינָי

And as soon as I made my resort to thy sanctuary, entring into a sober consideration of Gods counsels and providence, I discerned what was the ordinary conclusion of these mens felicities:

17. † *Untill I went into the Sanctuary of God:* * *then understood I their end.*

† when I go עַד אָבוֹא * I shall understand אָבִינָה

h. The same that of those that are exalted to the top of an hill, and when they are there have no firme footing, but slip and fall, and then by the highnesse of the ground are more sorely kruised, even killed outright by this their fall.

18. *Surely thou didst set them in slippery places, thou castedst them down into* h *destruction.*

So doth it befall wicked men, when they are arrived to the height of their secular prosperity, they suddenly fall into a most terrible amazing destruction.

19. *How are they brought into desolation? as in a moment they are utterly consumed with terrors.*

21. *Thus*

20. *As a dream when one awaketh, So, O Lord, when* ‖ *thou awakeſt thou ſhalt* † [i] *deſpiſe their* * *image.*

‖ they awake. † illude, mock, or make to a vaniſh. * or ſhadow.

And ſo their proſperity is no more but like that of a dream; whilſt it laſts, it is i.

but imaginary, not real, the gaining of the honours, or pleaſures, or riches of the world, which are themſelves but ſplendid nothings, meer phaſmes, and when they are unlawfully gotten or injoyed, are farre from being any ſolid proſperity, and then within a very little while, they are loſt or taken away from them: loſt by ſome turne or change here in time of life, or elſe ſeiſed on by God, and taken from them by death; and ſo this very ſhadow of proſperity vaniſhes preſently, is of a very inconſiderable duration.

21. *Thus my heart was grieved, and I was pricked in my reins.*

22. *So fooliſh was I and ignorant; I was as a beaſt before thee.*

It was therefore a ſtupid and beſtial ignorance and folly in me, thus to be diſquieted and troubled with the ſight of the proſperous ſucceſſes that wicked men

meet with, and to have any temptation to repine and murmure at my own afflictions, as if thoſe were a marke of my being neglected by thee.

‖ And I [ESV]

23. ‖ *Nevertheleſs I am continually with thee: thou haſt holden me by my right hand.*

When all this while I have been particularly conſidered and cared for, and in

a ſpecial and eminent manner ſupported by thee.

† after glory receive me.

24. *Thou ſhalt guide me with thy counſel,* [k] *and* † *afterward receive me with glory.*

And have aſſurance that thy providence ſhall conduct me ſafe through all my afk.

flictions, and at length deliver me out of them, and bring me to an honourable condition here, and eternal reſt with thee hereafter.

25. *Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee.*

Lord, there is none in heaven or earth except thee only, no creature in the

world to whom I have any inclination to addreſs my ſelfe, to ſeek their aid, or to have any dependance on them: I have a full ſecurity in relying and waiting on thee.

26. *My fleſh and my heart faileth; but God is the ſtrength of my heart, and my portion for ever.*

Though never ſo great afflictions befall me, what perplexities and deſtitutions ſoever Hab. 3. 17. yet thou, O God, art my ſure defenſe, thou ſhalt never faile me: and all the proſperities in the world are comprized in this, and inſured on me, that thou art pleaſed to be my God, and continually to yeeld me all that which others in vain ſeek for from their worldly ſuccours.

27. *For lo they that are farre from thee ſhall periſh; thou haſt deſtroyed all them that goe a whoring from thee.*

For nothing is more viſible and frequently experimented, than that they that forſake God, and apply themſelves to any other hold, that are guilty of this adulterous falſeneſs unto him, uſing him as thoſe wives who prefer any other before their own husband, are fruſtrated and diſappointed in their Atheiſtical deſignes, and ſignally puniſhed, brought to nothing, and deſtroyed by God; as it is juſt for the injured husband to bring the adulterous wife to open puniſhment.

28. *But it is good for me to draw neer to God; I have put my truſt in the Lord God, that I may declare all thy works.*

On the contrary, there is no ſuch advantageous and politick courſe even in reſpect of the injoyments of this life, as that of a cloſe

and conſtant adhærence to God, without ever falling off from him to any unlawfull worldly truſts or refuges. And this ſhall be my courſe, to him I will addreſſe my ſelfe for the ſupply of all my wants; and beſide the benefit of having them richly ſupplyed to me, I ſhall be ingaged alſo in that moſt honourable imployment of proclaiming Gods gratious acts of wiſdome and admirable providence, and exciting all men to adore and bleſſe his holy name for them.

Annotations

Annotations on Pſalm LXXIII.

a. לְאָסָף *Tit. Of Aſaph*] How לְאָסָף ſhould be rendred here and in the following Pſalms, may be matter of ſome queſtion. For as the prepoſition ל is ſometimes a note of the genitive caſe, and ſo an intimation of the author of the Pſalme, and accordingly *Davids* Pſalms are generally thus entitled, לְדָוִד, *of David*; ſo it is alſo a note of the dative caſe, and then refers to the Muſitian that was to ſing, or order the ſinging of it, as when the Pſalm is committed to the Præfect of the Muſick, the ſtyle is לַמְנַצֵּחַ *to the Præfect*— But the former notion is to be imbraced, both becauſe לְאָסָף is ſo perfectly proportionable to לְדָוִד, that as *David* was known to be author of the Pſalms which were ſo inſcribed, ſo *Aſaph* is in reaſon to be believed the author of theſe other; and alſo becauſe in diverſe of them, *Pſ.* LXXV. LXXVI. LXXVII. as in *Davids*, there is expreſs addition of לַמְנַצֵּחַ *to the præfect*, which will not permit *Aſaph* to be the ſinger, but in all reaſon the author of them. What *Aſaph* this was, whether he in *Davids* time 1 *Chron.* xvi. 5. or ſome other in after-times, muſt be uncertain, and conſequently whether thoſe Pſalms under his name which refer to latter times, as Pſalm LXXIV. LXXVI. LXXVII. but eſpecially Pſalm LXXIX. (which by the vaſtation of *Jeruſalem* ſeems to refer to the time of *Nebuchadonoſor*) be to be looked on as *Hiſtorical*, or *Prophetical* onely. The Chaldee there ſay of the LXXIX. Pſalm, that it was *on the deſtruction of the houſe of the Sanctuary*, and that אֲמַר בְּרוּחַ נְבוּאָה *he ſpake by the ſpirit of Prophecy*. Yet it may have been Hiſtoricall, and ſo it is moſt probable by the ſtyle, and then it muſt have been compoſed by ſome of that name of after-times; and if ſo, then there is no reaſon to doubt, but the reſt which bear *Aſaphs* name were ſo alſo.

b. חֲרָצוֹת V. 4 *Bands*] What חֲרָצוֹת here ſignifies will be hard to define, it being uncertain from what root it comes, and there being but one place more of Scripture wherein 'tis uſed, *Iſa.* LVIII. 6. There 'tis by all the antient interpreters rendred *knots*, or *bonds*, and ſo 'tis generally expounded by Grammarians: 'tis, ſaith *David de Pomis*, כמו קשרים *tantamount to* the word which, from קשר *to binde*, ſignifies *bonds*; and to the ſame effect ſaith *Kimchi* in his Roots. But this doth not ſecure us of the importance of the word in this place, there being many poſſible rendrings of it, to each of which this of *bands* will be appliable. For 1. the word *bands* in Hebrew ſtile oft ſignifies *child-bed pangs*, ſo the word חֲבָלִים (which ſeems to be the ſame with חֲרָצוֹת) is indifferently uſed for *bands* or *pangs*, and ſo is rendred ὠδῖνες *pangs Act.* ii. 22. (ſee note c. on that chapter) and this becauſe the child-bed-pangs are cauſed by the breaking of thoſe ligatures which joyne the infant to the *wombe*, which conſiſting of a texture of nerves and membranes, parts of a moſt accurate *ſenſe*, cannot be ſevered without cauſing intolerable pains. Hence therefore the notion of *bands* may here fitly be ingredient in the expreſſion of pains or agonies, eſpecially when all pain, of what kinde ſoever, is ſome degree of *ſolutio continui*, a rupture, at leaſt ſtraining of thoſe fibers of which the ſenſible parts of our bodies are compoſed: and accordingly

dingly pain is either more or leſs, in proportion to this *breach of union*; the torments of abortions greater then thoſe of regular births, and thoſe of an untimely violent death exceed the pains of a natural, where age is the only ſickneſs, where there are no *bands* to be forced aſunder, but the ripe fruit drops willingly from the tree, men *come to* their *grave in a full age, like as a ſhock of corne comes in in his ſeaſon*, in *Jobs* language, *ch.* v. 26. whereby he concludes his deſcription of a proſperous life. Upon theſe grounds this ſeems to be the moſt *probable* ſignification of the phraſe אֵין חַרְצֻבוֹת לְמוֹתָם *there are no pangs*, becauſe no ligaments, *in their death*; their *death* is not cauſed by thoſe violent and painfull aſſaults, as other mens frequently are; בְּמָנוֹחַ יָמוּתוּ *they dye with eaſe*, as *Kimchi* ſpeaks; and to the ſame purpoſe *Abu Walid*, who renders חַרְצֻבוֹת *difficulties, hardſhips, moleſtations*. To this notion the Syriack ſeem to have particular reſpect, rendring it ܫܘܼܒܥܵܐ, which the Latine interpreter tranſlates *terminus*, (as from ܫܘܼܒ *omnino prorſus*, from whence, ſaith *Ferrarius*, is ܫܘܼܒܥܵܐ *finis, terminus*:) but then likewiſe ܫܒܥܵܐ ſignifies *chordæ*, and *fides*, *ſtrings*, to which moſt probably that tranſlater had an eye; and withall it ſignifies *apoſtemata, ſuppurationes, apoſtems*, or *boils*, according to the Oriental way of expreſſing all pain and torment by *bands* and *ligatures*. Secondly therefore, and in good agreement with this firſt notion, by *bands* we may underſtand any kinde of diſeaſe or pain, or preſſure or heavy burthen, which is wont to be *bound* on them on whom 'tis laid: ſo *Mat.* xxiii. 4. δεσμεύουσι φορτία βαρέα καὶ δυσβάστακτα, *they binde heavy burthens and hard to be borne*; where the *heavy* and moſt *unſupportable burthens* are laid on them by way of δεσμοὶ *bands*; to which the Prophet referrs, when he mentions *the yoke of his burthen Iſa.* ix. 4. a *burthen* tyed on, as a *yoke* is wont to be. And thus diſeaſes are expreſt in Scripture-ſtyle.—See the ſtory of the *woman which had a ſpirit of infirmity*, a ſore diſeaſe inflicted on her by an evil ſpirit, *eighteen years*, *Luk.* xiii. 11. to her *Jeſus* ſaith v. 12. ἀπολέλυσαι *thou art looſed from thine infirmity*, (and *looſing*, we know is proper to *bands*;) and v. 15. he compares her cure to the λύειν τὸν βοῦν, *looſing* or *untying an oxe*, and v. 16. in expreſſe termes, *this daughter of Abraham*, ἣν ἔδησεν ὁ Σατανᾶς, *whom Satan hath bound, loe theſe eighteen years*, (where her *ſpirit of infirmity* v. 11. is in other words expreſt by *Satans binding her*:) and again in the end of that verſe, οὐκ ἔδει λυθῆναι τῦτο δεσμῦ τῦτο, *ought ſhe not to be looſed from this band*, i. e. cured from this ſickneſs? In that ſtory, this violent diſeaſe, with which ſhe was ſo affected, that ſhe was συγκύπτουσα *bowed together*, is ſtyled δεσμὸς a *band*, and conſequently חַרְצֻבוֹת *bands* here may by analogy fitly ſignify violent diſeaſes; which *Aquila* owns in his tranſlation, οὐκ εἰσὶ δυσπαθείαι, *there are no diſeaſes*, or *hard ſufferings*. To either of theſe acceptions of the worde for child-bed-pangs, or whatſoever other pains or preſſures, the uſe of it *Iſa.* lviii. 6. will well accord, where *to looſe the bands of wickedneſs* ſignifies the *reſcuing* the *oppreſſed* from their injurious preſſures, that afflict them as ſore as pangs or pains doe thoſe that are under them; but moſt commodiouſly it will be interpreted of *burthens* or *weights* which are unjuſtly bound upon them, and preſs them ſore. The Chaldee there have a paraphraſe, which will give us a third acception

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on of the word, for *a bond* or *obligation*, in judicature, which binds one to undergoe the award of it, *a decree* or *ſentence* as it were; for ſo they render חַרְצֻבוֹת רֶשַׁע *bands of wickedneſs*, by קְטָרֵי כְתָבֵי דִין מַסְטֵי *bonds of writings of falſe judgments*. And thus among us, men are ſaid to be bound over to judgment, when they are before a tribunal to anſwer any thing laid to their charge; and ſo again to be bound over to puniſhment, when judgement is paſt upon them. And in this ſenſe, *there are no bands* לְמוֹתָם *to their deaths*, will be, there are no writts ſigned for their execution. And to this well agrees the Paraphraſe of the Chaldee in this Pſalm, *they are not frighted nor troubled*, מִטּוֹל יוֹם מִיתַתְהוֹן *for*, or *becauſe of the day of their deaths*, as they that are ſentenced or bound over to death (be it by form of law in judicatures, or be it by diſeaſe, or any thing elſe, as 2 *Cor.* i. 9. τὸ ἀπόκριμα θανάτου ἔχειν, *having the ſentence of death*, ſignifies being in imminent danger of it) are ſuppoſed to be. And the phraſe being here poetically uſed, may reaſonably be extended to all other ways of death, diſeaſe, ſlaughter in the field, as well as that by judicature, and any kinde of danger to the life be thus expreſt by *bands* or obligations to their death; as among us apprehending, or taking, or ſeizing on, being phraſes primarily uſed in judicature for the officers apprehending of malefactors, are vulgarly uſed of diſeaſes and death it ſelf. A fourth interpretation of the word the LXXII. on that place of *Iſaiah* do ſuggeſt, rendring it συνδεσμὸν ἀδικίας. That word σύνδεσμος, we know, ſignifies *a conſpiration*, or *conjunction* of many, and with ἀδικίας *iniquity*, is uſed of *Simon Magus*, when he would have bought the gifts of the ſpirit of God, out of a Satanical deſign, the more advantageouſly to oppoſe and ſet up againſt Chriſt; ſee note on *Acts* viii. e. This is the frequent importance of קְשָׁרִים *ligæ*, *colligationes*, *conſpirationes* (to which *David de Pomis* told us the חַרְצֻבוֹת here is *equivalent*) and that the ſenſe may poſſibly bear alſo; *there are no conſpiracies for their deaths*, wicked men being of all others the ſafeſt in this reſpect, good men being hated and conſpired againſt by evil men, but good men *conſpire* not againſt evil. Of theſe foure poſſible ſenſes, the firſt and ſecond together ſeems moſt probable, that the wicked men have *no pangs*, or *aſſaults of pains* and *torments* לְמוֹתָם bringing them to *their deaths*. *Caſtellio* renders it in Latine ſtile, *non ſunt neceſſitates quæ eos enecent*, *there are no neceſſities to cut them off*, (no fatal deſtinies to bring them to their end, ſuch were diſeaſes, and the reſt which the Poets feign'd to come out of *Pandora's* box.) Our vulgar hath not miſtaken the ſenſe, when they read, *they are in no peril of death*. To this accords what here follows, וּבְרִיא אוֹלָם in our rendring of it, *their ſtrength is firm*, or *fatt*, (as Eglon *Jude* iii. 17. is ſaid to be אִישׁ בָּרִיא *a very fat man*) noting an athletick health and habit of body, that is the firmeſt and moſt robuſtious, fartheſt removed from μαρασμὸι *conſumptive*, or *emaciating* ſickneſſes, and ſo from all danger of death. The LXXII. render the verſe ἐκ ἔστιν ἀνάπαυσις ἐν τῷ θανάτῳ αὐτῶν, καὶ στερέωμα ἐν τῇ μάστιγι αὐτῶν, *there is no reſt* (ſo the Arabick underſtands it, and ſo ſaith *Heſychius*, ἀνάπαυσις, ἀνάπαυσις, it ſignifies *reſt*; and ſo ἀναπαύειν in *Lucian*, is *to ly upon the back* and *look up*, the poſture of *reſt*) *in their death*, *and firmament in their ſcourge*: and the Latine, *non eſt reſpectus morti eorum*, *& firmamentum in plagâ eorum*, *there is no reſpect to their death*, *and firmament in their plague*.

וּבְרִיא אוֹלָם

plague. 'Tis not eaſie to divine what they meant by theſe expreſſions; unleſs perhaps reading ἀνάνευσις in the notion of *renitence, refuſing, denying,* (ἀνανεύει ὃ συντίθεται πρός τι, ἀνανεῦσαι, ἀρνήσασθαι, & ἀνανεύων, παραιτέμενος, ſaith *Heſychius*, it ſignifies *to deny, refuſe, not to conſent*) the meaning may be, that they have no averſion to, or at their death, (they die in a good old age, without any violent diſeaſe to bring them to it;) nor is there *any firmneſs in their ſcourge*, the diſeaſes or afflictions that befall them are quickly over again, continue not long upon them. But the Latine will not be brought to this ſenſe. It may be *non eſt reſpectus morti eorum* may ſignifie, *they do not think of dying*, and then that will not be far from the ſenſe, though with the words it have no affinity. Our former Engliſh, which moſt frequently follows them, hath here happily departed from them, and rendred it fully to the ſenſe, *they are in no peril of death, but are luſty and ſtrong.* But ſtill it muſt be acknowledged there is great difficulty in אוּלָם, whether ם be radical or no. It it be not, and if אל in Hebrew may be thought to have the like notion to what it hath in Arabick, to ſignifie *firſt*, then very agreeably to what went before, it would thus be rendred, יִבְרִיא אֵלָם *and the former part of their life is healthy*, free from diſeaſes, or maladies, according to the uſual notion of ברי in Arabick. Or if it be radical, and have any affinity with the Arabick אלם *pain* or *grief*, then it would be (in conſort with the former ſtill) *but it*, i. e. *their death, is free from pain.* But theſe conjectures are without authority. *Abu-Walid* then makes ם radical, and takes it to ſignifie *porticus*, the *porch*, or, as ſome times it doth, the whole *temple*; and then underſtanding כ the note of compariſon, he renders it, *they are firm and ſound as the porch*, or *temple*, i. e. as ſuch a ſtrong building; as *Pſal.* cxiiv. he prayes *that their daughters may be as corner-ſtones poliſhed after the ſimilitude of a palace.* This interpretation is mentioned as by *Aben-Ezra*, ſo by *Kimchi* in his Commentary, and alſo in his Roots, in the name of R. *Jonah*, i. e. *Abu-Walid*, without any cenſure: though he bring alſo the other interpretation, making ם an *affix*, and אול to ſignifie *ſtrength*; as alſo *Aben-Ezra* doth. The Jewiſh Arab interpreter making ם an *affix*, takes the other for אולי *perhaps*, thus rendring the verſe, *there are no bonds of* or *from their deſtruction*, nor danger, but they ſay *perhaps* they ſhall recover, or be in health, as if it were literally *healthful is their perhaps*, or that which they perſwade themſelves of, not thinking themſelves in danger of death. *Aben-Ezra* alſo hath another rendring, taking אוּלָם for *a palace*, and underſtanding ב, *they*, or *every of them is in health in his palace.* In this variety it may be beſt to adhere to that of our Engliſh, reading ם as an *affix*, and אוּל, as אֵל, or אַל, for *ſtrength of body.*

V. 5. *Men*] In this verſe the critical difference between אֱנוֹשׁ and אָדָם ſeems to be reſpected: The former from אָנַשׁ *doluit, æger fuit*, ſignifies a *painful, ſickly, calamitous* eſtate, and accordingly בְּעַמָּל *in the labour* (from עָמַל *doluit, male habuit*) denotes *ſickneſs* or *pains* or other ſuch kinds of *miſerie*, which bring anguiſh and faintings with them; which the LXXII. fitly expreſs by κόποι *laſſitudes*, uſed alſo for *diſeaſes*, or *ſickneſs*. But אָדָם is a more general word for any ſort of *man*, any ſon of *Adam*, any mortal, which by bearing ſinful fleſh, is ſubject to afflictions of all ſorts, noted here by יְנֻגָּעוּ from נָגַע *to ſtrike*, or *ſcourge*, which the LXXII. fitly expreſs

c. אֱנוֹשׁ בְּעַמָּל אָדָם יְנֻגָּעוּ

expreſs by μαστιγοῦσθαι, and the Latine by *flagellari*. And ſo, as the former phraſe denotes the ſorrow or pain or ſickneſs of the diſeaſed, or weak, ſo this latter, to *be ſtricken*, or עִם אָדָם *ſcourged*, עִם אָדָם *with man*] ſignifies all other kinde of afflictions, which befall men in this world, parallel to πειρασμὸς ἀνθρώπινος 1 *Cor.* x. 13. *humane temptation*, or ſuch as frequently befalls *men* in this world.

d. עֲנָקָתְמוֹ

V. 6. *Compaſſeth*] From עָנָק *a gold chain*, or *neck-lace*, or *chain of the neck*, *Cant.* iv. 9. is the word עֲנָקָתְמוֹ here, and muſt ſignify *putting on* this *chain* upon them by way of ornament. The Chaldee renders it by עַטַרְתְּהוֹן *crowneth* them, or *incompaſſeth* their neck, as a *crown* is wont to doe the head. This גַּאֲוָה *pride* or *elation of minde* is here ſaid to doe (the conſequent of their uninterrupted proſperity, as *Ariſtotle* ſaith of wealth, ὑβριστικὸς ποιεῖ, *it makes men proud* and *inſolent*) letting them out in the greateſt luſtre, and the moſt coſtly ornaments. And then it follows חָמָס *violence* or *unjuſt oppreſſion* יַעְטֹף שִׁית לְמוֹ *putteth*, or *ſhall put*, or *binde*, or *faſten on* (from עָטַף to *put on raiment*) the ornament upon them. So the Chaldee underſtood it, and render it by way of paraphraſe כְּלִילָא— *the crown which they put on their head is from their rapine*: which alſo the LXXII. their rendring will bear, περιεβάλοντο ἀδικίαν καὶ ἀσέβειαν αὐτῶν, *they were cloathed with their injuſtice and impiety*.

חָמָס יַעְטֹף

e. יְמִיקוּ

V. 8. *Corrupt*] יְמִיקוּ from מוּק is not elſewhere to be met with in theſe *books*. יַמַּקּוּ we have *Lev.* xxvi. 39. which is duly rendred by the LXXII. καλαφθαρήσονται *ſhall be conſumed*; but that is from מָקַק *to diſſolve* or *melt*. The notion of מוּק or מִיק may beſt be fetcht from the uſe of מִיק in Chaldee and Syriack. So *Luk.* xvi. 14. ἐκμυκτηρίζειν muſt ſignifie *deriding*, being there ſet to expreſſe ἐξεμυκτήριζον. So *Pſal.* i. 1. for לֵצִים *ſcorners*, the Chaldee reads מְמִיקְנִי, which the learned *Schindler* corrects into מְמִיקִין *deriders*. So *Pſal.* cxix. 51. in the ſame manner the Hebrew hath הֱלִיצוּנִי, but the *Targum* מְמַקְנִין, or rather מְמִיקִין, *have had me in deriſion*; which being there ſpoken of the proud, may well give us the notion of it here, where it is ſet in the character of the proſperous wicked man, whoſe proſperity makes him proud, v. 6. and his pride ſcornfull and contumelious. And thus hath S. *Hierome* rendred it, *irriſerunt they have derided* or *ſcoffed*. *Abu Walid* thus renders the verſe, *They prate fooliſhly in their ſpeech, and the violence of their inſultations*, or *inſolencies*. And thus it hath affinity with the Arabick מוק, which hath the notion of *fooliſh rudeneſs*, ſuch as is oft in the words of inſolent rich men, which think they may ſpeak what they will. The Arabick Jewiſh interpreter reads, *They multiply words, and ſpeak oppreſſion wickedly, and as if they ſpake from aloft*. To this agrees what follows, וְיִדַּבְּרוּ בְּרָע *and they ſpeak maliciouſly*: ἐλάλησαν ἐν πονηρίᾳ, ſay the LXXII. *they ſpeak in miſchief* or *miſchievouſly*; the Latine, *loquuti ſunt nequitiam*, *they ſpeak miſchief*; and ſo the Syriack: but the Chaldee more fully, וּמְמַלְלִין לְאַבָּאשָׁא *and they ſpeak that they may hurt*. All of them leaving עֶשֶׁק, that follows, to be joyned with the end of the verſe, thus, עֶשֶׁק מִמְּרוֹם יְדַבֵּרוּ *from on high they ſpeak oppreſſion*, by *from on high* meaning, ſay the Chaldee, רוּם לִבְּהוֹן, *the height of their heart*, and by *ſpeaking oppreſſion*, the open profeſſing of it, as the ſame phraſe is uſed *Iſa.* LIX. 13.

V. 10. *Waters*] For מֵי *waters*, as S. *Jerome* reads מִי *who?* ſo the LXXII. appear to have read יְמֵי *dayes*; and for יִמָּצוּ *ſhall be wrung out*, from מָצָה *expreſſit*,

f. מֵי

expreſſit, יִמָּצְאוּ *ſhall be found,* from מָצָא *invenit.* See *Schindler* Pentaglot. p. 1029. B. Accordingly they interpret it ἡμέραι πλήρεις (ſo they render מָלֵא) εὑρηθήσονται, *full dayes ſhall be found among them.* This reading the Syriack (as well as the Latine &c.) ſeem to follow, but convert it to a very diſtant ſenſe, ܘܢܫܟܚܘ ܠܗܘܢ ܒܣܝܬܐ, *and they* (i. e. the people of God, precedent) *ſhall finde to themſelves abundantly.* The moſt probable way of interpreting the verſe will be (with *Caſtellio*) by ſetting it as a conſequent, inferred (as the לָכֵן *therefore imports*) from the former verſe. Before *the wicked* רְשָׁעִים v. 3. were ſpoken of, and ſo the ſubject of the ſpeech continued in the plural, and ſo it follows again v. 11. but here עַמּוֹ *his people*, that muſt be the people of God, *my people* ſay the LXXII. עַמְּיָא דַיְיָ *Gods people*, ſay the Chaldee, (as *Pſ.* CXXV. 3. *the Lord is round about his people*) ſo *Abu Walid his*, i. e. *Gods people*, contrary to the *wicked.* Of this *people of God* it is ſaid in the beginning of the verſe, that becauſe of the proſperity of wicked men, יָשׁוּב הֲלֹם *they ſhall turne hither*: ſo the LXXII. ἐπιστρέψει ὁ λαός μου ἐνταῦθα, *my people ſhall turne hither*; and ſo the Syriack and Latine, &c. What that means, muſt be taken from one of the many ſpecial acceptions of שׁוּב *to turne*, for *conſidering*, or *thinking on* any thing; ſo *Kimchi*, *his people returne to this conſideration again and again.* So *Iſa.* XLIV. 19. לֹא יָשִׁיב אֶל לִבּוֹ, the LXXII. render it, οὐκ ἐλογίσατο τῇ ψυχῇ, *he conſidered not in his minde*; and ſo here, *to turne hither*, is *to turne the minde hither*, and ſo *conſider*, or *to turne the eyes*, and ſo *look*, (ſo *Malac.* III. 18. וְשַׁבְתֶּם *and ye ſhall turne, and ſee*, or *diſcerne.*) And then follows, in reference peculiarly to the eyes, וּמֵי מָלֵא יִמָּצוּ לָמוֹ, *and full*, or *plentifull waters* (or *waters able to fill a veſſel*) *ſhall be wrung out from them*, thus *Abu Walid*, and thus the Chaldee renders this part expreſly, וְדִמְעִין סַגִּיעִין מְחַתִּין לְהוֹן *and many tears ſhall flow from them*; though in the former part they vary much, תָּבוּ עַל *they are turned againſt the people of the Lord to ſtrike them*, &c. *and many tears ſhall flow from them.* The Jewiſh Arab hath a rendering by himſelf. *Therefore ſome of his people turne to their way*, i. e. to their opinion, *there is drank of by them of the water of boldneſs*, or *rebellion againſt him*; i. e. Upon this divers of Gods people grow bold or inſolent againſt him. And *Abu Walid* hath a peculiar way of rendering הֲלֹם, as if it were הָלֹם the infinitive, *with breaking of ſpirit*, for *broken in ſpirit*, *diſcomfited* in *ſoule*, as concerning the wayes of godlineſs, wavering, and *ſaying*, *how doth God know*, &c. *Behold*, &c. and then *there flow from them abundant waters*, (viz. of tears) connects very well with it. This interpretation *Kimchi* in his Roots recites without cenſure, though he ſeem to preferre this other, *His people returne hither*, i. e. to this conſideration, why *the wicked* ſhould ſo *proſper*, &c. and why the *waters of a full cup* of proſperity ſhould be *wrung out to them*, i. e. they ſhould have their fill of all good things in this world.

V. 15. *Offend*] The Hebrew בְּגֹד ſignifies *perfidiouſneſs*, *breaking of Covenant*, of *faith*, and is accordingly here rendred by the LXXII. ἠσυνθέτησα in the ſame notion that ἀσύνθετοι *Rom.* I. 31. ſignifies *Covenant-Breakers.* And thus it will beſt accord here, being applied to דּוֹר בָּנֶיךָ *the generation of Gods children.* What that phraſe ſignifies, appears by the parallel phraſes, *the generation of the righteous*, *Pſ.* XIV. 5. *the generation of them that ſeek thee*, *Pſ.* XXIV. 16. The word דּוֹר *generation* oft ſignifies a ſett, and ſort of men, ſee

Prov. xxx. 11, 12, 13, 14. *Ps.* lxxviii. 8. and so *the generation of Gods children*, signifies all the whole sett and sort of pious men, those who have undertaken the service of God, entred into covenant with him, part of which covenant and profession it is, to believe in Gods Providence, which therefore to deny, or question, or doubt of, is *to break* the covenant, *to prevaricate, to deal perfidiously*, to apostatize and do quite contrary to their profession. And this seems to be the fullest importance of the phrase here, to fall off, apostatize from all professors of piety, to be in the Talmudical dialect, אֶפִּיקוֹרוֹס *Epicurus*, or *Epicurean*, so they call all who deny, or blaspheme Gods providence, (see *Maimoni* in his tract of Idolatry.) This is not charged upon him that only had those apprehensions suggested to him, was under the temptation, his *feet were* but *almost gone*, his *treadings were* but *well nigh slipt*, v. 2. But *if I say, I will speak thus*, utter it with the mouth, it is resolved by the Jews themselves to be Apostacy, and it will not avail the speaker to recall or renounce them, saith *Maimoni* in that tract of Idolatry.

h. לְמַשּׁוּאוֹת *into destructions*, from שָׁאָה *vastavit*, or, as *Abu Walid* and *Kimchi* will have it, נָשָׁא, which signifies the same, the LXXII. read ἐν τῷ ἐπαρθῆναι *in being exalted*, as from נָשָׂא with ש, *to elevate*, from the affinity of the words, as their manner oft is, expressing the Psalmists meaning, the *elevation* being that which ascertains their *destruction*, when they chance to fall from it.

V. 18. *Destructions*] For לְמַשּׁוּאוֹת

i. צֶלֶם V. 20. *Image*] צֶלֶם is *an image*, or *a shadow*, the *image* of a body, and so seems to be taken here, for that which hath a fantastical only, in opposition to a real substantial being. So *Ps.* xxxix. 6. *In an image man walketh*, his *life* is but an *image* of life. And then thus lies the comparison in this verse, betwixt the prosperity that wicked men enjoy, and that which is fansied (and by fansie only injoyed) in a sleep or *dream*. That which one dreams of, is not really enjoyed by him, and whensoever he awakes, the very appearance, or fantastical being, which was all it had, perisheth; and just so the prosperity which wicked men for a time enjoy, is at that very time but an *image* or *shadow* of prosperity, and that such as within a while ceaseth to be so much as a *shadow*, it absolutely vanisheth and comes to nothing: God doth as it were *awake* them out of this their dream, remove them out of this imaginary prosperity; or they of themselves *awake*, their prosperity leaves them, or else they leave their prosperity. And then בְּעִיר, *in*, or *by* this *awaking* (so it signifies, from עוּר *evigilare*, and not as the LXXII. read, ἐν τῇ πόλει σου, *in thy city*, as if it were from עִיר *city*) or, *when they thus awake, thou, O God, shalt illude*, or *mock*, or *make to vanish*, or *bring to nothing* (so תִּבְזֶה signifies from בָּזָה *illusit*, the LXXII. aptly render it ἐξουδενώσεις, *shalt bring to nothing*) צַלְמָם *their image* or *shadow* (εἰκόνα, say the LXXII. and so the Chaldee and Syriack &c.) that imaginary prosperity which for a time they had. The Chaldee in their paraphrase referre it to the day of judgment, when wicked men shall rise out of their graves, and God proceed in wrath against them, (בִּרְגָנָא דְמוֹתְהוֹן תִּבְסַר, *in fury shalt thou scorne* or *despise them*) according to that expression of *Dan.* xii. 2. *Many of them that sleep in the dust of the earth shall awake; some to shame and everlasting contempt.* But it may also fitly be referred to their imaginary prosperity here v. 18.

k. אַחַר כָּבוֹד V. 24. *with glory*] The Hebrew וְאַחַר כָּבוֹד may best be rendred, *and*

and after glory. So the Chaldee understood it, וּבָתַר דְּשֶׁלִים אֵיקָרָא &c. *and after that the glory shall have been completed, which thou hast said thou wilt bring upon me*; it then follows, תְּקַחֵנִי *receive*, or *thou shalt receive me*, the LXXII. reads προσελάβῃ, I suppose it should be προσλάβῃ, *receive me to* thy selfe. Thus לָקַח to *take* or *receive* signifies, *Gen.* v. 24. where of *Enoch* 'tis said, *God took him*, which *Eccl.* XLIV. 16. and *Heb.* xi. 5. is expresst to be his *translation*. To this rendring the Jewish Arab accords. *And after this honour thou shalt* (*meet* me, so his word תתלקאני usually signifies, but here more probably) *receive me to thee*, or perhaps *raise me up*; for the day of Resurrection is in Arabick called יום אלתלאקי *the day of meeting* God.

תקחני

The Seventy Fourth Psalm.

Paraphrase.

MAschil of *Asaph.*

The Seventy Fourth Psalm composed by Asaph (see note on Ps. 73. a.) and set to the tune known by the name of Maschil or intelligent (see note on Psal. xxxii. a.) is a prayer for deliverance and safeguard of Gods Church and people from their enemies, and seems to have been endited under the captivity, and describes the sacking of Jerusalem by Nebuchadonosor, and their state of sadness under the deportation.

‖ shall thy-ישן

1. *O God, why hast thou cast us off for ever? ‖ Why doth thy anger smoak against the sheep of thy pasture?*

O God, return to us in mercy, we beseech thee, and let us not allwayes lye under thy displeasure, and the sharp expressions of it, who are thine own chosen peculiar people.

† nation or Kingdome.

2. *Remember thy congregation which thou hast purchased of old,* [a] *the* † *rod of thine inheritance which thou hast redeemed, this mount Sion wherein thou hast dwelt.* a.

We are thy Church which long agoe thou wert pleased to gather, and account of as thine own, as a man doth the possession which he hath purchased with his price; we are a nation which thou once broughtest out of Ægypt with a mighty hand, many signes and wonders being shewed for the rescuing us out of the Ægyptian slavery; and since that time all the successions of us have been thine: among us hath the Arke of the Covenant resided, and therein the continued exhibition of thy presence, in Mount Sion, the place consecrated to thy solemn service. O doe not thou forget and renounce all these thy gratious relations toward us.

* or because of the utter destructions, all evil hath the enemy done in, or on—

3. *Lift up thy feet* * *unto the* [b] *perpetual desolations, even all that the enemy hath done wickedly in thy Sanctuary.* b.

The enemies both of thee and us, the Chaldeans have sacked thy Temple, and used it reproachfully, being (for our sins, most justly) permitted by thee to worke desolations among us, and even to invade and destroy thy holy place consecrated to thy peculiar presence and service. But those that are thus malicious, God will at length (interpose his power, and) utterly destroy. (Thus it fared as with the Philistims of old, so soon after this with the Chaldeans, and at length with heathen Rome.)

‖ or trophees אתות

4. *Thine enemies roar in the midst of thy congregations; they set up their ensignes* [c] *for* ‖ *signes.* c.

For a while tyrannical unjust oppressors may invade Gods people, and sacrilegiously break in upon his holy place, and prove victorious and successfull therein,

† They shew themselves as one that lifts up axes on high in the thicket of trees.

5. † *A man was* [d] *famous according as he had lifted up axes upon the thick trees:* d.

Hew down and destroy, as one that comes to a wood well grown with instruments of excision in his hand, and presently sets about the execution.

And thus doe our enemies now lay waſt the rich and beautifull ſculptures, deſigned for thy honour and ſervice, and uſe all means of violence they can think of, to perfect their malicious deſignes hewing, and knocking, and

6. || *But now they break down the carved work thereof* || And *at once with axes and hammers.*

Setting on fire and utterly demoliſhing the fabricks erected for thy preſence. (How this was eminently fulfilled on the Temple of Jeruſalem, ſee Mat. xxiv. 2.)

7. *They have caſt fire into thy ſanctuary; they have* † *defiled by caſting down the dwelling-place of thy name to the ground.*

† violated or deſtroyed to the ground

לָאָרֶץ חִלְּלוּ

c. And that they might make but one work of it, to root out all religion both from the preſent and future ages, burning down and deſtroying all ſorts of ſacred aſſemblies, oratories, or ſynagogues all the nation over.

8. *They ſaid in their hearts,* * *Let us* c *deſtroy them together; they have burnt up all the ſynagogues of God in the land.*

* their children together, or at once,

And to increaſe our miſery, the gift of prophecy by which we were wont to have ſignes given, to make known Gods will to us, is now ceaſed and loſt from among us, and we have now none to conſult or enquire of, how long this deſolation ſhall continue. (This was moſt fully completed in the deſtruction by Titus, when though there were many ominous and prodigious ſignes, yet there was no Prophet ſent by God, of whom they might ask or be adviſed in any thing.)

9. *We ſee not our ſignes; there is no more any Prophet, neither is there among us any that knoweth how long.*

Bleſſed Lord, let not our enemies any longer have this occaſion to ſcoff at and deride our affiance in thee, and to reproach and blaſpheme thee our God, as if thou wert unable to reſcue us, or chaſtiſe them.

10. *O God, how long ſhall the adverſary reproach? ſhall the enemy blaſpheme thy name for ever?*

f. But be thou at length pleaſed to ſhew forth thy power, in executing thy judgments on them, in ſubduing and bringing them down.

11. *Why* || *withdraweſt thou thy hand, even thy right hand?* f † *pluck it out of thy boſome.*

|| recalled, ſee note f. † from within thy boſome deep.

For thou alone art he that haſt guided and defended us from the beginning, giving many ſignal and illuſtrious deliverances to thy people.

12. *For God is my King of old, working ſalvation in the midſt of the earth.*

When the Ægyptian hoſts purſued them at their departure out of Ægypt, by thy power the red ſea was driven back, to give paſſage to the Iſraelites, but returned with violence on the Ægyptians, and deſtroyed them.

13. *Thou didſt* * *divide the ſea by thy ſtrength: thou brakeſt the heads of the dragons in the waters.*

* drive, or cauſe to recede, ſee note h.

g. And in the ſame deſtruction Pharaoh the oppreſſive King was himſelf incloſed and drowned, and ſo devoured by the fiſhes, which the Ichthyophagi, (ſo called from their eating of fiſh) inhabiting the deſert on the ſhores of that ſea, doe feed on.

14. *Thou brakeſt the heads of Leviathan in pieces, and gaveſt him to be meat to* g *the people inhabiting the wilderneſs.*

h. i. And as in the wilderneſs to ſatisfie their thirſts, thou cauſedſt a full current of water to flow out of an hard rock, only by Moſes ſtriking the rock with his rod; ſo when there was need, thou driedſt up great and violent rivers, ſome others (it ſeems) as well as that of Jordan, to give an eaſy paſſage to thy people.

15. *Thou* h *didſt* || *cleave the fountain and the flood, thou driedſt up* † *mighty* i *rivers.*

|| bring out † rapid אֵתָן

In ſumme, thou which haſt made the day and the ſun to rule that, the night and the moon to give light to that, which haſt ſetled all the climes of the earth, and all the various ſeaſons of the year, doſt alſo with the conduct of thy providence diſpoſe all other inferior effects, and conditions of men, and canſt reſtrain and puniſh, defend and ſupport, and reſtore to proſperity, as thou pleaſeſt.

16. *The day is thine, the night alſo is thine; thou haſt prepared* k *the* * *light and the ſun.*

17. *Thou haſt* || *made all the borders of the earth, thou haſt made ſummer and winter.*

* moon

|| appointed all the bounds גְּבוּל כָּל צַבְּתָּ

18. *Remember*

18. *Remember this, that the enemy hath reproached,* || *O Lord, and that the fooliſh people have blaſphemed thy name.*

Be thou therefore now pleaſed to interpoſe on our behalfe, and repreſs our adverſaries, which have not only reproached and triumpht over us, but at once violated thy bleſſed and holy name, blaſphemed and contemned the God we worſhip and depend on.

|| or, the Lord יהוה wherever, Lxxii.

19. *O deliver not the ſoule of* [l] *thy turtle-dove unto the multitude of the wicked: forget not the congregation of thy poor for ever.*

O Lord, we are like turtles, in an afflicted, and ſo a mournfull condition; and yet, as turtles, conſtant in our fidelity to thee, have not taken in any rival into thy ſervice. O let not an helpeleſs multitude of ſuch, whoſe innocence delivers them up to the hatred of vultures, become for ever a prey to them: either repreſs them, I beſeech thee, or ſecure us, that wait only on thee, and depend on thy aid againſt our enemies.

l. o

20. *Have reſpect unto the Covenant; for the darke places of the earth are full of the habitations of cruelty.*

Thou haſt promiſed thy aids and protections to all that uprightly ſerve and adhere unto thee, and haſt ſtill an holy covenant, Dan. 11. 30. by force of which we ſtill, how low ſoever we are brought, are confident to receive deliverance from thee. And now there is ſpecial need of it, the multitude being ſo great of unjuſt and cruel oppreſſors, which ſecretly lay and manage their deſignes of darkneſs againſt us. O be thou now pleaſed ſeaſonably to make good thy promiſe to us.

21. *O let not the oppreſſed return aſhamed: let the poor and needy praiſe thy name.*

O let not our truſt and reliance on thee be diſappointed, ſuffer not our oppreſſors ſtill to triumph over us; but return our captivity, reſcue us out of our preſent low dejected eſtate, that we may have the comfort of receiving deliverances from thee, and thou the juſt honour of our acknowledgements.

22. *Ariſe, O God, plead thine own cauſe; remember* † *how the fooliſh man reproacheth thee daily.*

23. *Forget not the voice of thine enemies: the* * *tumult of thoſe that riſe up againſt thee* || *encreaſeth continually.*

Lord, it is not againſt us only that their reproaches are meant, but they advance higher, even againſt thy ſacred Majeſty, whom they ſcoffe at and blaſpheme daily. This is a moſt horrible crying ſin, that cannot chuſe but provoke thine indignation; and yet of this are theſe Atheiſts continually guilty (their ſucceſſes againſt us and proſperous impieties puffe them up into this high degree of profaneneſs to ſcoffe at the God we worſhip, as one that is not able to protect his clients.) O let this excite and engage thee to interpoſe thy hand, to ſhew forth thy power, to undertake our defenſe and patronage, to repreſs and ſo confute their folly, that at length they may acknowledge their ſins, and adore thy Majeſty.

† thy reproach from the fool every day חֵרְפָּתְךָ מִנְּבָל כָּל־יוֹם

* noiſe שְׁאוֹן

|| aſcends, goes up עוֹלֶה

Annotations on Pſalm LXXIV.

a. שֵׁבֶט

V. 2. *The rod.*] From the notion of שֵׁבֶט *a rod* or *ſcepter*, is that other notion of it, for a *Kingdome*, or *Empire*; and being here joyned with נַחֲלָתֶךָ *of thine inheritance*, it ſignifies a nation, which through all ſucceſſions, God had a peculiar right and title to.

b. הָרִימָה פְּעָמֶיךָ

V. 3. *Lift up thy feet &c.*] What הָרִימָה פְּעָמֶיךָ *lifting up thy feet*, here ſignifies, will be beſt learnt from *Gen.* xxix. 1. There of *Jacob* 'tis ſaid, וַיִּשָּׂא רַגְלָיו *he lift up his feet, and went into the Eaſt countrey.* For וַיִּשָּׂא there, the Syriack hath ܢܣܒ, the ſame word which here we have; and that פְּעָמִים are all one with רַגְלַיִם *feet*, is evident from the ſcripture-uſe of it, *Pſ.* xvii. 5. and in many other places. And then as *lifting up the feet*, is there in *Geneſis*

no more different from the *going* that follows, then opening the mouth from ſpeaking; ſo Gods coming, or preſence, being in ſcripture-dialect frequently uſed for his inflictions of puniſhment, this will conſequently be the meaning of the phraſe here, when to it is immediately joyned, לְמַשְּׁאוֹת *to deſolations*. Abu Walid renders it, *Tread hard upon thine enemies*. The Jewiſh Arab, *Shew forth thy puniſhment*, adding in a note that the *lifting up the feet* implies puniſhment, the bringing under by force being uſually expreſt by *treading under the feet*. There is another notion of פַּעַם for a *mall* or *hammer*, *Is.* xli. 7. and *Kimchi* would have that the meaning here, הורם פעם *lift up thy mall*, in oppoſition to the *axes* and *hammers* v. 6. and thus alſo *Abu Walid*, *lift up thy daſhing inſtruments*. And the lxxii. that read ἔπαρον τὰς χεῖρας, *lift up thy hands*, come neerer that: But the Chaldee puts it out of queſtion, אֲרִים אַסְתָּרְכָךְ *lift up thy goings* or *footſteps*, i. e. *come*. For לְמַשְּׁאוֹת *to vaſtations*, or *deſtructions*, from נָשָׁא with שׁ, the lxxii. as from נָשָׂא with שׂ *to lift up*) read ἐπὶ τὰς ὑπερηφανίας αὐτῶν *upon their prides*, or *elations* (ſee note on *Ps.* lxxiii. h.) yet differ not much in the ſenſe: Gods *lifting up* his *feet*, or coming, as to act revenge *upon their prides*, being in effect the *deſtroying* of them. Thus *Abu Walid* alſo, *becauſe of the utter deſtructions which the enemy hath made*, and *becauſe of all the evil that he hath done in*, or *on the ſanctuary*. And *Aben Ezra*, *becauſe of the perpetual vaſtations* i.e. becauſe of thine inheritance which is waſt. But the Chaldee again is moſt expreſs, לְמֵשֵׁיזָבָא אוּמַיָּא *to lay waſt the nations*, viz. thoſe that had dealt ſo cruelly with *Jeruſalem*, the Chaldæans, in revenge of whoſe deſolations and vaſtations, God ſhould now come to his deſolations on them. To *deſolations* here is added נֶצַח *perpetuity*, to ſignify *final*, *utter deſolations*, confronted to the perpetuity of Gods abſence, v. 1. And then as the reaſon to excite God to this, follows, כָּל הָרַע &c. *all evil hath the enemy done in* or *on thy ſanctuary*. God had deſerted his *ſanctuary*, by the going up of the *Schecina from between the Cherubims*, *Ezec.* x. 4. and in conſequence to that, the heathen people had invaded that holy place, and laid it waſt: he is now beſought to returne, and come to them again in mercy and reconciliation to them, and in vengeance to thoſe that in waſting them had oppoſed him; and this is the full importance of this verſe.

נֶצַח

V. 4. *Signes*] אות ſignifies *a ſigne*, and from thence a *ſtandard*, or *enſigne* in militia; and the *ſetting up* this in any place which hath been taken by armes, is a *ſigne* of that victory; and ſo an *enſigne* or *ſtandard* thus *ſet up* is in effect a trophee. And this gives the different rendrings to the ſame word in this place. In the firſt place אותם *their enſignes*; but then being *ſet up*, they become אתות *trophees*. There is another notion of אות ver. 9. for ſuch *ſignes* as *diviners* give, to foretell things to come; and of theſe *Jarchi* underſtands it, that having finiſht their conqueſt according to the *auſpicia* or *ſignes* of *ſouthſayers*, *Ezek.* xxi. 21. *The King of Babylon ſtood at the parting of the way to uſe divination, he made his arrows bright, he conſulte dwith Teraphim, he lookt in the liver*) they reſolve their divinations were true, *their ſignes* אותות אמת *real ſignes*. And this is no improbable interpretation of the words.

c.

אותם

אתות

V. 5. *Famous*] יִוָּדֵעַ in Niphal (from יָדַע *knew*) ſignifies *to be known*, or, in the notion of Hithpael, reciprocally, *to make himſelf known*, to *ſet himſelfe out*, to *ſhew himſelf*: and being in the ſingular number, *Abu Walid*

d.

יִוָּדֵעַ

Walid ſeems to underſtand it of the ſtroke or puniſhment from God. *Let it be known, as the ſtroak of him that lifteth up axes.* But it more probably connects with the enemies in the former verſe, either as 'tis ordinary to change the numbers, or elſe as underſtanding each or every of them, that were before ſpoken of; and ſo this verſe well connects with the former, *they*, or *every of them, ſhew themſelves* כְּמַבִּיא — *as one makes to aſcend* לְמָעְלָה *on high*, i. e. *lifts up* קַרְדֻּמוֹת *axes*, inſtruments of hewing or cutting down, of exciſion, בְּסְבַךְ עֵץ *in the thicket* (from סָבַךְ *perplexus fuit*) *of wood*, or as the LXXII. not amiſs, ἐν δρυμῷ ξυλῶν *in a cops* or *wood of trees*. Thus the Chaldee interprets this verſe: but the LXXII. for the former part of it, ſo as will hardly be intelligible, καὶ οὐκ ἔγνωσαν ὡς εἰς τὴν εἴσοδον ὑπερῴων, ὡς ἐν δρυμῷ ξυλῶν ἀξίνας, *and they knew not as to an entrance on high, as in a wood of trees with axes*; and yet the Latine follow them, *& non cognouerunt* (for יְוֻדַּע *was known*) *and they knew not, ſicut in exitu as in the end* (for כְּמַבִּיא *as one that lifts*) *ſuper ſummum on the top* (for לְמָעְלָה *up*, or *on high*) and then in the beginning of the next verſe *quaſi in ſylua lignorum ſecuribus*——*as in the wood of trees with axes*. But in the former way of conſtruction the ſenſe is obvious, and ſuch as well connects with that which follows, וְעַתָּה *and now*, not as a notation of time, but as an expletive, or bare copulative, which the Chaldee expreſs by וּכְדֵין *and ſo*, as the ἀνταπόδοσις or *counter-part* of the ſimilitude, as they cut down wood, ſo theſe *break* and cut *down* פְּתוּחֶיהָ *carved works* from פָּתַח *aperuit*, in the notion of ſculpture, when applyed to ſuch materials, *Zach.* iii. 9. for which the LXXII. read τὰς θύρας αὐλῶν *their doors* as in the notion of פְּתָחִים from the ſame root, that ſo ſignifies.

V. 8. *Deſtroy them*] נִינָם is by all the antient interpreters, the Syriack only excepted, rendred as from נִין *filius*; בְּנֵיהוֹן *their children*, ſaith the Chaldee, ἡ συγγένεια αὐλῶν *their kindred*, ſay the LXXII. and ſo the Latine, (and Arabick and Æthiopick) *cognatio eorum*: yet the Syriack נְבַטֵּל *let us deſtroy them*, deducing it, as 'tis thought, from נָיָה *vim intulit, oppreſſit*. And thus *Abu Walid* deduceth it, and *Aben Ezra*, as likewiſe *Kimchi* approves it. But the former ſeems more regularly the rendring of it, and being here joyned with יָחַד *together*, (their poſterity *at once*, or *together*) it is a proverbial expreſſion, to ſignifie utter deſtruction, as we know it is when they and their children at once are involved in the ſame calamity. The Jewiſh Arab follows this notion of *children*, or *poſterity*, but renders it of the enemies. *So that their poſterity have ſaid of us in their mindes, all of them, when they have burnt up all the ſynagogues of the Almighty in the land, that we doe not ſee our ſignes*, &c. i. e. as he gives his note, the ſecond order or progeny of our enemies have *ſaid* of us, *that we have not ſeen our ſignes*, &c.

V. 11. *Pluck it*] From כָּלָה *conſumptus eſt*, is כִּלָּה in Piel, *conſume thou*, ſo *Pſal.* LIX. 14. 'tis twice uſed, כַּלֵּה בְּחֵמָה כַּלֵּה *Conſume in thy wrath, conſume*. And ſo in all reaſon 'tis here to be rendred, and being joyned with מִקֶּרֶב חֵיקְךָ *from within thy boſome*, it muſt ſignify drawing out the hand thence to deſtroy: and ſo 'tis paraphraſed by the Chaldee, *draw it* (i. e. thy *right hand* preceding) *out of the midſt of thy boſome, and deſtroy*. And thus it coheres with the former part of the verſe, לָמָּה תָשִׁיב *why returneſt thou thy hand*, or *recalleſt* it into thy boſome? The Jewiſh Arab reads, *Turne not from them thy hand, even thy*

e. נִינָם

f. כַּלֵּה

מִקֶּרֶב

לָמָּה תָשִׁיב

thy right hand, but conſume them out of the midſt of thy houſe, giving a note that the *houſe of God* is called חֵיק. For כָּלָה the LXXII. read εἰς τέλ&, and the Latine, *in finem*, from the notion of כָּלָה *finitus eſt*.

g. עַם לְצִיִּים

V. 14. *The people inhabiting the wilderneſs*] What is here meant by עַם לְצִיִּים *the people of the wilderneſſe*, may ſeem ſomewhat uncertain. By *Leviathan*, the whale is literally meant, but Poetically, *Pharaoh*, the King of Ægypt, as by *the Dragons* v. 13. his army that purſued *Iſrael*. Now of theſe it is ſaid *Ex.* XIV. 30. that *Iſrael ſaw the Ægyptians dead on the ſea ſhore*, and then being thus made a prey to the wild-beaſts and birds, 'tis not improbable that theſe wild-beaſts, and birds ſhould here be expreſt by עַם *the people of the wilderneſs*, as being the only proper inhabitants thereof. That עַם *people*, hath ſometimes that interpretation in Scripture, appears by *Prou.* XXX. 25. & 26. where the ants are ſtyled עַם a *people*, and ſo the coneys alſo. And in analogy with this interpretation it is, that God in the Prophets expreſſes the defeat and ſlaughter of an army, by making a great feaſt, and inviting a multitude of gueſts to it, *Iſa.* LVI. 9. meaning beaſts and birds of prey. But though to the bodies of the Ægyptians drown'd in the ſea, and here meant, this interpretation of *people* for *beaſts* be moſt agreeable, yet becauſe Ægyptians are here not named, but poetically expreſt by *Leviathan* and *the Dragons*, and thoſe are more proper food for men then for birds and beaſts, and becauſe the * *inhabitants* of that *deſert* lying by the red ſea, did feed wholly on fiſh, and were therefore called *Ichthyophagi*, *fiſh-eaters*, it will be moſt reaſonable to interpret this עַם לְצִיִּים *people of the wilderneſs*, of theſe *Ichthyophagi*, neer whoſe ſhore *Pharaoh* and his hoſts were drowned. Of their feeding on the *Leviathan*, or Whale, when they meet with it, as well as on leſſer fiſhes, *Agatharcides* tells us, *cap.* XX. ἐκ τῶν ἐκβιπτομένων εἰς τὴν χέρσον κητῶν ἀποζῶσι, *they feed and live on the whales which are caſt on dry land*: and ſo *Diodorus Siculus* l. 3. διαῤῥέφονται ἀπὸ τῶν ἐκπιπτόντων &c. *they are fed* or *nouriſhed by whales*, and other ὑπερμεγέθεις *fiſhes of a vaſt ſize*, διὰ τὸ μέγεθ& δυσκαλαγώνιστοι, *which becauſe of their greatneſs are hard to be taken*; anſwerable to the תַּנִּינִים *dragons* v. 13. Of theſe *Aben Ezra* interprets this place, בציה בנגד הים *the inhabitants of the wilderneſs by the ſhore of the ſea*, the ſame that are mentioned by the name צִיִּים *Pſ.* LXXII. 9. *they that dwell in the wilderneſs ſhall bow before him*; which were men ſure, and not beaſts, and particularly theſe *Ichthyophagi* by the red ſea, which was one of the ſeas mentioned v. 8. Of this ſea † *Diodorus Siculus* hath a remarkable paſſage pertinent to our preſent purpoſe, *It is*, ſaith he, *a tradition among the Ichthyophagi that dwell near, which they have conſerved from their anceſtors, that at a certain great* ἀμπώτις *ebb* or *receſs of the ſea*, ἐγένετο τὸ κολπῶδ ξηρὸς πᾶς ὁ τόπ&, *every place of that ſinus was dried up*, μεταπεσόσης τῆς θαλάττης εἰς τἐναντία μέρη, *the ſea departing to the other oppoſite parts*, and then again ἐπανελθοῦσαν ἐξαίσιον πλημὴν *flowing back with a huge flote, it was reſtored to its former courſe*. Which certainly refers to this part of hiſtory, and ſets it down moſt exactly according to the truth: not that the ſea ſo parted aſunder, that the Iſraelites might paſs from one ſide to the other on dry land, as over *Jordan* they did, (for that they did not thus paſs over, but came out at the ſame ſide of the ſea that they went in; ſee *note* i.) but that as in a great ebb, (ſuch as was never ſeen before, nor ſince) the ſea departed ſo farre from the banks of

† l. 3.

* ἀνθρώπων τῶν ἀεὶ Συήνης ἐπὶ θάλασσαν ἕκαστοι τῷ ἤθει κατοικοῦσιν οἱ ἰχθυοφάγοι. *Pauſan. in Attic.*

of Ægypt, that the Iſraelites firſt, and the Ægyptians after them, went in, and marcht in the midſt of the channel on dry ground, *and then the waters returned, Ex.* xiv. 28. i. e. flowed back again, and drowned the Ægyptians, and caſt up their bodies on the *ſhore*, as the text ſaith, *Ex.* xiv. 30. and thereby made the parallel more complete betwixt *Pharaoh* with his Ægyptians armies, and *Leviathan*, and *the Dragons*, or great fiſhes, which are wont to be caſt upon the ſhore by the tides; and ſo the *Ichthyophagi* come out at ſet times to gather them, *twice a day*, ſaith *Agatharcides*, at the *third* and *ninth hour*, ὅταν ἐκ πελάγους ἡ πλήμμυρις ἐπὶ τὴν χέρσον φέρηται, *when the tide comes in from the ſea to the dry land.* Which being conſider'd, it now appears how farre theſe *two* interpretations are from being unreconcileable, they being both moſt true, one in the hiſtorical, the other in the poetical ſenſe. In the hiſtorical ſenſe, *Pharaoh* and the Ægyptians were drowned in the ſea, then caſt upon the ſhore, and devoured by the beaſts and birds of the wilderneſs, which muſt then be the עַם לְצִיִּים *people in the wilderneſs*; but this here poetically deſcribed by the *whale* and other great fiſhes caſt upon the ſhore by the tide, and gathered up and uſed for food by the *Ichthyophagi*, which are properly, and not poetically ſtyled, עַם לְצִיִּים *the people of the wilderneſs.* And ſo this is the complete importance of this verſe.

h. בָּקַע V. 15. *Cleave*] בָּקַע as it ſignifies *to cleave*, ſo alſo *to bring forth* or *fetch out*; *expreſſiſti*, ſaith *Seb Caſtellio.* It is uſed of birds diſcloſing or hatching their young ones, *Iſa.* xxxiv. 15. and lix. 5. becauſe that is done by the young ones *cleaving*, or *breaking* the ſhell with their bills. And accordingly 'tis here uſed of Gods wonderfull work, of *cleaving*, and ſo bringing or cauſing to break out (the LXXII. well expreſs it by διέρρηξας, the Latine by *dirupiſti*,) waters out of the rock, and that in ſuch plenty that it became a river, which ran along with them in their journeyings (ſee note on 1 *Cor.* x. 4.) in reſpect of its firſt coming out of the rock 'tis here called מַעְיָן a *fountain*; but in reſpect of the current, here is added נַחַל and *a flood*, or *torrent.*

מַעְיָן

נַחַל

i. נַהֲרוֹת אֵיתָן *Ibid. Rivers*] What the *ſtrong rivers* were which were here referred to, the Chaldee hath undertaken to ſpecifie, *Arnon*, and *Jabbok*, and *Jordan.* That the red ſea was not in this verſe referred to, is probable, becauſe that had been before mentioned v. 13. and that under another ſtyle פּוֹרֵרְתָּ, from that notion of פָּרַר *to goe back*, or *recede*, wherein the Arabs uſe it; and ſo God by his ſtrength dealt with that, made it goe back, and give place to the Iſraelites entring into the Channel, not ſo as to part aſunder, for them to goe quite over from one ſide to the other: for 1. the way from *Ægypt* to *Canaan* led them not *croſs* the red ſea, 2. their journeyings ſet down *Num.* xxxiii. 6. and 8. ſhew that as before their entring into the ſea, they were in *Etham* in the edge of the wilderneſs, ſo after they were come out of the ſea, they came into the ſame wilderneſs of *Etham*, and went three dayes journey in it, an evidence that the Iſraelites came out on the ſame ſide of the ſea as they went in. That this and no more is the meaning of διεβησαν *paſſing through the red ſea Heb.* xi. 29. their *walking on dry land in the midſt of the ſea. Exod.* xiv. 29. ſee note on *Heb.* xi. b. But then *Jordan*, that was *dried up*, and gave them an eaſie paſſage over it, *Joſ.* iii. 16. But as for any miraculous *drying up* either of *Arnon* or *Jabbok*, there is no Hiſtory of it in ſcripture,

פּוֹרֵרְתָּ

ſcripture, onely one intimation there is *Num.* xxi. that may incline us to credit the *Targums* tradition. For there on the mention of their *remove*, and *pitching on the other ſide of Arnon*, v. 13. it follows, *wherefore it is ſaid in the Book of the warres of the Lord, what he did in the red ſea, and in the brooks of Arnon.* Where the comparing and joyning Gods miraculous works *in the red ſea*, with thoſe he did *in the brooks of Arnon*, is an indication that ſome ſuch like thing was done for the Iſraelites at thoſe *brooks*, as was before done at the *red ſea*, *viz.* at the time of its receding before the Iſraelites. And from that *book of the warres of the Lord* the Chaldee by tradition might have it.

k. מָאוֹר

V. 16. *The light*] From אור *luxit* is מָאוֹר in general any *luminary* or *receptacle of light*, indifferently the *Sun* and the *Moon*, *Gen.* i. 16. But being joyned with, and ſo oppoſed to, *the Sun*, as here *the night* is to *the day*, it muſt needs ſignify the luminary of the night, *the Moon*, as *the Sun* is of the day: and accordingly the Chaldee renders it סִיהֲרָא *the Moon*, and the LXXII. σελήνην, and ſo the Syriack ܣܗܪܐ and the Jewiſh Arab, *Thou haſt prepared the Moon with the Sun.* Only the Latine reads *auroram* the *morning*.

l. תּוֹרָה

V. 19. *Thy Turtle*] From תור the original of our Latine *turtur*, which is but the doubling of it, is תּוֹרָךְ here *thy turtle*; which being by the Pſalmiſt deſigned poetically to ſignifie the pious, faithfull ſervants of God, who make good their fidelity to him, which in the ſpirituall ſenſe is parallel to the purity and chaſtity of the *turtle*, the Chaldee and LXXII. have choſen to paraphraſe it, the former by מְאַלְפֵי אוֹרַיְתָךְ *thoſe that learn thy law*, with reſpect to תּוֹרָה *law*, which hath ſuch affinity with it; the other by ἐξομολογουμένην σοι *confeſſing to thee*, as if it were תּוֹדָה, the letters whereof differ ſo little from it.

The Seventy Fifth Pſalm.

Paraphraſe.

The ſeventy fifth Pſalm was compoſed by Aſaph, to the tune known by the name Altaſchith, (ſee note on Pſal. lvii a.) praiſing God for all his wondrous acts of mercy, and of juſtice upon the enemies of his people, and was committed to the Præfect of the Muſick.

TO the chief Muſitian, *Altaſchith*, A Pſalm or ſong of *Aſaph*.

We bleſs and magnify thy mercies, O Lord, and again we bleſs and magnify them, and have all manner of inducement and obligation thus to doe, not only becauſe we have received ſo many ſignal ingagements from thee, but eſpecially becauſe the performance of this duty of praiſe is ſo richly accepted and rewarded by thee, and thy power and providence aſcertain'd to the preſent defenſe of all thoſe that performe it faithfully, that wait on thee for thy aids, and fail not in acknowledging the receit of them.

a.

1. *Unto thee, O God, doe we give thanks, unto thee doe we give thanks*; ‖ *for that thy name is neer thy wondrous works* a *declare.*

‖ and neer is thy name to them that declare thy wondrous works.

2. *When*

|| take a fit time.

2. *When I ſhall* || *receive* [b] *the congregation, I ſhall judge uprightly.*

For God is a moſt upright judge, and if he doth a while delay the puniſhing of wicked men, and relieving the godly, that certainly is but an act of his wiſe diſpoſal, to chooſe the fitteſt ſeaſon for it, a time which in all reſpects is moſt agreeable; and then he will certainly interpoſe in mercy to the one, and juſt vengeance to the other. b.

† were melted נְמוּגִים

3. *The earth and all the inhabiters thereof* † *are diſſolved, I bear up the pillars of it. Selah.*

When the whole land was in a civil combuſtion, one part as it were melted and diſſolved from another, 'twas God alone that kept it from utter deſtruction, by preſerving alive the pious men, who by their prayers and interceſſions are wont to contend and prevail for averting of ruine, (ſee note b.) or ſupported it ſtill upon the proper baſis, and reeſtabliſht David in his throne.

4. *I ſaid unto the fools, Deal not ſo fooliſhly, and to the wicked, Lift not up the horne.*

5. *Lift not up your horne on high, ſpeak not with a ſtiffe neck.*

Repreſt and brought down the wicked Rebells, that ſcofft at God and his anointed, and were obſtinately bent to exalt themſelves in his ruine. Theſe did God in his good time bring down and put to ſhame.

* neither from the Eaſt, nor Weſt, nor deſert of Mountains For || Governour.

6. *For* [c] * *promotion cometh neither from the Eaſt, nor from the Weſt, nor from the South.*

7. *But God is* [d] *the* || *Judge, he putteth down one, and ſetteth up another.*

For indeed it is he only that can exalt or ſuppreſs, and no power on earth can properly be ſaid to doe it, this is the priviledge and prerogative of the one ſupreme ſupereminent ruler of all the world; and in great juſtice he thus diſpoſeth of this, as of all things here below, as he ſees fitteſt (never ſuffering wicked men continually to proſper.) c. d.

8. *For in the hand of the Lord there is a cup, and the wine is red, it is full of mixture, and he poureth out of the ſame; but the dregs thereof, all the wicked of the earth ſhall wring them out, and drink them.*

All that befalls either good or evill men comes certainly from God, who hath in his power judgments of the moſt direfull aloy, moſt fitly compared to a cup of the ſtrongeſt wine, with the addition of the moſt ſtupifying mixtures, myrrhe &c. (ſee note on Rev. xiv. 10. c.) and in the diſpenſing and pouring out of this, ſome drops may fall to the portion of godly men in this world, ſome afflictions for a time; but then for the wicked they muſt expect the bottome of the cup, the bitterеſt and moſt intolerable part of ſufferings, every drop of thoſe dregs of Gods wrath to be drunk up by them, in this life probably, but undoubtedly in another.

9. *But I will declare for ever, I will ſing praiſes to the God of Jacob.*

As therefore it is my part not to faile to proclaim and bleſs the name of this God for ever, which hath ſo favourably owned the cauſe of his ſervants;

10. *All the hornes of the wicked alſo will I cut off, but the hornes of the righteous ſhall be exalted.*

So I ſhall ſecurely remit to him the taking his own time to execute his judgements, to bring down the power of all his enemies, which he will certainly perform, cheriſhing, and at laſt promoting, thoſe that adhere faithfully to his ſervice.

Annotations on Pſalm LXXV.

a. סַפְּרוּ

V. 1. *Declare*] The whole difficulty of this v. 1. ſeems to be beſt removed by rendring סַפְּרוּ as a participle plural in the ſenſe of the dative caſe, for then that will expreſs to whom Gods *name*, i. e. his *power* is here ſaid to be *nigh*, viz. סַפְּרוּ *to them that declare* (the Chaldee renders it אַשְׁתְּעִיו *thy wondrous works*. Thus hath the learned *Caſtellio* rendred it, *cujus præſens adeſt nomen tua narrantibus miracula. To thee will we give thanks whoſe name is preſent at hand* (ſo קָרוֹב ſignifies) *to them that ſhew forth thy miracles.*

קָרוֹב

b. מוֹעֵד

V. 2. *Congregation*] מוֹעֵד, from יָעַד *condixit*, ſignifies an *appointed time* or *ſeaſon*, as well as *place*; and in that former ſenſe 'tis moſt commonly uſed either for *time* in general, or in ſpecial for the foure ſeaſons of the year, the months, the ſolemn feaſts, &c. and to this ſenſe of *time*, not *place* or *congregation*, the learned interpreters render it: זִמְנָא *time*, ſaith the Chaldee; ܙܒܢ *time*, ſaith the Syriack; καιρὸν the LXXII. and *tempus* the Latine; and ſo the Arabick and Æthiopick, and the Interlinear *ſtatutum tempus*; and *Caſtellio*, *certum tempus*: and then with אֶקַּח from לָקַח *cepit*, it may fitly ſignify the *taking a fit ſeaſon*. And then follows the אֲנִי מֵישָׁרִים אֶשְׁפֹּט *I will judge rectitudes*, underſtanding it of the Lord. That the ſpeech belongeth to God, appears by the next verſe, his *eſtabliſhing* or *ſupporting* the *pillars* of the *earth*, preſerving religious perſons, who in the Hebrew dialect are frequently ſtiled *pillars*: ſo *Maimonides de Idol*: of *Abraham* that he was עמוד העולם *the pillar of the world*: ſo *Gal.* II. 9. thoſe eminent Apoſtles, are called στῦλοι *pillars*, and oft elſewhere: Which *eſtabliſhing* and preſerving of them (ἐστερέωσα ſay the LXXII. *I have ſet them firme and ſolid*) can belong to none but God; and ſo in the following verſes, till at length v. 7. 'tis expreſly ſaid, *God is the judge, he putteth down one, and ſetteth up another.* This is again obſervable v. 10. For as here v. 1. and 2. there is an alternation between the Pſalmiſt and God, deſigned to be ſung ſeverally by ſeveral perſons or *chori*, and ſo both in the firſt perſon, *unto thee doe we give thanks*, ſaith one, and *when I — I ſhall judge according to right*, ſaith the *other*, (דִּבְרֵי הָאֵל *the words of God*, ſaith *Kimchi*;) ſo again in the concluſion, *I will declare, I will ſing praiſes*, ſaith one, and *All the hornes of the wicked will I cut off*, ſaith the other; to ſignify to us the certain anſwers we may expect from God: If we adhere to him and bleſs him, bear thankfully and patiently what he layes upon us, he will certainly eſpouſe our cauſe, defend and ſecure us, *judge rectitudes* in one place, and *cut off the horns of the wicked* in the other, which is but the paraphraſe of his *judging rectitudes* (i. e. the moſt perfect right judgments) here, which yet he oft defers to doe, till he finde a *fitt time*, either the time of wicked mens having filled up the meaſure of their ſins, or a choiſe ſeaſon when their oppreſſions grow high, and the godly are ready to ſink under them, and then upon their *flying to God in their trouble, he delivereth them out of their diſtreſs.* Another rendring the former part of the verſe is capable of, taking כִּי in the front in the notion of *although*, of which there are many inſtances. So *Gen.* xlvii. 14. כִּי not

כִּי

for,

for, but *although Manaſſes was the firſt born*, he laid his right hand on *Ephraim*. So *Exod.* xxxiv. 9. *Let the Lord come among us* כִּי not *for*, but *although it be a ſtiffnecked people*. See *Jos.* xvii. 18. *Dan.* ix. 9. *Ex.* xiii. 17. *Pſ.* xli. 5. *Is.* xii. 1. *Pſ.* lxxi. 15. And then כִּי אֶקַּח מוֹעֵד will be, *though I take time*, i. e. *delay* or *make ſome ſtay*, *I will judge rectitudes*; according to that of our Saviour *Luk.* xviii. 7. *that God will avenge his elect, though he bear or ſtay long*; and *Habak.* ii. 3. *The viſion is for an appointed time*, the מוֹעֵד here, *though it tarry, wait for it, becauſe it will ſurely come, it will not tarry*. To which ſence it may farther be obſerved, that לָקַח hath alſo the notion of *buying*, and then *buying times*, is a ſolemn phraſe *Dan.* 11. 9. for making delayes, from whence *S. Paul* hath ἐξαγοραζεσθαι τὸν καιρὸν *redeeming the time*. *Eph.* v. 16.

c. הָרִים

V. 6. *Promotion*] That הָרִים here ſignifies *mountains* in the genitive plural, and ſo is governed of מִמִּדְבַּר *from the deſert* preceding, is agreed by all the antients, and then it is to be rendred *from the deſert of the mountains*, or *the mountanous deſert*: ſo the lxxii. ὅτε ἀπὸ ἐρήμων ὀρέων; the Latine, *neque à deſertis montibus*, *nor from the deſert mountains*, the Chaldee with ſome change, *neither from the North of the deſerts*, *nor from the South of the mountains*; but the Syriack expreſſely, ... *nor from the deſert of the mountains*, and ſo the Interlinear alſo. And then the ſpeech muſt be elliptical, and the ſupply of it fetcht either from the precedent verſe, or elſe rather from the ſubſequent; and not be *promotion* only, by which ſome interpreters render הָרִים, as if it were the infinitive (from רוּם *exaltavit*) *exaltare*; or *exaltatio*; but more fully *pulling down, and ſetting up*, thus, *For neither from the Eaſt* (ſo מִמּוֹצָא literally, *from the going out*, ſignifies) *nor from the Weſt, nor from the deſert of mountains*, כִּי &c. *For God judgeth*— Thus the Jewiſh Arab, *Neither from the Eaſt, nor from the Weſt, nor from the deſerts and mountains cometh that unto you*. The word הָרִים here alludes to the יָרִים ver. 7. and תָּרִימוּ ver. 5: On this verſe the Rabbins have their changes. *Kimchi's* Father would have מוֹצָא to be *cuſtome* or *impoſt* (from 1 *Ki.* x. 28.) מַעֲרָב to be *traffick* (*Ezek.* xxvii. 14.) מִדְבָּר to be *eloquence* (*Cant.* iv. 3.) the ſeveral wayes of preferment in the world. *R. Obad. Gaon* interprets מוֹצָא the *riſing of the ſtarrs*, מַעֲרָב their *ſetting*, מִדְבָּר the *primum mobile* (for ſo 'tis called) and ſo to refer to Aſtrological predictions, pretended from the horoſcope. But *David Kimchi* himſelf having mentioned his Fathers deſcant, tranſlates it literally, *neither from the Eaſt, nor from the Weſt*, &c. i. e. it is not acquired by mans diligence in going hither and thither &c. and although he prefer the notion of *exaltation*, or *promotion*, yet he gives a note from *R. Aba* an antient Rabbin, that הָרִים in every other place of ſcripture but this, ſignifies *mountains*, And then why not in this alſo?

d. שֹׁפֵט

V. 7. *Judge*] The word שֹׁפֵט ſignifies ſomewhat more then an ordinary *juſticiary* among us, for to ſuch it ſcarcely belongs to beſtow honours, and preferments at pleaſure. It is the ſtyle whereby the Captains and managers of the wars of the people of Iſrael were ſtyled, *Gideon*, and *Samſon* &c. which, as the Roman Dictators, acted in an unlimited power. Theſe were raiſed up by God, when the people were oppreſt, or captivated, to vindicate them to their antient liberties; and from hence the Latine *Suffes* and *Suffetes* is derived, *qui ſummus Pœnis magiſtratus eſt*, ſaith *Livy*, *which was the ſupreme magiſtrate* 8. *bell. Pun.*

ſtrate among the Carthaginians, and to theſe the managery of their warrs belonged, *quod velut conſulare imperium apud Carthaginenſes erat*, ſaith *Livy*, again, *becauſe the government of the Carthaginians, was as it were conſular.* And in this notion it is here attributed to God, as to *judge rectitudes*, puniſh and avenge them of their enemies v. 2. (the שָׁפַט here referring to the אֹשְׁטֵי there) ſo to ſubdue their oppreſſors here (as a Captain in warr) and reſtore to their countrey again.

10. *bell. Pun.*

The Seventy Sixth Pſalm.

Paraphraſe.

The ſeventy ſixth Pſalm is a commemoration of the power and Majeſty, and mercifull preſence of God unto his people, in hearing and anſwering them, and executing judgments on their enemies, overthrowing their † heathen invaders, It was compoſed by Aſaph, and committed to the Præfect of the ſtringed inſtruments.

TO the || chief Muſitian upon *Neginoth*, a Pſalm or ſong of *Aſaph*.

|| Maſter of the ſtringed inſtruments (ſee Pſalm. notes.)

† ᾠδὴ πρὸς τὸν Ἀσσύριον an ode on the Aſſyrian Lxxii. שֶׁל סנחריב &c. of Senacherib and his company, Jarchi.

Though God have done abundantly ſufficient to reveal his power and glorious attributes to all the men in the world, yet in a moſt ſignal manner hath he exhibited himſelf to the people of the Jews:

1. *In Judah is God known, his name is great in Iſrael:*

And that eſpecially in the holy place of publick aſſembly, where when pious men meet devoutly to offer up their ſacrifices and requeſts to him, they receive certain anſwers of mercy from him, moſt evident demonſtrations of his peculiar preſence and audience there.

2. *In Salem alſo is his Tabernacle, and his dwelling in Sion.*

a. * ſo the *Chald.*

* Whilſt we kept cloſe to his ſervice there, we never failed to receive portentous aids from him, to obtain the moſt illuſtrious victories over our enemies, to ſecure our ſelves, and deſtroy them in their moſt furious and formidable aſſaults; and whatſoever we have at any time atchieved in this kinde, it hath been no ſtrength of ours, but his peculiar interpoſition.

3. *There brake he* a *the* † *arrows of the bow, the ſhield, and the ſword, and the battel. Selah.*

† or lightnings, or fires.

Thy preſence, O God, in this hill of Sion hath a farre greater and more glorious vertue for the guarding of us, and overcoming our oppoſers, than the mountains of moſt ſtrength and advantage, where our malicious enemies in their ſiege and deſignes of taking our City, make their randezvous, are for the fortifying themſelves, or annoying of us.

4. *Thou art more glorious and excellent then the mountains of prey.*

The ſtouteſt and moſt able men in the world, the moſt warlike and victorious Aſſyrians, have by this means without any conſiderable ſtrength of ours, been utterly diſcomfited, when they had betaken themſelves to their reſt, 2 Chron. xxxii. 21. in the midſt of their ſecurity the Lord ſent an Angel, and cut off all their mighty men of valour, they ſlept but never waked again; and ſo their whole army (ſee Is. xxxvii. 36.) like men aſleep, have been able to doe nothing, not ſo much as to move an hand to hurt us.

5. *The ſtouteſt-hearted* || *are ſpoiled, they have ſlept their ſleep, and none of the men of might* b *have found their hands.*

|| have been ſpoiled or diſarmed themſelves they ſlept.

'Twas the ſecret interpoſition of thy power, O Lord, that wrought this ſignal deſtruction upon ſo potent and numerous an army.

6. *At thy rebuke, O God of Jacob, both the chariot and horſe are caſt into a dead ſleep.*

7. *Thou*

7. *Thou, even thou art to be feared, and who may stand in thy sight* || *when once thou art angry?*

Thou art most terrible and irresistible in thy judgements, and consumest all before thee in the first minute that thou art pleased to execute them.

|| from the minute of thy anger מֵאָז אַפֶּךָ

8. *Thou didst cause judgment to be heard from heaven; the earth* [c] *feared, and was still,*

9. *When God arose to judgment, to save all the meek of the earth. Selah.*

When thou, though in heaven, didst please to interpose for thy oppressed people in imminent pressing danger, to deliver them from the violences of men, and to punish those that injured them, then thy Angels came forth on thy messages, with thunder and lightning and earthquakes; by these the proudest sinners were stricken with horror, dreaded these thy thunderbolts, and had no means imaginable to secure them from them, were all destroyed and put to flight, and so left thy people to their rest and quiet, whom they came to besiege and conquer. c

† or confess * or gird on,

10. *Surely the wrath of man shall* † *praise thee; the remainder of wrath shalt* [d] *thou* * *restrain.*

And thus art thou praised and acknowledged, and in some degree honoured by the miscarriage and frustration of unjust and wicked men, and occasionally by their very sin, their cruelty and blasphemies when they came to be restrained and quelled, and remarkably punished by thee: or, Against their rage thou prepareſt rage; they begin in fury against pious blameless men, afflicting and oppressing them, and thou in thy time dealest with them in wrath, repayest them, as they have deserved. d

|| all † the terrible. לַמּוֹרָא

11. *Vow and pay unto the Lord your God:* || *let all that be round about him bring presents to* † *him that ought to be feared.*

Our God is a gratious and a dreadfull God, gratious to us in defending us against the most savage oppressors, dreadfull to them that continue thus to provoke and blaspheme him. O let us all, that profess his service, consecrate (and performe) to him the fruits of our lips, all possible praises and thanksgivings, all works of piety and charity. And let those that have provoked, make speed to attone him by reformation, and the meet fruits thereof.

* bring down,

12. [e] *He shall* * *cut off the spirit of Princes, he is terrible to the Kings of the earth.*

Else be they never so great and prosperous, never so proud and stour, God will in a most terrible manner deal with them, and at length be sure to bring them low enough, as he hath done the proud Senacherib, and Rabshakeh, and the whole Assyrian army. e

Annotations on Psalm LXXVI.

a. רֶשֶׁף

V. 3. *Arrows*] The Hebrew רֶשֶׁף signifies *fire*, *Job* v. 7. where *sparkes* that *fly upward* are poetically exprest by בְּנֵי רֶשֶׁף *the sons of the fire*. So *Psal.* lxxviii. 48. it is used not for *thunderbolts* or *lightnings*, as our margin reads, but simply for *fire*, shot out of the clouds, and *running along upon the ground Exod.* ix. 23. And from thence by metaphor it is applied to an *arrow* or *dart*, shot out of a *bow*, and by the swiftness of the motion supposed to be inflamed, see *Cant.* viii. 6. where of love it is said, that רִשְׁפֶּיהָ רִשְׁפֵּי אֵשׁ (not the *Coals*, but) the *arrows* thereof are *arrows of fire*, it shoots, and wounds, and burns a mans heart, inflames it vehemently by wounding it. Here we have the word twice, and if the former of them doe not signify *arrows* simply, it will not be found in that sense in the Bible: nor doe the lxxii. render it in the notion of an *arrow*, but in this place expres it by a general word, τὰ κράτη τῶν τόξων *the strengths of the bowes*, referring to that which is supposed to be the cause of inflaming the *arrows*, the

ſtrength of the *bow* from which they are ſhot out. The Syriack in ſome degree of complyance with them render it זְרוֹעַ *the armes* of the *bow*, that which the *bow* reacheth out as a man doth his *arme*, and by which, as by an *arme*, it reacheth to, and forcibly ſeiſeth on that which is diſtant from it. The poetical expreſſion will beſt be conſerved by reteining ſome notice of the primary ſenſe in the rendring of it, *fires* or *lightnings*, of the *bow*, i. e. thoſe hoſtile weapons which are moſt furious and formidable, as *fire* ſhot out from a *bow*.

b. V. 5. *Found their hands*] לֹא מָצְאוּ יְדֵיהֶם may be rendred, *have not found their hands*, i. e. have not been able to uſe them for reſiſtance, for the offending others, or even for their own defenſe; the Hebrew מָצָא (as the Syriack שַׁכַּח by which they here render it) ſignifying as *to finde*, or *get*, ſo to *have in readineſs*, *in their power*, to be *able to uſe*. To this the Chaldee look in their paraphraſe, לָא סַגִּיאוּ לְמֵיחַד זֵינֵיהוֹן בִּידֵיהוֹן *they could not take their weapons in their hands*, i. e. they could not uſe their hands to manage their weapons. The LXXII. have but little varied the phraſe, οὐχ εὗρον οὐδὲν ταῖς χερσὶν αὐτῶν, *they found nothing with their hands*, i. e. they were able *to doe nothing* with them, (their vaſt army atchieved nothing, but *returned with ſhame of face to their own land* 2 *Chron.* xxxii. 21.) Which the Latine ſeems to have a little miſtaken, when they add the prepoſition *in*] to what they found in the LXXII. *nihil invenerunt in manibus*, *they found nothing in their hands*; but that ſtill interpretable to the former ſenſe, *they found nothing*, i. e. they had neither *weapons* nor ſtrength *in their hands*, their whole army was utterly routed and diſcomfited, without ſtriking a ſtroak; for which the Syriack read, לָא אֶחְסִנוּ יְדֵיהוֹן *their hands were not able*, or *impotent*. And this well agrees to the beginning of the verſe; אֶשְׁתּוֹלְלוּ *they have been cut off* or *periſhed*, *they are gone*, ſaith *Abu Walid*, or *have deſpoiled themſelves*, (the reciprocal from שָׁלַל *prædatus eſt*,) *they have caſt away their weapons*, ſaith the Chaldee; ἐταράχθησαν, *they were troubled*, ſay the LXXII. as when in a Panick terror men are amazed, diſcomfited, *throw away* their *weapons*, and fly, and by that aſtoniſhment are like men in a *ſleep*, their ſtrength and ſenſe tyed up; but it more punctually referrs to the time wherein the Angel ſmote the Aſſyrian army, in the deep of the night, when they had put off their garments and weapons both, were faſt *aſleep* in their tents, and at once 185000. of them ſlain, *Is.* xxxvii. 36. This is poetically deſcribed by *ſleeping their ſleep*; and as is added v. 6. נִרְדָּם men in *a dead ſleep*, *dura quies*, *ferreus ſomnus*, an *hard* and *thorny ſleep*. Were they never ſo ſtrong or valiant, had they never ſuch ſtrength of body, ſkill in armes, courage of minde, and all that was neceſſary for a conqueſt, in the midſt of their ſecurity, they were ſmitten, and ſo utterly vanquiſht, and returned *re infectâ*, *without doing of any thing*.

c. V. 8. *Feared*] What is meant by the *earths fearing* here, muſt be judged by proportion with the *judgments being heard from heaven* in the former part of the verſe. In the hiſtory 2 *Chron.* xxxii. 21. the Angel of the Lord wrought that great execution on the Aſſyrians army. Now the deſcent of an Angel, when he came commiſſioned for any act of power, was generally furniſhed by God with ſome ſenſible atteſtation from nature, thunders and earthquakes, neither of which would probably be

be wanting in ſo eminent a worke as the ſlaughter of eighty five thouſand. Of the thunder there can be no doubt, the *judgements being heard from heaven*, refers to קוֹל, which indifferently ſignifies *voice*, and *thunder*, which is a vocal, and ſo audible *judgment*, coming out of the aire, which in ſcripture is ſtiled *heaven*. And then for the earthquake, that that is ſignified by the אֶרֶץ יָרְאָה *the earths fearing*, may be gueſſed from 1 *Sam.* xiv. 15. *There was trembling in the hoſt, in the field, and among all the people, the garriſon and the ſpoilers they alſo trembled, and the earth quaked, ſo it was a very great trembling*, or *a trembling of God*. Here a *trembling of God*, or ſuch as is cauſed by the appearance of Angels ſent by God, is made up not only of the trembling of men, but of the *earth* it ſelf. And ſo *Matth.* xxviii. 2. at the appearance of Angels *there was a very great earthquake*. And this to very good purpoſe, that they that oppoſed Gods people might evidently perceive that it was not chance, or ordinary ſickneſs, or ſuddain infection, that cut them off, but the diſpleaſure of an omnipotent Deity. Now becauſe among us trembling is an effect of fear, and where trembling is viſible outwardly, fear is ſuppoſed to be within, therefore it is here an eaſy poetick figure, to expreſs an earthquake by the *fearing of the earth*. And then that which follows, וְשָׁקְטָה *and was ſtill*, as it is elegantly oppoſed to the *trembling*, or *fear* forementioned, ſo it imports the effect of this earthquake to the children of Iſrael, this ſhort commotion gave reſt and quiet to the land: as *Jud.* iii. 30. וַתִּשְׁקֹט הָאָרֶץ (juſt the ſame phraſe as here) *the land had reſt eighty years*, and ſo *ch.* v. 31. and viii. 28. and in ſeveral other places, the *land had reſt*, or the *countrey was in quiet*. And ſo in S. *Paul* κατάπαυσις *reſt*] is *quiet* from the perſecutors of the Chriſtians. (ſee note on *Heb.* iii. c.) *Abu Walid* from its conjunction with יִרְאָה *fearing* here, would make it one of thoſe which have contrary ſignifications, and ſo to ſignify here *ſtirred* or *moved*. But the Jewiſh Arab renders it, *ſome of the people of the earth feared, and ſome were ſtill*, i. e. ſaith he, the *oppreſſors feared, and the oppreſſed had reſt*.

משמים השמעת דין

ושקטה

V. 10. *Reſtrain*] What תַּחְנוֹר ſignifies here, is not agreed among the interpreters, the word ſignifying 1. *to gird*, and 2. *to reſtrain*. In the notion of *reſtraining* it will have a very commodious ſenſe, applyed to *Senacherib* to whom this Pſalm belongs. For as by the ſlaughter of the eighty five thouſand in his army, he was forced to *depart*, and *dwell at Niniveh*, 2 *King.* xix. 36. ſo after his return thither, there be ſome remainders of his wrath on the Jews that dwelt there. We may ſee it, *Tob.* i. 18. *If the King Senacherib had ſlain any, when he was come and fled from Judæa, I buried them privily* (*for in his wrath he killed many*) &c. This was the racemation, as it were, or gleanings of his wrath, and this was *reſtrained* by God; for he ſoon falls by the hands of his *ſons Adramelech and Sharezer, as he was worſhipping in the houſe of Nisroch his God.* 2 *Ki.* xix. 37. And to this ſenſe *Kimchi* interprets it, *thou ſhalt ſo repreſs the malice of our enemies, that the other nations ſhall not dare to fight againſt us*: ſo likewiſe *Aben-Ezra*. And thus it muſt be, if the *remainder of wrath, be mans wrath*, as the former part of the verſe inclines it, *Surely the wrath of man* &c. But חָגַר in the primary notion ſignifies *girding*, or *putting* on, *arayjng* ones ſelf; *cinxit, accinxit, præcinxit*. *Girding*, we know, ſignifies *putting on*, and is applied to garments, ornaments, armes; חֲגוֹר *Gird thy ſword upon thy thigh Ps.* xlv. 3. and frequently elſwhere: and ſo *girding with gladneſs*,

d. תחנור

is *putting on feſtival ornaments*. And agreeable here in a poetical phraſe, *thou ſhalt gird on the remainder of wrath*, parallel to *putting on the garments of vengeance for cloathing*, *Iſa.* lix. 17. will ſignify Gods adorning and ſetting out himſelf by the exerciſe of his *vengeance*, vulgarly expreſt by his *wrath*, and the word חֵמֹת *wrath*, moſt fitly uſed with reflexion on חֲמַת the *wrath of man* in the beginning of the verſe. *Mans wrath* is the violence and rage and blaſphemy of the oppreſſor, upon the *meek* or poor man foregoing. This begins, goes foremoſt, in provoking God; and then שְׁאֵרִית *the remnant* or ſecond part *of wrath* is ſtill behinde for God, and with that he *girds* himſelf, i. e. ſets himſelf out illuſtriouſly and dreadfully, as with an ornament, and as with an hoſtile preparation, in the eyes of men. And ſo in this ſenſe alſo it is agreeable to the context. *The wrath of man*, *Rabſhake's* railings and blaſphemies, תּוֹדְךָ *ſhall confeſs* or *praiſe thee*, as being brought down by God, and ſignally refuted by him, (for then after ſo eminent a vindication of Gods honour, his oppoſition and reproaches did but illuſtrate that glory which he endeavoured to ecclips, and become a kinde of confeſſion to him.) One of the Targums read יְתִיבוּן וְיוֹדוּן *they ſhall convert, and confeſs to thy name, and praiſe thee*, in reference to other men that look on, & admire, & give *honour to God, who thus ſeaſonably interpoſes, and girds on the remainder of wrath*, comes in opportunely to reſcue the oppreſſed, and execute judgment on the oppreſſor. And ſo in either ſenſe the parts of this verſe are perfectly anſwerable the one to the other. To this latter rendring of תַּחְגּוֹר the Chaldee inclines us, paraphraſing it by תְּזוֹרִין לְחַבְלָא עַמָּיָא *thou haſt girded on*, or *prepared*, or *made ready the remainder of fury* (meaning *Gods fury*) *for the deſtroying of the nations*. And ſo the Interlinear, *reſiduum irarum accinges*, *thou ſhalt gird on thee the reſidue of wraths*; and *Caſtellio*, *exuberantibus furoribus decoraris*, *thou art adorned with exuberant furies*, in the notion of an ornament or feſtival garment; to which alſo if the LXXII. referre not by their ἐγκαλάλειμμα εὐθυμίᾳ ἑορτάσει σοι, *the remnant of wrath ſhall celebrate to thee a feaſt*, it will be hard to gueſs what they meant by it. This the Latine render from them, *reliquiæ cogitationis diem feſtum agent tibi*, *the relicks of thought* (ſo interpreting ἐνθύμιον) *ſhall keep an holy-day to thee*.

V. 12. *Cut off*] רוּחַ *ſpirit*, ſeems here to denote the proud, and cruel and faſtuous *ſpirit* of oppreſſing *Nimrods* (ſuch *Senacherib* was) lifted up with the ſucceſſes of their impiety; ſo the Chaldee יְזָעֵר נְסִיבַת רוּחֲהוֹן וְיִדְבַּר בְּנֵי *he ſhall repreſs the groſſneſs*, or *elation*, or *pride of the ſpirit of the great ones* (ſo נְסִיבַת רוּחַ ſignifies, the ſame phraſe by which they paraphraſe *the pride of the countenance*, *Pſ.* x. 4.) And *Gods cutting it off*, *bringing it low*, (ſo יִבְצֹר from בָּצַר *minuit*, ſignifies) is his not only repreſſing, and not permitting it to proceed farther, but his inflicting ſevere puniſhments upon it, *cutting off* the tyrant in his bloody purſuits, as it fared with *Senacherib* (ſee note d.) The LXXII. as we now read it, having ἀφαιρεμένῳ πνεύματα ἀρχόντων, *taking away the ſpirits of Princes*, may be thought by *ſpirits* to ſignify no more then their *lives*: but the Latine reading *ſpiritum* in the ſingular, and ſo the Syriack ܪܘܚܐ *ſpirit*, ſhew that πνεῦμα not πνεύματα is the right reading; and then nothing hinders, but that they might take it in this ſenſe for *pride* and *elation of ſpirit*, which as it may be taken away by other means of humbling, beſide that of death, ſo it is then ſurely ſubdued and brought low, when it brings deſtruction

ſtruction on him in whom it is. *Abu Walid* here renders יבצר *ſhall exalt*, and *hinder the enemies from them*; and ſo *Kimchi* in his Rootes *ſhall exalt* them, and *ſtrengthen* them. But withall he ſaith, it may be interpreted, *ſhall cutt off*, or *bring low*, the radical ſignification being, as he reſolves, the notion of *hindering*, *keeping* in, or *reſtraining*.

The Seventy Seventh Pſalm.

Paraphraſe.

לְמְנַצֵּחַ עַל יְדוּתוּן לְאָסָף מִזְמוֹר׃

TO the chief Muſitian || to *Jeduthun*, a Pſalm of *Aſaph*.

The ſeventy ſeventh Pſalm is a pious reſolution of affiance in and prayer to God, in all the miſeries that befall us in this life, by way of dialogue between diffidence and a well-grounded hope and faith. It ſeems to have been compoſed by Aſaph in reference to the || captivity, and committed to the Præfect of Muſick, to be ſung to thoſe inſtruments in which Jeduthun and his poſteriry were imployed.

קוֹלִי אֶל אֱלֹהִים וְאֶצְעָקָה קוֹלִי אֶל אֱלֹהִים וְהַאֲזִין אֵלָי׃

1. † *I cried unto God with my voice, even unto God with my voice, and he gave ear unto me.*

My diſtreſſes were great, and I had none but God to fly to: to him therefore I addreſt my requeſt importunately, and he was pleaſed to relieve me out of them.

† *My voice was unto God, and I cried, my voice unto God,*

בְּיוֹם צָרָתִי אֲדֹנָי דָּרָשְׁתִּי יָדִי לַיְלָה נגרה [נִגְּרָה] וְלֹא תָפוּג מֵאֲנָה נֻחָם נַפְשִׁי׃

2. *In the day of my trouble I ſought the Lord*; [a] *my *ſore ran in the night and ceaſed not*; *my ſoul refuſed to be comforted.*

When any affliction came, this was my conſtant practice, never to give over praying, never to take any repoſe by diverting from that imployment.

a.

זָכְרָה אֱלֹהִים וְאֶהֱמָיָה אָשִׂיחָה וְתִתְעַטֵּף רוּחִי סֶלָה׃

3. *I remembred God*, [b] *and || was troubled: I complained, and my ſpirit was * overwhelmed. Selah,*

But betaking me to God, and with all importunity making my requeſts to ſound in his ears, I prayed with all the ardency and devotion and affection of my ſpirit.

b.

אָחַזְתָּ שְׁמֻרוֹת עֵינָי נִפְעַמְתִּי וְלֹא אֲדַבֵּר׃

4. [c] *Thou holdeſt mine eyes waking*; *I am ſo troubled that I cannot ſpeak.*

When I am in the night on my bed, thou, O Lord, ſeeſt how I am imployed every minute of it; when any matter of trouble ſeiſeth on me, I betake my ſelf to this kind of ſilent meditation.

c.

*hand was ſtretcht out —and remitted not.

|| tumultuated, or made a noiſe, or was clamorous, I meditated, or prayed— *troubled, agitated.

† diſtill cold, or keep the watches of mine eyes; I was troubled, and ſpake not.

חִשַּׁבְתִּי יָמִים מִקֶּדֶם שְׁנוֹת עוֹלָמִים׃

5. *I || have conſidered the days of old, the years of † antient times.*

I recount all the eminent paſſages of thy providence toward this nation of ours, beginning from the firſt foundation of it.

אֶזְכְּרָה נְגִינָתִי בַלָּיְלָה עִם לְבָבִי אָשִׂיחָה וַיְחַפֵּשׂ רוּחִי׃

6. *I call to remembrance my ſong in the night*; *I commune with mine own heart, and my ſpirit * made diligent ſearch,*

And thus *I* think over my own compoſures in the ſolitudes of the night, converſing ſilently with my ſelf, in this form of dialogue betwixt me and my own ſpirit: And firſt my ſpirit or minde asks the queſtion, in this or the like form, reflecting on the diſtreſſes that are now upon us,

|| conſider, or recount.

† ages, ſee noted.

* demandeth, aſketh.

הַלְעוֹלָמִים יִזְנַח אֲדֹנָי וְלֹא יֹסִיף לְרָצוֹת עוֹד׃

7. *Will the Lord caſt off for ever? and will he be favourable no more?*

God is diſpleaſed and chaſtiſeth us ſeverely, as if he would never be attoned,

וַיחפש [יִחְפַּשׂ] is his word abolished גָּמַר אָמֵר

8. *Is his mercy clean gone for ever? || Doth his promiſe fail for evermore?*

9. *Hath God forgotten to be gratious? Hath he in anger ſhut up his tender mercies? Selah.*

His mercies and his promiſes gave us ground of hope, and will he never remember theſe? Is he finally reſolved never again to turn to us in mercy?

10. *And*

d. The continuance and repetition of his judgements for ſo many years, or in ſo many forms frequently varied, but ſtill lying heavy upon us, makes this a ſeaſonable fear.

10. *And I ſaid,* d *this* * *is my infirmity: but I will remember the years of the right hand of the moſt high.*

* my deſtruction is a change of the right—or the years of—

But I ſoon anſwered and ſilenced theſe my melancholy infidel reaſonings, and oppoſed unto them the acts, the many illuſtrious miraculous acts of God, in bringing us out of Ægypt, poſſeſſing us of Canaan, ſubduing all our neighbouring enemies, &c. infallible evidences both of his power, and fidelity to all that depend on him; and reſolved more reaſonably to ſtay and ſupport my ſelf with the meditation and ſolemn reflection on theſe, by his former dealings inviting the continuance of them, and raiſing to my ſelf confident preſages of his future mercies.

11. *I will remember the works of the Lord; ſurely I will remember* † *thy wondrous works.*

12. *I will meditate alſo of thy works, and talk of thy doings.*

† from the antient times of thy wonders, ſee note d.

And upon an intire ſurvey of all I am forced to acknowledge, that all God's dealings are moſt juſt and holy, he never fails the leaſt in the performance of his promiſes; but, on the contrary, hath magnified his power (as well as juſtice and fidelity) in a moſt illuſtrious manner, in all his dealings with his people.

13. *Thy way, O God, is in* || *the ſanctuary: who is ſo great a God as our God?*

|| holineſs, בְּקֹדֶשׁ

When thou reſcuedſt thy people of Iſrael out of the bondage of Ægypt, the poſterity of Joſeph all begotten there, and all the reſt of the ſeed of Jacob which came to Ægypt to Joſeph (and were at firſt kindly treated by the King, but after a while oppreſt and tyrannically inſlaved) thou didſt it in a moſt mighty miraculous dreadful manner, ſo as convinced the very obdurate heathens of thy power and vengeance upon them.

14. *Thou art the God that doeſt wonders; thou haſt declared thy ſtrength among the people.*

15. *Thou haſt with thine arm redeemed thy people, the ſons of Jacob and Joſeph. Selah.*

And when the Iſraelites by thy conduct came to the ſea ſide, the very ſea, that untamed body way reſtrained by thee, and as in a frightful dread of thy majeſty fled from before them, gave them leave to paſs as on dry ground through the chanel of it.

16. *the waters ſaw thee, O God, the waters ſaw thee; they were afraid, the depths alſo were troubled.*

And on the other ſide the Lord ſent out his judgements upon the Ægyptians, looke unto their hoſt through the pillar of fire and cloud, and troubled them, Exod. xiv. 24. by which was intimated the tempeſtuous rain and thunder reſounding in the air, and ſending out ſhafts or ſharp ſtones, and again thunders in the clouds, and lightning flaſhing in their eyes, to the diſturbing them extreamly.

17. *The clouds poured out water, the ſky ſent out a ſound;* * *thine arrows alſo went abroad.*

* thy sharp stones חִצֶּיךָ

18. *The voice of thy thunder was in the heavens, the lightnings lightned the world, the earth trembled and ſhook.*

And thus whilſt thy people were conducted and carried ſafe by thee through the midſt of the red ſea, the Ægyptians were in no wiſe able to follow them (but were all firſt diſordered and reſtrained in the ſpeed of their march, God took off their chariot wheels that they drave them heavily, Exod. xiv. 25. and ſoon after by Moſes's ſtretching out his hand, ſwallowed up and deſtoyed by the ſea returning upon them, v. 26.) and ſo thy works of providence in preſerving ſome, whilſt by the ſame means thou deſtroyeſt others, moſt undiſcernible and inſcrutable.

19. *Thy way is in the ſea, and thy paths in the great waters, and thy footſteps are not known.*

And in ſumme, thy care over thy people, and thy conduct by the hand of Moſes and Aaron, hath been experimented to be like that of the moſt watchful and skilful ſhepherd over a flock, ſecuring them from all aſſaults or violence of their enemies. And thy dealings with them there, are a full ſecurity to us now, if we continue our faithful dependence on thee, that thou art both able and ready to relieve and reſcue us out of the greateſt captivities and moſt preſent dangers.

20. *Thou leddeſt thy people like a flock by the hand of Moſes and Aaron.*

Annotations

Annotations on Pſalm LXXVII.

a. נִגְּרָה * נָגַר *protraxit, extendit ſe,*

V. 2. *My ſore ran*] נִגְּרָה from נָגַר *protraxit, extendit ſe,* being here applied to יָדִי *my hand,* will moſt probably be rendred, *was ſtretched out,* or *ſtretched it ſelf*; and to that beſt agrees וְלֹא חָפוֹג *and remitted not, gave not over, fell not down* from פוג *remiſſum eſſe.* 'Tis true when it is joyned with any fluid thing, it ſignifies *to flow,* or *run about,* as of water, tears, wine, or blood, but here with the *hand* (if that be the meaning of יָדִי) the *ſtretching out* is the moſt proper notion of it: and though the LXXII. for נִגְּרָה ſeem to have read נֶגְדָּה *over againſt him,* yet they have ſufficiently expreſt the ſenſe, and reſtrained it to the notion of יָדִי for *my hand,* ταῖς χερσὶ μου νυκτὸς ἐναντίον αὐτοῦ, *I ſought him with my hands by night toward him.* The Chaldee having taken יָדִי by it ſelfe, and given it a *paraphraſe* remote enough שְׁרַת עֲלַי נְבוּאָה *prophecy reſted upon me* (from one uſe of the word יָד ſpoken of God, for *the ſpirit of God* 2 *King.* iii. 15.) do alſo paraphraſe נִגְּרָה by the *eye dropping of tears*; but the Syriack reading ידוהי, as if it had been יָדוֹ *his hand,* convert it to another matter. 'Tis true יָד ſignifies many things beſides *an hand,* particularly *a ſtroke,* or *hurt,* or *wound* that befalls any, but this ſure reſpecting him that ſtrikes or inflicts it, whoſe *hand* or *ſtroke* it is ſaid to be, not his who is ſtriken by it. So *Deut.* xxxii. 36. where *their hand* is thus interpreted by the *Chaldee,* 'tis מְחַת סַנְאֵה *the ſtroke of the hater,* and *Exo.* xxiv. 11. where the *not laying the hand,* is by the Chaldee rendred *not hurting,* and ſo יָד interpreted by נִזְקָא *hurt*; yet the יָדוֹ *his hand* or *hurt,* is not there applied to the patients, but to the agent, God. And *Abu Walid,* who renders it here a *wound* or *ſtroke* in reſpect to the ſufferer, mentions it as a diſtinct ſignification from what it hath in other places. And ſo ſtill it is moſt reaſonable to underſtand it in the ordinary ſenſe, יָדִי *my hand,* and then נִגְּרָה muſt be the *extending, holding out,* or *up, the hand,* by which prayer is fitly expreſt, whereof that is the ſolemn geſture.

וְלֹא חָפוֹג

יָדִי

b. וְאֶהֱמְיָה

V. 3. *And was troubled*] וְאֶהֱמְיָה, from הָמָה *ſonuit, fremuit,* cannot better be rendred than by, *I made a noiſe,* which following the *remembring of God,* and the other phraſes v. 1. and 2. of *crying,* and *ſtretching out the hand,* muſt needs be underſtood of the voice of his prayers very importunate in Gods ears, (and either very loud or very moanfull) or, as 'tis uſed *Pſ.* xxxix. 6. very *unquiet,* and clamorous in Gods ears: and then follows to the ſame matter, אָשִׂיחָה *I will* or *did meditate,* either anſwerable to the *remembring God* in the beginning of the verſe, or elſe in the notion of *praying,* as *Pſal.* lv. 17. it was rendred by the Chaldee אֲצַלֵּי *I will pray*: and here אֲמַלֵּל *I will ſpeak before the Lord*: and *laſtly* הִתְעַטֵּף *my ſpirit was involved, anxious, troubled*; the Syriack render it ואתפגם *was rapt, caught* into an *extaſie,* as it were, *exagitated,* or *diſturbed.* And ſo every part of this verſe is an expreſſion of the Pſalmiſts devotion, *in the day of* his *trouble* v. 2, but not of his affliction it ſelfe.

אָשִׂיחָה

c. שְׁמֻרוֹת

V. 4. *Eyes waking*] שְׁמֻרוֹת (from שָׁמַר *cuſtodivit*) ſignifies *watches,* or *vigils,* whether the ſpaces into which the night was divided, the firſt, ſecond, or third *watch,* or the

office

office of *watching* for such a space. Here it seems to be taken in the latter sense, for the office of *guarding, watching over*; and then אַחֲזוֹת joyned with it, *holding the watches* (parallel to φυλάττειν φυλακὰς *keeping the watches Lu.* ii. 8. is the executing of that office.) This is here poetically spoken of God, that he *holds the watches of* the Psalmists *eyes*, i. e. sees and knows how they are imployed every minute of the night. And this is here used but as a preface to introduce what follows in the rest of the Psalme, which is made up of the meditations which he had on his bed, and in which he spent the night, supposing God to be present to them. נִבְעַמְתִּי saith he, *I was in perturbation, agitated, disquieted*, וְלֹא אֲדַבֵּר *and spake not* vocally, but as in a deep meditation: חִשַּׁבְתִּי *I recounted* or *thought on the years that were past*——

נִבְעַמְתִּי

d. V. 10. *My infirmity*] This v. 10. may perhaps be best rendred, if it be taken as the conclusion of the sad hopeless thoughts, set down v. 7, 8, 9. There by way of question his spirit had seemed to say, that there would never be any end of the present afflictions, that *Gods mercies* were *forgotten*, and his *promises* cassate, as if the decree were gone forth, Gods oath in his wrath, a final irreversible sentence, of which he would not repent, saith *Rasi*: And in the same tenor 'tis here added, I said חַלּוֹתִי הִיא *this my disease* (so the Syriack render it, ܫܚܝܬܝ, from חָלָה *ægrotavit*, and so both חָלָה in Hebrew, and חול, and חָלַל, primarily signify) *this my wound*, or *this my dejection*, saith *Abu Walid*, or perhaps *this my desertion.* (for חלה is used by the Arabs also for *desertus fuit, being put away*, as in divorce, *Mat.* xix. 7.) שְׁנוֹת יְמִין עֶלְיוֹן. Here the word שְׁנוֹת is capable of several interpretations, either for *changes*, or *years*.

חַלּוֹתִי הִיא

In the *first* sense it will be שְׁנוֹת יְמִין עֶלְיוֹן *a change*, or *changes* (from שָׁנָה *mutavit*) *of the right hand of the highest*, not a *mutability* in Gods counsels, or providence, but a varied punishment sent by him, נֶגַע שָׁנִי *a repeated* blow or plague, saith the Syriack; and so sure the *Chaldee* understood it, who render it thus, וַאֲמָרִית *and I said*, מַרְעוּתִי הִיא *this disease* אִשְׁתְּנִיו *a mutation*, or, *is a mutation* גְּבוּרַת יְמִין עֲלָאָה *of the strong right hand of the most High, a varying* of his inflictions, not any inconstancy in his providence and counsels. If it be that, it must be by way of interrogation, *And I said this is my infirmity, What? shall the right hand of the most high change?* But it may be taken also in the second notion for *years*, as 'tis evidently used v. 5. and from that verse the sense reacheth down to this place, after this manner, *I have considered the dayes of old*, שְׁנוֹת עוֹלָמִים *the years of ages, viz.* of the several ages, wherein our nation hath been retrenched, and by degrees prepared for this final deportation under *Zedekiah*, as 1. the captivity of the tribes beyond Jordan, and Galilee, 2 *King.* xv. then of the remainder belonging to the Kingdome of Samaria, 2 *King.* xvii. and lastly of *Judah*, both to *Pharaoh Necho*, the Ægyptian King, and then to *Nebuchadnezzer* in his first and second warre 2 *Kin.* xxiii. and xxiv. In relation hereto the Psalmist asks v. 7. הַלְעוֹלָמִים יִזְנַח *will the Lord cast off for ages*, i. e. for *several ages*; *will he be favourable no more?* and so on in divers phrases v. 8. and 9. and then v. 10. *And I said this my disease* or *desertion*, שְׁנוֹת יְמִין עֶלְיוֹן is *the years of the right hand of the most high*, i. e. my captivity is lasting, my sufferings many, the measure of their duration, as the years of eternity. This latter sense seems somewhat more

שְׁנוֹת עוֹלָמִים

more conſonant to the *genius* of theſe writings. wherein it is cuſtomary for the verſes to referre by ſeveral characters, and allude to each other, and ſo in likelihood this is the importance of שְׁנוֹת. But the former alſo will well enough be borne; and in either of them this verſe very fitly concludes the firſt part of this dialogue, which all inclined to the ſad part of the reflexion. And then v. 11. follows the ſecond part of it, of a quite contrary reſolution, to the end of the Pſalm, *I will remember the works of the Lord, ſurely I will remember,* מִקֶּדֶם פִּלְאֶךָ *from the antient of thy wonders*, i. e. I will take up another Epoch, that of all the miraculous deliverances of our nation, when firſt brought out of *Ægypt*; I will put the Lord in minde of all his former mercies, and by that recognition endeavour to perſwade him to a repetition of them; which belongs clearly to that new matter. The LXXII. for חַלּוֹתִי read νῦν ἠρξάμην *now I began*, as from one notion of חָלַל in Hiphil *cæpit*; and herein the Latine follow them: but the Syriack, as was ſaid, forſake them, and adhere to our rendring of that word, *my infirmity*. *Abu Walid*, who renders חַלּוֹתִי *this my diſeaſe*, or *my dejection*, *being caſt down* or *wounded* (as coming, ſaith he, either from חלל or חלה) and שְׁנוֹת *years*, will have the whole paſſage run thus, *And if I ſay this my proſtration* or *diſtreſs* or *ſuffering ſhall be for the remainder of time perpetuall, I call to minde thy former benefits to us*, and my hope is *ſtrengthened*, and *deſpaire ceaſeth*, making this ſadder part an introduction to the more chearfull. And ſo the Jewiſh Arab, *And when I ſay this is my dejection, proſtration, and the ſpace* [or *duration*] *of the plague* [or *puniſhment*] *of the moſt High, I remember* &c.

The Seventy Eighth Pſalm.

Paraphraſe.

MAſchil of Aſaph.

The ſeventy eighth Pſalm is a reflexion on Gods various dealing, his mixtures of mercies and puniſhments on the people of Iſrael, from the time of their being in Ægypt, to Davids exaltation to the Kingdome. It ſeems to have been compoſed by Aſaph, and ſet to the tune called Maſchil. See note on Pſal. xxxii. a.

1. *Give eare, O my people to my law; incline your ears to the words of my mouth.*

2. *I will open my mouth in a parable; I will utter dark ſayings of old,*

Let all the people of God give diligent attention to what I ſhall now deliver, as to that which is deſigned for their ſpecial inſtruction, and gathered out of the records of Gods providence toward his own people, the Jews, (ſee note on Pſal. xlix. 6.) that all that profeſs Godlineſs may be admoniſhed thereby.

3. *Which*

3. *Which we have heard and known, and our Fathers have told us.*

4. *We will not hide them from their children, ſhewing to the generations to come the praiſes of the Lord, and his ſtrength and his wonderfull works that he hath done.*

And the truth of the things being ſo undoubtedly certain, (as well as of weighty conſideration) either particularly known to us that now live, or thought fit to be by tradition conveighed down to us by our anceſtors, I have all reaſon to communicate and propagate them to others, to whom alſo our Fathers deſigned them, as well as to us of this age; that they might joyne with us in bleſſing, and praiſing, and magnifying the glorious attributes of God, and the powerfull and gratious acts that he hath wrought for us.

5. *For he eſtabliſhed a teſtimony in Jacob, and appointed a law in Iſrael, which he commanded our fathers, that they ſhould make them known to their children:*

For thus indeed did God himſelfe appoint, when he firſt revealed his will and lawes unto the Jews by Moſes, laying it as an obligation on the parents to be ſtrictly carefull to inſtruct their children to all poſterity in the knowledge of them, (ſee Deut. 4. 9. & 6. 7.)

6. *That the generation to come might know them, even the children that ſhould be borne, who ſhould ariſe and declare them to their children.*

That not themſelves only, but even all their poſterity, thoſe that were not then borne, ſhould firſt learn them themſelves, and then diffuſe and inſtill them into all others.

7. *That they might ſet their hope in God, and not forget the works of God, but keep his commandments.*

And that in order to the preſerving and cheriſhing all parts of piety in them, a chearfull relyance and dependance on him that had thus demonſtrated his readineſs to ſuccour them, thanksgiving and praiſing of him for his works of power and mercy, and a carefull performance of all holy uniforme obedience to his commands, as to him that had wrought redemption for them, and ſo purchaſed them to be his ſervants.

a. 8. *And might not be as their fathers, a || ſtubborne and rebellious generation, a generation that † ſet not their heart aright, and whoſe ſpirit was not ſtedfaſt with God.*

|| perverſe, Apoſtate. † directed not their heart.

And to reſtrain them from tranſcribing their fathers copies, who when they were thus ſtrangely obliged by God, were yet guilty of moſt vile provoking obſtinacies unbeliefs, and rebellions, murmurings, and downright Apoſtaſies from his law by Idolatry, &c. would either never ſet themſelves heartily to the wayes of God, or if they did, preſently relapſt into foule tranſgreſſions;

b. 9. *The children of Ephraim being armed and* b * *carrying bowes, turned back in the day of battel.*

* ſhooting with.

Delaying in their performances with God, as they did ſometimes in their warlike engagements, when they were juſt ready to fight, and wanted nothing toward the doing it ſucceſſefully, they fainted in the very point of the aſſault, and fled out of the field. Thus the Ephraimites appear to have done, and conſequently were defeated and aſſaulted by the Philiſtims, 1 Chron. vii. 21. And juſt thus did many other of theſe, when any ſervice was really to be performed to God, any danger to be combated with, and vertue of patience or faith, or courage to be exerciſed, then were they ſure to falter, and fall off ſhamefully.

10. *They kept not the Covenant of God, and refuſed to walk in his law,*

11. *And forgat his works and wonders which he had ſhewed them.*

And ſeldome or never made they good any conſtancy of obedience to him, were ſtill apt to murmure and diſtruſt his promiſed aſſiſtance, though aſcertaind to their faith by never ſo many wonderfull experiments of his power and providence toward them, would not goe on in the way that God directed them, but through fear and diſtruſt fell into mutinies and quarrels with Moſes, and refuſed to be ruled or conducted by him.

c. 12. *Marvelous things did he in the ſight of their fathers, in the land of Ægypt, in the field of* c *Zoan.*

And this was a moſt hainous aggravated infidelity, much heightned by the many works of wonder, that God had afforde d their fathers ſo lately, in bringing them out of Ægypt by a mighty hand, and fearfull prodigious judgments upon Pharaoh and his people.

13. *He*

13. *He divided the ſea, and cauſed them to paſs through; and he made the waters to ſtand as an heap.*

The concluſion of which was, that he made the very ſea recede, and depart before them, and ſtand ſtill like a wall Exod. xiv. 22. or like a heap Exod. xv. 8 (ſee note on Pſal. xxxiii. b.) to ſecure them from all danger of approach, and ſo carried them through the chanel as on dry ground, and conducted them ſafe out of Ægypt.

14. *In the day time alſo he led them with a cloud, and all the night with a light of fire.*

To this end he ſet a lightſome cloud over their heads, at once to overſhadow and inviron them (ſee note on 1 Cor. x. a.) and this cloud ſo diſpoſed, that in the night-time it afforded light to the Iſraelites, though not to the Egyptians that followed them, but made a clear ſeparation between them, Exod. xiv. 20. and in the day-time, when they needed not its light, it was yet viſible over them and about them, by this means miraculouſly directing and conducting them in their journeys.

15. *He clave the rocks in the wilderneſs, and gave them drink as out of the great depths.*

And in their journeying in the wilderneſs, when they wanted water, he commanded Moſes to ſtrike a rock with his rod, and by ſo doing there came out from thence ſo great abundance of water, as if the Abyſs had ſupplyed the rock with that ſtore.

16. *He brought ſtreams alſo out of the rocks, and cauſed waters to run down like rivers.*

And from this new kinde of ſpring proceeded a full current, which followed them as farre as Cades (ſee note on 1 Cor. x. b.) and afforded them plentifull ſupplies of water in that place of drought.

17. *And they ſinned yet more againſt him, by provoking the moſt High in the wilderneſs.*

Yet did not this miracle of mercy prevail upon them, to give them a truſt and affiance in God, who had wrought ſuch wonders for them; but they fell back after this into a new diſtruſt of his power, and thereby provoked his wrath exceedingly.

18. *And they tempted God in their heart by asking meat* [d] *for their luſt.*

19. *Yea, they ſpake againſt God, they ſaid, Can God furniſh a table in the wilderneſs?*

20. *Behold he ſmote the rock, and the waters guſhed out, and the ſtreams overflowed; can he give bread alſo, can he provide fleſh for his people?*

For when he had taken ſuch care to convince their infidelity and ſupply their wants by ſending them quails in the evening, and in the morning manna, Exod. xvi. both theſe rained down on them miraculouſly from heaven, and when on their murmuring for water at Rephidim, he had given them plenty of water out of the hard rock in Horeb, Exod. xvii. yet again after both theſe, Num. xi. 5. they fell a murmuring, and complaining, and diſtruſting of God, preferring their condition in Ægypt before this which God had now brought them to, and in a manner blaſpheming and ſpeaking ill of him, and requiring, as a proof of his power and preſence among them, a table furniſht with fleſh, as well as bread, a ſatisfaction to their appetites, which they pretended to be cloyed with Manna, as well as a proviſion for their wants. [d]

21. *Therefore the Lord heard this and was wroth: ſo a fire was kindled againſt Jacob, and anger alſo came up againſt Iſrael;*

And this very highly diſpleaſed and provoked God, and brought down very ſharp puniſhments upon them.

22. *Becauſe they believed not in God, and truſted not in his ſalvation.*

23. *Though he had commanded the clouds from above, and opened the dores of heaven,*

24. *And had rained down Manna upon them to eat, and had given them of the corne of heaven.*

25. ‖ *Man did eat* [e] † *Angels food, he ſent them meat to the full.*

And that moſt juſtly for their ſtrange obſtinate diſtruſt and infidelity, even after all thoſe ſignal miracles ſhewed for the ſupplying their wants, eſpecially of his giving them Manna, a ſolid, nutritive, ſubſtantial ſort of bread, prepared and made ready for them in heaven, and brought them down in a ſhowre (as it were of rain) in the greateſt abundance, a very ample proportion to every perſon among them, and all this wrought for them ſignally by God, through the miniſtery of Angels. [e]

‖ or, every one † or bread of the ſtrong

Thus then God was pleaſed to deal with theſe unbelieving murmurers, at once to convince and puniſh them: He ſent out a vehement wind, and by it brought from the ſea an innumerable company of quails, and let them light in the place where they incamped, neer a dayes journey on this ſide, and as farre on the other ſide of their dwellings, where they lay ſtrawed as thick as the ſand is wont to be on the ſea ſhore, two cubits high upon the face of the earth, Num. xi. 31.

26. *He cauſed an Eaſt-wind to blow in heaven, and by his power he brought in the South-wind.*

27. *He rained fleſh alſo upon them as duſt, and feathered fouls like as the ſand of the ſea.*

28. *And he let it fall in the midſt of their camp, round about their habitations.*

Thus did he anſwer their demands to the full, reſtrained not their appetites, gave them what they ſo longed for in great abundance, and permitted them to gather it, Numb. xi. 32. to dreſs it, and to take it into their mouths. And then before they had chewed it, while it was yet between their teeth, v. 33. the inſtruments of Gods diſpleaſure and vengeance ſeiſed on them, a very terrible plague v. 33. and deſtroyed the healthieſt and principal men among them in very great numbers.

29. *So they did eat and were well filled, for he gave them their own deſire.*

30. *They were not eſtranged from their luſt,* || *but while their meat was yet in their mouths,*

31. † *The wrath of God came upon them, and ſlew the fatteſt of them, and ſmote down the choſen men that were in Iſrael.*

|| their meat was already— עוֹדָם אֳכָלָם

† And וְאַפּ

These judgments thus added to his works of mercy, might, a man would think, have wrought upon them, and deterred them from farther provoking God, convinced them of his power, and ingaged them to a full reſignation, and affiance, and dependance on it. But they were not thus ſucceſsfull, they had not this effect, but after this again, they were as rebellious, and mutinous, and unbelieving as ever.

32. *For all this they ſinned ſtill, and believed not* * *for his wondrous works.*

* his

And God accordingly continued his puniſhments among them, kept them in a wearifome condition in the wilderneſs, there to be haraſs'd and worne out, and at length to die (all of them that came out of Ægypt, but Caleb and Joſhua) and never to enter into the promiſed land.

33. *Therefore their dayes did he conſume in vanity, and their years in trouble.*

f. Some exemplary ſeverity God oft exerciſed among them, and that had ſome weak effect upon them, reduced them in ſome degree, brought them for a while into ſome temper of piety, and belief, and dependance on God, together with an acknowledgement of his mercies. And though this was not hearty nor durable, but formal and feigned and temporary, and ſo ſtill but hypocritical,

34. (*When he ſlew them,* || *then they ſought him, and* † *they returned, and inquired early after God.*

35. *And* * *they remembred that God was their rock, and the high God their redeemer.*

36. || *Nevertheleſs they did flatter him with their mouth, and* † *they lied unto him with their tongues.*

37. * *For their heart was not right with him, neither were they ſtedfaſt in his Covenant.*

|| and

† returned

* remembred

|| Though

† lyed

* And

Yet ſuch was Gods abundant mercy and compaſſion, and love to the poſterity of Abraham, to whom his promiſes were made, that he would not deſtroy them all at once, but left a ſeed and remnant, from whom might come a ſucceſſion of ſuch whom he might bring into the promiſed land, and ſo make good his covenant to Abraham &c. which could not have been, in caſe he had at once deſtroyed them all.

38. || *But he being full of compaſſion forgave their iniquity, and deſtroyed them not; yea, many a time turned he his anger away, and did not ſtirr up all his wrath.*

39. † *For he remembred that they were but fleſh, a* * *wind that paſſeth away, and cometh not again.*

|| Yet

† And remembred

* or ſpirit, or breath, רוּחַ

This they very often deſerved, by their diſtruſts and murmurings, even ten ſeveral times, Num. xiv. 22. in the forty years ſpace which they ſpent in the wilderneſs.

40. *How oft did they provoke him in the wilderneſs, and grieve him in the deſert?*

41. *Yea*

41. *Yea they turned back and tempted God, and limited the holy one of Israel.*

Sometimes expressing a desire to go back again into Ægypt; sometimes demanding some evidence of his power; sometimes resolving their wants to be so great, that God was not able to supply them.

42. *They remembred not his hand, nor the day when he delivered them from the enemy;*

And so shewing themselves to have forgotten the power of his mighty works toward them, when he rescued them out of the slavery and oppression of Pharaoh,

43. *How he had wrought his signes in Ægypt, and his wonders in the field of Zoan;*

And wrought such miraculous signal judgments on the Ægyptians.

44. *And had turned their rivers into blood, and their floods that they could not drink.*

Such was the turning all their rivers and springs into blood, and so leaving them no water to drink, Exod. vii. 21.

‖ mixtures

45. *He sent* ‖ *diverse sorts of* g *flyes among them, which devoured them, and froggs which destroyed them.*

Such the mixt multitude of noxious creatures, Ex. viii. 21. such the frogs, Exo. viii. 5. g.

† consumer.

46. *He gave also their increase unto* h *the* † *Caterpillar, and their labour unto the Locust.*

Such the Locusts Ex. x. 4. which devoured the fruit of their ground, for which they had laid out their seed and labour, and by this means lost all their expected harvest. h.

47. *He destroyed their vines with haile, and their sycomore-trees* i *with* * *frost.*

Such the plague of haile and fire mixt together, Ex. ix. 22. which destroyed and burnt up their trees, and whole flocks of cattell. i.

* congealed raine.

48. *He gave up their cattel also to the haile, and their flocks to* ‖ *hot thunderbolts.*

‖ coles of fire, see note i.

49. *He cast upon them the fierceness of his anger, wrath, and indignation and trouble,* † *by* k *sending evil angels among them.*

† the—

Such was that great expression of his highest displeasure, and that sorest plague to them, the sending the destroyer into every house of the Ægyptians, Exod. xii. 23, 29. a multitude of angels, ministers of his wrath. k.

* weighed cattell.

50. *He* * *made a way to his anger, he spared not their soule from death, but gave* l *their* ‖ *life over to the pestilence:*

Which executed his vengeance with great discretion on the very lives both of man and beast of the Ægyptians; sent a sore disease among them, which destroyed all the first born both of men and cattel, through all their dwellings; not one meanwhile of the Israelites being involved in it. (see note k.) Thus dealt he with that people (which sprang from Cham by Mizraim) when they opposed his power, and oppressed his chosen people. l.

51. *And smote all the first borne in Ægypt, the chief of* m *their strength in the tabernacles of Ham.* m.

52. *But made his own people to goe forth like sheep, and guided them in the wilderness like a flock.*

Whereas his mercy, and care, and signally favourable providence attended the children of Israel, both in their passage from Ægypt, and journeying through the wilderness, went before them in a remarkable manner, in a pillar of cloud and fire, conducting them day and night, as a shepheard going before his flock leads them into their pastures; and continually waited over them, and provided supplies for all their wants.

53. *And he led them on safely, so that they feared not: but the sea overwhelmed their enemies.*

And the same sea that gave them a safe and fearless passage, as soon as they were gone, returned violently, and drowned all their enemies that pursued them.

† mountain *Heb.* mountain his right hand hath

54. *And he brought them to* n *the* † *border of his sanctuary,* * *even to this mountain which his right hand had purchased.*

And the same conduct of his special providence hath he afforded them from time to time, till at last he hath brought them to the possession of mount Sion, where now his worship is set up; a place of special strength taken from the Jebusites by David, through that victorious overruling hand of Gods, which obtained this conquest for him. n.

Thus when they entred Canaan, the whole worke was Gods, firſt in diſpoſſeſſing the heathen inhabitants, then in appointing their lands to be by Joſhua divided among the tribes of Iſrael, and then giving them a quiet and ſafe poſſeſſion of them.

o. 55. *He caſt out the heathen alſo before them, and divided them* || ° *an inheritance by line, and made the tribes of Iſrael to dwell in their tents.*

|| by line for an inheritance.

But all Gods wonderfull mercies had no effect on them; whilſt he thus obliged them, they ſtill diſtruſted him, and thereby, and by their obſtinate unrulineſs and diſobedience, extremely provoked his diſpleaſure.

56. *Yet they tempted and provoked the moſt high God, and kept not his teſtimonies;*

As they which were brought out from Ægypt did frequently apoſtatize from God, and wiſht themſelves back in Ægypt again, and never were ſincere in their affections to, and their ſervice of God; ſo did they ſtill continue to doe, when they were ſetled in Canaan, they fell off from God, Deut. xxii. 15. 18. and at every turne diverted to Idol-worſhip, and cannot be more fitly compared than to a crooked bow, which never ſends the arrowes to the marke to which they are directed; profeſſing the ſervice of God, and ſtyling themſelves his people, all their actions were quite contrary to what he required and expected from them.

57. *But turned back and dealt unfaithfully, like their fathers, they were turned aſide like a deceitfull bow.*

They feulely fell into the higheſt and groſſeſt ſins of idolatry and ſuperſtition, worſhipping falſe Gods, i. e. devils or evil ſpirits, and images of the heathen in high places, where altars were erected, and ſacrifices offered to them, Deut. xxxii. 16, 17.

58. *For they provoked him to anger with their high places, and moved him to jealouſie with their graven images.*

This could not chooſe but provoke Gods diſpleaſure in a very high degree. And ſo indeed it did: And the effect of it was,

59. *When God heard this, he was wroth, and greatly abhorred Iſrael.*

That God aſſiſted not their armies, but permitted the Philiſtims to rout them, and carry away the Arke 1 Sam. iv. 10, 11. that Tabernacle which God had pitched among that people for himſelf to dwell in, and ſo to conduct them and protect them.

60. *So that he forſook the tabernacle in Shilo, the tent which he placed among men;*

And thus by Gods chaſtiſing hand, did the greateſt and moſt profeſt enemies of God, the Idolatrous Philiſtims, take poſſeſſion of that Arke, wherein God was wont moſt powerfully and gloriouſly to exhibite himſelf to his people.

61. *And delivered his ſtrength into captivity, and his glory into the enemies hand.*

In that rout thirty thouſand of the people were ſlaughtered, (an evidence of his great wrath againſt them.)

62. *He gave his people alſo unto the ſword, and was wroth with his inheritance.*

And among them the choiſeſt flower of their youth, by whom their families were to have been ſupported,

p. 63. *The fire conſumed their young men, and their maidens* P *were not* † *given in marriage.*

† celebrated.

and the people multiplyed.

And withall Hophni and Phinehas were ſlain 1 Sam. iv. 11. and the wife of Phinehas fell in travel for grief, and did not long ſurvive him, v. 20.

64. *Their prieſts fell by the ſword, and their widows made no lamentation.*

This ſad calamity was an evident token that God had been ſore diſpleaſed, and withdrawn his protections from his people, that he did no more eſpouſe their cauſe, or goe out with their armies, or conduct and aſſiſt them, then a General doth when he is aſleep, or the moſt puiſſant warrier when his ſenſes are faſt bound with wine. Yet at length, as he that was aſleep awakes, and he that was overcome with wine returns to his ſenſes again, ſo did God again return in mercy to his people, and in the exerciſe of his ſoveraign power, which he was now pleaſed to ſhew forth for them againſt their enemies;

q. 65. *Then the Lord awaked as one out of ſleep, and like a mighty man* q *that* * *ſhouteth by reaſon of wine:*

* rouſeth himſelfe from wine.

66. *And*

66. *And he ſmote his enemies in the hinder parts, he put them to a perpetual reproach.*

Purſuing the Philiſtims with his plagues, who had taken the Arke (not only deſtroying of Dagon, but farther) ſmiting them with Emrods, a reproachful diſeaſe, and that which aſſured them that Gods wrath was againſt them whoſoever detained the Arke, 1 Sam. v. 7, 8, 9. and the memorials of this plague, the five golden Emrods and five golden mice, continued as teſtimonies of this, c. vi. 4. and 11. and a ſtone was ſet up for the remembrance of it, c. vi. 18. to the great reproach of the Philiſtims, and the magnifying of Gods power.

67. *Moreover he refuſed the tabernacle of Joſeph, and choſe not the trile of Ephraim.*

68. *But choſe the tribe of Judah, the mount Sion which he loved.*

And the Arke being thus returned to Kiriathjearim, 1 Sam. vii. 1. and there continued all the time of Samuel and Saul, David fetcht it from thence 2 Sam. vi. 2. and leaving it a while at the houſe of Obed-Edom, at length by the appointment of God, he brought it up to Jeruſalem the Metropolis of Judæa, and there placed it in Mount Sion, the place which God preferred both before Shiloh, a city in the tribe of Ephraim, one of Joſephs ſonns, where before it was, and before all other places.

69. *And he built his Sanctuary* r *like high palaces, like the earth which he eſtabliſhed for ever.*

And there a ſtructure was built on the top of the hill, where the Arke was put as in a moſt conſpicuous place; and though it were built ſo high, yet was it ſo firmely pitcht, that it ſhould not fear that the moſt violent ſtormes ſhould be able to beat it down. (An eminent type of the Church of Chriſt, conſpicuous and durable, by force of that promiſe, that the gates of Hades ſhould not prevail againſt it.) r.

70. *He choſe David alſo his ſervant, and took him from the ſheepfolds;*

71. *From* ‖ *following the* † *ewes great with young, he brought him to feed Jacob his people and Iſrael his inheritance.*

‖ behinde מאחר
† or, milch ewes עלות

And as Sion in the Metropolis of Judah was the choſen place for his Arke, ſo was David alſo of that tribe, taken from the mean trade of a ſhepheard, to be the King of all the tribes of Iſrael and Judah.

72. *So he fed them according to the integrity of his heart, and guided them by the ſkilfulneſs of his hands.*

And this faithfull ſervant of his governed his people with great uprightneſs and skill, being a very juſt and wiſe manager of all affairs that were intruſted to him.

Annotations on Pſalm LXXVIII.

a. V. 8. *Stubborn and rebellious*] The difference and diſtinct importance of theſe two words, סוֹרֵר and מֹרֶה, may be here obſerved, the former fitly rendred by the LXXII. σκολιὰ *crooked*, or *perverſe*, thoſe that the New Teſtament dialect ſtyles ἀπειθεῖς *diſobedient*, thoſe againſt whom Gods oath was, that *they ſhould not enter into his reſt Heb.* iii. 19. the murmuring Iſraelites, who were all excluded *Canaan*. Then for מֹרֶה, that is the actual *Apoſtate*, the LXXII. render it παραπικραίνουσα *provoking*, from whence the Apoſtle hath his Τινὲς ἀκούσαντες παρεπίκραναν *Heb.* iii. 16. *Some when they had heard provoked*, i. e. *apoſtatized* in heart, and deſired to caſt off all obedience to Gods Law, referred to v. 12. ἐν τῇ ἀποστασίᾳ *in apoſtatizing from the living God*, to their *Ægyptian* Idols. Thus is Apoſtaſy ſtiled Χολὴ πικρίας *the gall of bitterneſs*, *Act.* viii. 23. ῥίζα πικρίας *a root of bitterneſs*, *Heb.* xii. 15. And accordingly מְמָרִים, ſo frequently diſcourſt of by the Talmudiſts, are ἀποστάται *Apoſtates*. In the end of this verſe, where the Hebrew hath וְלֹא נֶאֱמְנָה אֶת אֵל רוּחוֹ and we, with the Chaldee and LXXII, render, *whoſe ſpirit was not ſtedfaſt with God*, the Syriack

read כֹּל וּמַעֲמָד כָּלֹא וְנֶאֱמָנָה׃

and confided not in the God of its ſpirit, נֶאֱמָנָה rendring נֶאֱמָנָה by a maſculine verbe: and thus indeed the ſenſe will very well bear, and the change of genders is not unuſual, and God is frequently known by that title, *the God of the ſpirits of all fleſh*, ſee *Num.* xvi. 22.

b. רוּמֵי

V. 9. *Carrying bowes*] Of the *Ephraimites* 'tis here ſaid, that being armed, רוּמֵי קֶשֶׁת *ſhooting with bows*, from רָמָה *to caſt*, or *dart*, or *ſhoot*, they *turned back in the day of battel*. Of their being *archers* we have an intimation *Gen.* xlix. 24. where in *Jacobs* bleſſing of *Joſeph*, the father of *Ephraim*, it is ſaid, *his bow abode in ſtrength* &c. But of their cowardly *flight*, the Scholion of *Kimchi* may deſerve to be conſidered, זה היה במדבר, *this was done*, ſaith he, *in the wilderneſs*, in the deſert it was that they were put to flight, אף &c. *and although the ſtory be not mentioned in the law*, or books of *Moſes*, *yet it is written in the books of the Chronicles*, *viz.* 1 *Chron.* vii. 21. where on occaſion of *Zabad the Ephraimite*, and *Shutelah*, and *Ezer*, and *Elead*, it is added, *whom the men of Gath that were born in that land ſlew, becauſe* &c. *and Ephraim their father mourned many dayes, and his brethren came to comfort him.* The manner of this relation ſhews, that it was a very ſad and conſiderable ſlaughter, & the greatneſs of it *Kimchi* collects probably, by comparing the ſumme of the *Ephraimites*, *Num.* ii. 19. when they came out of *Ægypt*; with that of them in the plains of *Moab*, *Num.* xxvi. 37. In the former, the hoſt of the *Ephraimites* was 40500, in the latter but 32500, eight thouſand ſhort, whereas in that ſpace the other tribes were conſiderably encreaſed. And to this flight, and defeat, and ſlaughter, an effect of their cowardiſe and unbelief, and want of dependance on God, the Pſalmiſt here refers moſt probably.

c. צֹעַן

V. 12. *Zoan*] צֹעַן, the name of a city in *Egypt*, *Numb.* xiii. 22. though it be not ſet down in the ſtory in *Exodus*, is twice ſpecified by the writer of this Pſalm, here, and v. 43. as the ſcene wherein the wondrous works were wrought on *Pharaoh* by *Moſes*; either becauſe really the firſt and principal of the miracles were ſhewed *Pharaoh* there, this city being the ſeat of the King, and a moſt antient city, as appears by the expreſſion uſed of *Hebron Num.* xiii. 22. where to ſet out the antiquity of that city, where *Abraham* the tenth from *Noah* dwelt, 'tis ſaid, that it *was built ſeven years before Zoan in Egypt*; or perhaps only in poetical ſtyle, as *the field* or countrey of *Zoan*, is all one with the *land of Egypt*, *foregoing*. Thus in other prophetick writings, when judgments are threatned, inſtead of *Egypt* ſometimes we finde *Zoan* alone, *Iſa.* xix. 11. where *the Princes of Zoan* are all one with the wiſe Counſellors of *Pharaoh*: ſometimes *the Princes of Zoan*, with the addition of ſome other city, as v. 13. *the Princes of Zoan*, *the Princes of Noph*, i. e. again, the Counſellors of that Kingdome, which, as it there follows, *have ſeduced Ægypt*, brought the whole nation to ruine. So *Iſa.* xxx. 4. where they ſend to *Ægypt* for relief, 'tis ſaid their *Princes were at Zoan*, their *Embaſſadors at Hanes*. But elſewhere *Ezek.* xxx. 13. &c. we have a larger enumeration of many cities of *Ægypt*, *Noph*, *Pathros*, *Zoan*, *No*, *Sin*, *Aven*, *Phibeſeth*, *Tehaphnehes*, all to expreſs the ſame thing, the land of *Ægypt* (after the manner of the Hebrews) by ſome one or two, or more cities of it. For *Zoan* the Chaldee and lxxii. and Latine read טָאנִיס *Tanis*, which certainly is but a light change from צֹעַן, the ע, as 'tis ordinary, being turned into

into *T*, and the ע left out. Of this ſaith *Stephanus Byzant.* Τάνις πόλις μεγάλη Αἰγύπτου, it is the name of *a great city of Ægypt.*

d. נֶפֶשׁ V. 18. *Luſt*] נֶפֶשׁ *the ſoule* is generally ſet to ſignify the ſenſitive or animal faculty, as that is diſtinguiſhed from the ſpirit, the upper or rational faculty. And ſo here, when their wants were abundantly ſupplied, and yet they remained unſatisfied and querulous, it is fitly ſaid, that *they demanded meat* לְנַפְשָׁם *for their ſouls*; i. e. not for their real wants, which they might rationally deſire to have ſupplied, but for their *phanſies*, their ſenſitive and carnal appetites, not reſtrained by reaſon. Thus the Jewiſh Arab took it, rendring it מן גיר האנה *without need.* And this in the ſtory *Num.* xi. 4. is called הִתְאַוּוּ תַּאֲוָה *luſted a luſt*, and ſo here v. 29, 30. and accordingly in ſenſe it is not unfitly here rendred by our Engliſh, *meat for their luſt.*

c. V. 25. *Angels*] The word אַבִּיר *ſtrong* or *robuſtuous*, is applyable to any creature that is ſuch, oxen, horſes, ſouldiers, and may here not improbably refer to the *Iſraelites* groundleſs complaint againſt the Manna, as thin light food, aſſuring us that it was meat for the healthieſt appetite, *noble food*, ſaith the *Jewiſh Arab*; and accordingly they were fed with it (as *athletæ*) *to ſaturity*, as it follows in this verſe; and v. 31. *the wrath of God fell on the fatteſt of them*, their murmurings being moſt unexcuſable. But beſides this the word being uſed firſt of God, may be here ſecundarily applyed either to heaven, or therein to the *Angels*, and ſo it is taken by all the antient Interpreters; ἄρτον ἀγγέλων the *bread of Angels*, ſay the LXXII. and all the reſt accord; *the bread of heaven*, ſaith *Abu Walid*, and *Kimchi*. As for the meaning אַבִּירִים of the phraſe לֶחֶם אַבִּירִים *bread of Angels* (who we know neither eate nor drink) the Chaldee gives a full account of it, מָזוֹן דְּנָחֵת מִמְּדוֹר מַלְאֲכַיָּא *the food that deſcends from the dwelling of Angels*, and ſo it ſignifies no more than דְּגַן שְׁמַיִם *wheat or corne of heaven* v. 24. only דָּגָן *corne* relates onely to the matter of it, whereas לֶחֶם addes the dreſſing of it, which without queſtion is the importance of the Hebrew מָן from מָנָה *præparavit*, and accordingly is rendred by the author of the book of *Wiſdome*, ἄρτος ἕτοιμος ἀπ' οὐρανοῦ c. xvi. 20. *bread prepared from heaven*, as an explication of ἀγγέλων τροφὴν *the food of Angels* preceding there. Of this 'tis here ſaid אִישׁ אָכַל, which is capable of a double interpretation; either that *man eat* that *food* which was brought by *Angels*, as a ſpecial dignity to the murmuring *Iſraelites*, to be ſo royally attended; or elſe that as אִישׁ ſignifies *quilibet*, *every one*, and is rendered ἕκαστος *Iſa.* xxxvi. 16. ſo here *every one did eat*, in reference to the great abundance of this *manna*, as it here follows, *he ſent them meat to the full.*

f. V. 34. *When he ſlew them*] The full and clear importance of theſe 6. verſes from the beginning of ver. 34. to the end of ver. 39. will be beſt fetcht from the various acception of the particle ו; which is ו ſometimes copulative, and then muſt be rendred *and*; ſometimes is the note of an ἀνταπόδοσις introducing the latter part of a disjunctive or comparative ſpeech, and then is ſometimes beſt rendred *yet*, ſometimes *than*. If the period begin with אִם *when*, or *if*, then ו אִם that introduceth the latter part muſt be rendred *then*: If the period being begun thus conſiſt of many members, one involved in the other by way of *parentheſis*, and ו be ſtill continued as the means of connecting them, then they will beſt be rendred by *though* and *yet*. And ſo it is moſt probably here. For there being

being very many parts of this period, each of them begun with ו, the context directs to carry the ſenſe ſuſpended for the foure former verſes 34, 35, 36, 37. and to begin the ἀνταπόδοσις v. 38. after this manner, אִם הָרָגָם — *If*, or, *when he killed them*, וְדָרְשׁוּהוּ *and they ſought him*, *and returned* — וַיָּשׁוּבוּ וַיְבַקְּשׁוּ *and remembred* — וַיְפַתּוּהוּ *though they flattered him with their mouth*, בְּלִשׁוֹנָם וּבִלְשׁוֹנָם *and with their tongues lied unto him*, וְלִבָּם *and their heart was not right with him*, וְלֹא *and they were not faithfull in his Covenant*: וְהוּא רַחוּם (there the ἀνταπόδοσις will beſt begin) *Yet he being mercifull*, or *compaſſionate*, *forgave their iniquity* — וַיְכַפֵּר and *remembred that they were but fleſh*. And then here is a full and excellent deſcription of Gods μακροθυμία, *longſuffering* to a provoking nation, not cutting them off preſently in every of their rebellions; becauſe if he doth thus, there is a total diſpatch or end of them (רוּחַ the animal *ſpirit*, or *breath* in their noſtrils being once taken away, returneth not again:) but often chaſtiſing them, deſtroying ſome for their murmurings and provocations, and upon the but ſeeming reformation of the reſt, though he ſee it be not ſincere, yet interpoſing mercy and compaſſion, not proceeding to utter deſtruction of them, but ſtill giving them time to repent ſincerely, at leaſt permitting them to live, and beget others that may be more tractable and obedient, and capable of the promiſed *Canaan*. And this exactly was the courſe taken by God with the people of *Iſrael*, puniſhing the provokers, and not permitting any of them to come into *Canaan*, but yet taking them away by ſuch degrees, that their ſons came up in their ſteads, and at length poſſeſt that which was juſtly denied their Fathers.

g. V. 45. *Divers ſorts of flies*] From עָרַב *miſcuit*, is עָרֹב here, and *Exod.* viii. 21. and *Pſ.* cv. 31. the title of one of the plagues that fell on the *Ægyptians*; and it is not certain what is meant by it. The Chaldee read עֲרַבּוּבִי חֵיוָת בָּרָה *a mixture of living creatures of the wood*, the Syriack ܥܪܒܘܒܐ *mixture* (from חָלַט *miſcuit*) which the interpreter rendring *muſcas caninas*, did certainly but divine, and take his rendring of the Syriack from the LXXII. For thus do our copies of the LXXII. read, κυνόμυιαν, *the dog-fly*, or terrible biting fly. But S. *Jerome ad Suniam & Fretellam* ſaith, it is to be read κοινομυΐαν, from whence the Latine hath *cœnomyiam*, as *Aquila* παμμυΐαν. The word, I ſuppoſe, comprehends all creatures of æquivocal generation, which ſo frequently change from reptil to flying, and back again, that they are more fitly expreſt by ſome common word as mixtures, or the like, then of animals of any diſtinct *ſpecies*, unleſs it be that of inſectiles, of which every year ſeems to bring forth variety; of which *Ulyſſes Aldrovandus* hath written very accurately.

עָרַב

h. V. 46. *The Caterpillar*] חָסִיל from חָסַל *conſumpſit*, ſignifies any kinde of vermine that conſumes or devours the fruit of the ground, and is here ſet not a ſeveral *ſpecies* from *the locuſt* following, but (by the figure ἐνδιάδυοϊν, *two words to ſignify one thing*) to joyne with that, and ſignify *the conſuming locuſt*, or the *locuſt* which is ſuch a *conſumer* (juſt as v. 47. two words are uſed to ſignify but one thing, the plague of the *haile*, ſee note g.) For beſide *the locuſt Exod.* x. 4. there is no ſeveral plague to which this of the conſumer can be affixt. The LXXII. render it ἐρυσίβη, and the Latine *ærugo*, becauſe as the *ruſt* eats and conſumes metals, ſo the *locuſt* doth

חָסִיל

doth *corne* or *fruits*, *Exod.* x. 5.

i. בָּרָד חֶנְמָל

V. 47. *Froſt*] בָּרָד ſignifies *haile*, or *congealed rain*, ſo doth חֶנְמָל alſo, ſaith *Kimchi*, citing R. *Saadias* that renders it in Arabick אלצקיע (as doth *Abu walid* alſo, and the Jewiſh *Arab*) whether that be a kinde of *hoar froſt*, or of *hail*; and ſo both together ſignify but one thing, the plague of *hail*, *Exod.* ix. 22. with which there being *fire* mixed, that is here added to the mention thereof v. 48. under the title of לָרְשָׁפִים *to the fires*: τῷ πυρὶ, *to the fire* ſimply, ſay the LXXII. (ſee note on *Pſal.* LXXVI. a.) but the Chaldee with the addition of די נור *fire* to לְרִשְׁפִין, thereby denoting ſome matter wherein *the fire* was, to diſtinguiſh it from the bare flaſh of *lightning*, which is but the aire inflamed.

k. מִשְׁלַחַת

V. 49. *By ſending evil Angels*] The Hebrew מִשְׁלַחַת from שָׁלַח *to ſend*, is no more then *ſending* or *immiſſion*, and being joyned by way of appoſition to the precedents, *wrath* and *indignation* and *trouble*, denotes moſt fitly the particular judgment to which thoſe ſevere titles are affixt, the deſtroying of the *firſt-lorn*, which was wrought *by immiſſion of ſo many Asmodei* or *evill angels*. Thus the Chaldee reads, *wrath and extermination and diſtreſs*, דְּמִשְׁתַּלְחָן בֵּידֵיהוֹן, &c. *which were ſent by the hands of evil angels*; ſo the LXXII. ἀποστολὴν δι' ἀγγέλων πονηρῶν, *a meſſage by evil angels*; *the weapons of evil angels*, ſaith *Abu Walid*; *by ſending Angels of puniſhment*, *puniſhing Angels*, or *by the meſſage of puniſhing Angels*, ſaith the Jewiſh *Arab*. *Aben Ezra* here phanſies the מַלְאֲכֵי רָעִים to be *Moſes* and *Aaron*, as *meſſengers of evill* to *Pharaoh*, (when they aforehand denounced them to him) as when *Ahijah* the Prophet makes uſe of the like phraſe, when *Jeroboams* wife came to him to enquire concerning her ſonne, אָנֹכִי שְׁלוּחַ אֵלַיִךְ קָשֶׁה *I am a meſſenger to thee of hard things*, 1 *King.* xiv. 6. But the former is the more probable meaning of the words, and exactly agreeable to the ſtory *Exod.* xii. 23. where it is ſaid, *the Lord will paſs through to ſmite the Ægyptians*, &c. where the *Lords paſſing* muſt denote the miniſtery of his *Angels*; and ſo it follows there, in reference to the *Iſraelites*, *The Lord will not ſuffer the deſtroyer* (the *evil angels* here) *to come into your houſes to ſmite you.* Whereby we may better underſtand the full meaning of יְפַלֵּס in the beginning of ver. 50. (from פָּלַס *to librate*, *to weigh*, *to direct exactly*) *he weighed out*, or *exactly directed the way to his wrath.* For ſo in thoſe latter plagues God ſeparated between the *Iſraelites* and the *Ægyptians*, eſpecially in that of the ſlaughter of the *firſt-borne*.

יְפַלֵּס

l. חַיָּתָם

V. 50. *Their life*] חַיָּתָם is by all the antient interpreters rendred in the notion of *their cattel*: בְּעִירֵהוֹן ſaith the Chaldee, τὰ κτήνη αὐτῶν the LXXII. *jumenta eorum* the Latine, ܒܥܝܪܗܘܢ the Syriack, all to the ſame ſenſe, *their cattel*; ſo the Jewiſh *Arab*, *their beaſts*, or *living creatures*, referring to that part of the plague on their *firſt-borne*, which fell not only upon the men, but upon the *cattel*, *Ex.* xii. 29.

m. אוֹנִים

V. 51. *Strength*] אוֹנִים *ſtrengths*, from one notion of אוֹן for *robur* (of which there be ſeveral examples, *Gen.* XLIX. 3. *Deut.* XXI. 17. *Hoſ.* XII. 3. 8. *Pſal.* CV. 36. *Iſa.* XL. 25, 28. *Prov.* XI. 7.) is yet by the Chaldee rendred here צְעִירֵהוֹן *their labour*, as if it belonged to the *fruits* of their ground, produced by their *labour*; and ſo by the LXXII. and Latine, πόνον αὐτῶν, *laboris eorum*, *their labour*, from the notion of און for *doluit*. But the Syriack have departed from them, and pitcht on the right rendring, רֵאשִׁית אוֹנִים *the beginning of their ſtrength*, by ܟܠ ܒܟܘܪ ܕܝܠܗܘܢ *every firſt-*

borne

borne of theirs: and accordingly the Chaldee on *Pſal.* cvi. 36. a place exactly parallel to this, renders אונם by תקפהון *their ſtrength.*

n. גְּבוּל V. 54. *Borders*] From גבל *terminavit, to bound* or *limit*, the *Arabs* uſe גבל for *an high mountain*, becauſe ſuch are generally the *boundaries* of nations, and from thence גבלי, that pertains to the *mountains*. This is an argument that thus antiently the word was uſed in Hebrew, of which the Arabick is but a dialect. And ſo it ſeems to ſignifie here גְּבוּל קָדְשׁוֹ, not *the border*, but the *mountain* or *hill of his ſanctuary*, viz. *mount Sion*, where the Ark was now fixt. For thus the next words inforce, הַר זֶה קָנְתָה יְמִינוֹ *this mountain his right hand hath purchaſed*: which muſt needs belong as the relative to this antecedent גְּבוּל, and ſo conclude that and הַר זֶה *this mountain* to be the ſame.

o. נָפַל V. 55. *An inheritance*] From נָפַל *cecidit to fall*, is the uſe of the word for *dividing*, becauſe as the lot fell, ſo the diviſion was made. So *Jud.* xviii. 1. the *Danites ſought them an inheritance, for unto that day* לֹא נָפְלָה *it had not fallen to them among the tribes*; where the Chaldee *reads*, אִתְפַּלְגַת *divided*. So *Num.* xxxiv. 2. *this is the land which* תִּפֹּל *ſhall fall to you* (the Chaldee again תִּתְפַּלַּג *ſhall be divided to you*) *for an inheritance*. So *Jos.* xiii. 6. *Onely* הַפִּלָּהּ *caſt it*, or *make it fall* (in Hiphil) פְּלִינַהָא ſay the Chaldee, *divide it unto the Iſraelites for an inheritance*; the ſame that v. 7. is חַלֵּק *divide it*. So *Jos.* xxiii. 4. *Behold* הִפַּלְתִּי לָכֶם אֶת הַגּוֹיִם *I have caſt*, i. e. *divided to you theſe nations*. By theſe (eſpecially laſt) uſes of the phraſe, we may beſt reſolve the meaning of וַיַּפִּילֵם literally, *and he made them fall*, i. e. *divided the nations* גּוֹיִם (as in *Joſhuah*) immediately foregoing; and this was done בְּחֶבֶל *by the line* (as inheritances or poſſeſſions are ordinarily divided by *meaſuring lines*) and this נַחֲלָה *an inheritance* or *poſſeſſion*, as in *Joſhua* the phraſe was. By this 'tis clear what the rendring muſt be, viz. this, *He divided them by line for an inheritance*, & then fitly follows, *and made the tribes of Iſrael to dwell in their tents*, i. e. in the *tents* or *dwelling places* of theſe *nations*, whom, i. e. whoſe land he thus *divided* among the *Iſraelites*, to every tribe a ſet portion of it.

הִלְּלוּ V. 63. *Given in marriage*] From הָלַל *to praiſe* and *celebrate*, is הוּלָּה *a marriage ſong*, הוּלִּים *marriages*, and בֵּית הוּלָּה *the wedding houſe*; and ſo proportionably לֹא הוֹלָלוּ (ſpoken of *virgins* here) they *were not celebrated with verſes* and *dances* and *Epithalamia*, to ſignifie that they died *unmarried*, and that, as an effect of the deſtruction of the בַּחוּרָיו *their choiſe*, or *their young*, בָּחוּרָיו the flower of their youth. The Chaldee renders it לָא אִשְׁתַּבְּחָן *they were not praiſed*. The LXXII. in proportion v. 64. read οὐκ ἐπένθησαν *bewailed them not*, as in the active, taking it for a θρηνῳδία or *mourning ſong*; but the Syriack reads ܠܐ ܐܬܚܛܦ *they were raviſht*, from טָרַף *rapuit, diſcerpſit*, by that, I ſuppoſe, deſigning to expreſs the ſame thing that the Hebrew meant, ſuch *rapes* being not accompanied with the honourable nuptial rites. Theſe *wedding-ſongs* were likewiſe called מְזִמּוּטִין. So *Job* xxxvi. 11. *They ſhall ſpend their years in pleaſure*; the Targum reads בְּמִזְמּוּטִין *in marriage-ſongs*.

פ תְּרוֹנֵן V. 65. *Shouteth*] From רָנַן *clamavit, to cry out* or *make a loud noiſe*, is מְתָרְנֵן here, *one that makes a noiſe*, and thereby rouſes and *awakes* himſelfe; and ſo here ſpoken of *a gyant*, and מִיַּיִן *from wine* joyned with it, it denotes his *awaking* out of a deep *ſleep*, ſuch as *wine* had cauſed. Thus the antient Interpreters underſtood it.

it. The Chaldee renders it דְּמִתְּבַקַּח from בָּקַח *that opens his eyes* or *eares*, *awakes*, returns to himſelf, grows ſober again. So the LXXII. ὡς δυνατὸς κεκραπαληκὼς ἐξ οἴνου, *as a mighty man that hath been drunk with wine*, i. e. who having been overcome *by wine*, now *awakes* out of that drunkennels: and ſo the Syriack, *and as a gyant* ܘܐܝܟ ܓܒܪܐ ܕܫܒܩ ܚܡܪܗ *who hath ſhaken off his wine*, from נָפַץ *excuſſit*, *to ſhake off*. And thus it beſt correſponds to the former part of the verſe, of his *awaking as out of ſleep*, with which the *ſhouting by reaſon of wine*, making a drunken or rude noiſe, bears no proportion.

V. 69. *Like high palaces*] כְּמוֹ רָמִים r. כְּמוֹ רָמִים is literally, *as high or lofty buildings*; ſo the Syriack ܟܡܪܡ̈ܐ *on high*: but the Chaldee, קַרְנָא דִּרְמִנָּא *the horne of an Unicorne*, as if it were רְמִים *Unicornes*; and ſo the LXXII. ὡς μονοκερώτων *as of Unicornes*, making this of the tabernacle on the top of mount *Sion*, to be as the *horne* on the head of the *Unicorne*. The Jewiſh *Arab* interpreter reads *firmely as the heavens*.

The Seventy Ninth Pſalm.

Paraphraſe.

A Pſalm of *Aſaph*.

The ſeventy ninth Pſalm is ſpent wholly in a view of ſome great calamity befalling the congregation of the Jews; not ſo probably the taking of the Arke by the Philiſtims, (which was not then at Jeruſalem v. 1. but at Shiloh 1 Sam. iv. 4.) as the deſtroying the Temple in the times of Nebuchadonoſor. It was compoſed by Aſaph, either the Recorder in Davids time, and then it was prædiction (ſee note on Pſal. LXXIII. a.) or by ſome other of that name, and then it might be hiſtory. It was fitted, as Pſal. LXXIV. for the Church in any time of perſecution.

1. *O God, the heathen are come into thine inheritance; thy holy Temple have they defiled, and laid Jeruſalem a on heaps.*

O bleſſed Lord, thy diſpleaſure is heavy upon us, and as an effect and evidence of that, a multitude of wicked men, the profeſt enemies of thee and thy ſervice, have invaded this people that are called by thy name, and owned by thee in a ſpecial manner: And in this invaſion they have not ſpared that place ſet apart on purpoſe for thy ſervice, and the exhibition of thy divine preſence, but have foulely violated and profaned it, and laid waſt the whole city wherein it is ſituate. a.

2. *The dead bodies of thy ſervants have they given to be meat to the fouls of the heavens, the fleſh of thy ſaints unto the beaſts of the earth.*

3. *Their blood have they ſhed like water round about Jeruſalem, and there was none to bury them.*

At other times in common calamities, ſome ſpeciall ſervants of thine have been exempted, Noah from the deluge, Lot from the overthrow of Sodom, (ſee Ezec. xiv. 14.) but now thy choſen people, ſet apart by thine own appointment, as thy ſubjects and ſervants, have all without any diſcrimination been ſlain in the field, ſlaughtered in great abundance, their bodies neglected and left unburied, ſo that the wild beaſts and fouls have fed on them, and their blood poured out moſt barbarouſly, and running down in ſtreams through the ſtreets of Jeruſalem.

4. *We are become a reproach to our neighbours, a ſcorne and deriſion to them that are round about us.*

They that formerly lookt on us with reverence, as a people guarded and ſecured by thy protection, do now deride and ſcorne us, and upbraid us with our calamities, and the truſt which we ſtill repoſe in God, when we are forſaken by him.

5. *How*

Bleſſed Lord, be thou pleaſed in thine own time at length favourably to return to us, and not to poure out thy fierceſt wrath, and deſtroy us utterly.

5. *How long, Lord, wilt thou be angry, for ever? ſhall thy jealouſie burne like fire?*

Thoſe that have thus butchered us are aliens from thee, neither know thy lawes, nor acknowledge thee to be their God, and conſequently never worſhip nor pray unto thee. 'Twill not be ſtrange for thy heavieſt puniſhments to light on them, as on thy proſeſt enemies: O let them not fall on us, who profeſs to be thy ſervants.

6. *Poure out thy wrath upon the heathen that have not known thee, and upon the Kingdoms that have not called upon thy name.*

Beſide their heathen ſins of Idolatry and all impiety, it cannot but be a great addition to their guilts, a kinde of ſacriledge and violation of thee, that they have invaded and waſted this land of thine, which thou haſt given to the poſterity of thy choſen ſpecial ſervants, Abraham and Iſaac and Jacob, with whom thou haſt entred into Covenant that thou wilt be their God, and they thy people.

7. *For they have devoured Jacob, and laid waſt his dwelling-place.*

b. 'Tis certain, our continued obſtinacies and rebellions againſt thee, from the beginning of our being a nation to this time, have moſt juſtly brought down thy judgments on us; and if to our preſent provocations thou adde the multitude of our old abominations, that of the golden calfe, &c. we can expect nothing but utter deſolation and deſtruction. O be pleaſed not to lay them to our charge, heap not all our Anceſtors idolatries and rebellions upon our ſhoulders, leſt we, that have a full weight of our own, be aſcertain'd to ſink and be drowned under them. We are now very ſore afflicted and diſtreſt, O do thou make all ſpeed to returne to us; Our miſeries have fully qualified us for thy ſeaſonable mercies, O be thou gratiouſly pleaſed to interpoſe them for us, and reſcue us out of our preſent captivation.

8. *O remember not againſt us* ‖ [b] *former iniquities*; † *let thy tender mercies ſpeedily prevent us, for we are brought very low.*

‖ old † make haſte, let thy compaſſions prevent us מַהֵר יְקַדְּמוּנוּ רַחֲמֶיךָ

Thou, O God, art our only redeemer and deliverer, be thou gratiouſly pleaſed to relieve and reſcue us, and thereby to ſhew forth the glory of thy power and mercy, and all thy divine attributes. O free us from the effects of thy diſpleaſure due to our ſins, be thou gratiouſly reconciled to us. And this we beg and hope, upon no other inforcement but that of thine own mercy, promiſed to thoſe that make their humble addreſſes to thee, and of thine honour, which ſeems to be concerned in the preſerving thine own people.

9. *Help us, O God of our ſalvation, for the glory of thy name, and deliver us, and purge away our ſins for thy names ſake.*

If thou do not interpoſe for our relief, the idolatrous nations will reſolve that our God is not able to defend us, and ſo reproach and blaſpheme thee. Be thou therefore pleaſed to ſhew forth thy power in relieving us, and requiring our blood at the hands of thoſe which have moſt unjuſtly deſtroyed us, that not only we may be delivered by thee, but our oppreſſors, thy enemies may be taught to fear thee, by beholding thy power and juſtice in thy ſignal vengeance on them.

c. 10. *Wherefore ſhould the heathen ſay, Where is their God?* [c] *let* * *him be known among the heathen in our ſight by the revenge of the blood of thy ſervants which is ſhed.*

* the revenge be known— יִוָּדַע— נְקַמַת

Many of us are now in bands ready for the ſentence of death, whenſoever theſe tyrannical enemies pleaſe; O thou that art the refuge of all ſuch, be thou pleaſed, in anſwer to our ſaddeſt moans, ſeaſonably to interpoſe for our preſervation.

11. *Let the ſighing of the priſoner come before thee: according to the greatneſs of thy* ‖ *power preſerve thou thoſe that are appointed to die.*

‖ arme זְרוֹעֲךָ

To repay thoſe injuries and contumelies, in thy juſt meaſure of retaliation, to all thoſe that have oppreſt and contumeliouſly handled us, and ſo to own us as our patron and advocate.

d. 12. *And render unto our neighbours ſevenfold into their boſome, their* [d] *reproach* † *wherewith they have reproached thee, O Lord.*

† the reproach of them who have—

For this timely interpoſition of thine, O Lord, our conſtant acknowledgments and commemorations of thy mercies ſhal be our perpetual tribute through all ages, our poſtetity to all ſucceſſions joyning with us in that payment.

13. *So we thy people and ſheep of thy paſture will give thee thanks for ever, we will ſhew forth thy praiſe to all generations.*

Annotations

Annotations on Psalm LXXIX.

a. עִיִּים

V. 1. *Heaps*] עִיִּים from עוה *oblique* or *crooked* (or else ע being it selfe a theme) signifies *heaps*. So *Mic.* i. 6. *I will make Samaria* לְעִי *for an heap*; the Chaldee render it לְיַנְרֵי *for heaps*, though here by way of paraphrase they read לְצָדוּ *for a desolation*; and so the Syriack also ܠܫܘܝܐ *desolate*. The LXXII. here read εἰς ὀπωροφυλάκιον *for an hoord of ripe fruit*, because that is wont to be laid in *heaps*; which the Latine reads, I suppose to the same sense, *in pomorum custodiam, for the keeping of apples*, or *for a place where apples are kept*. But the original seems to referr to one sort of *heaps*, that of *graves*, which are made by aggestion or casting up of earth, to cover the dead body that lies under. So *Job* xxx. 24. בְּעִי *into the grave*. And this is here fitly applied to *Jerusalem*, the stately buildings whereof underwent the same destruction with the inhabitants; it was before their dwelling place, it is now their Sepulchre, the whole city is turned into several tombs or monumental *heaps*. *Abu Walid* ascribes to the word the notion of *desolations*, and *wasts*, and so the Jewish *Arab.*

b. עֲוֹנֹת רִאשֹׁנִים

V. 8. *Former iniquities*] עֲוֹנֹת רִאשֹׁנִים may probably here have a special reference to those *first sins*, which this people had been guilty of after their coming out of *Ægypt*. Such was their Idolatry in the Golden calfe. Of that God tels them *Exod.* xxxii. 34. *In the day that I visit, I will visit their sin upon them*, viz. this sin of theirs. Accordingly the Jews have a received maxim, אין לך פקודה שאין בה אפקודה הענל *there is no visitation, in which there is not some visitation of*, or *infliction for the calfe*. To this the Hebrew רִאשֹׁנִים (from ראש *head* or *feet*) seems to encline, and so doth the Chaldee, which renders it *our iniquities* דְמִן שְׁרוּיָא *that were from the beginning*; and the LXXII. by ἀρχαίων, (as that is all one with τῶν ἀπ' ἀρχῆς *those that were from the beginning*) are to the same sense; and so the Syriack by ܥܘܠܗܝ ܩܕܡܝܐ *our old sins*, and the vulgars *Antiquarum, their antient sins*.

c. יִוָּדַע

V. 10. *Let him be known*] That יִוָּדַע *cognoscatur, let be known*, is to be connected to the noune נְקַמַת *revenge*, and not to *the name of God* præceding, is agreed on by the antient Interpreters. So the LXXII. καὶ γνωσθήτω ἐν τοῖς ἔθνεσιν ἐνώπιον τῶν ὀφθαλμῶν ἡμῶν ἡ ἐκδίκησις τοῦ αἵματος— *And let the revenge of the blood of thy servants which is poured out be known among the heathen before our eyes*. So the Syriack, ܘܬܬܝܕܥ ܩܕܡ ܥܡܡܐ ܕܒܥܝܢܢ ܢܩܡܬܐ ܕܕܡ ܥܒܕܝܟ ܕܐܬܟܪܝ *Let the avenging or inquisition be known among the nations in our sight*. And so may the Chaldee be rendred also, יִתְגְלִי נְעַמָּיָא לְמֶחֱמֵי נָא פּוּרְעָנוּת אַדָם עַבְדָךְ, *Let the avenging of the blood of thy servants be manifested among the people, that we may see it*. And so the others also.

d. אֲשֶׁר

V. 12. *Reproach*] אֲשֶׁר most fitly belongs here to the persons foregoing, *viz. our neighbours*, and not to the *reproach*, thus, *Render our neighbours seven fold into their bosome*, i. e. as they have dealt with us, so do thou deal with them, *returne* to them *seven fold*, by way of punishment, for all their oppressions and injuries done to us; then follows חֶרְפָּתָם אֲשֶׁר חֵרְפוּךָ, *the reproach of them which have reproached*

thee, O Lord, i. e. *repay* or *returne reproach,* and (from the former words) *ſeven times* as much *reproach,* to *them which have reproached thee, O Lord.* Thus the Chaldee their דִּי חַסְדּוּ may be rendred, *who have reproacht*— and ſo the Interlinear reads *probrum eorum qui affecerunt te probris, the reproach of them that reproached thee.*

The Eightieth Pſalm.

Paraphraſe.

The eightieth Pſalm is a complaint of the troubles of Gods Church and people, probably in time of captivity, or by way of prediction of it, and prayer for releaſe from them. 'Twas compoſed by Aſaph, and committed to the Præfect of the Muſick, to be ſung to the ſix-ſtringed inſtrument that waited on the Arke, or that was uſed in the ſacred commemorations and feſtivities.

TO the chief Muſitian upon ‖ *Shuſhannim Eduth,* A Pſalm of *Aſaph.* ‖ the breachord of the teſtimony, ſee note on *Ps.* lx. 1.

Hearken, O Lord, unto our prayers: Thou art the great governour and defender of thy people, and conducteſt them in all their wayes, thou giveſt reſponſes from the oracle, and exhibiteſt thy ſelfe by the miniſtery of thy holy Angels to thoſe that make their addreſſes to thee in thy ſanctuary, thou revealeſt thy will to them and granteſt their petitions; O be thou thus gratiouſly pleaſed to exhibite and manifeſt thy ſelfe to us at this time.

1. *Give eare, O thou ſhepherd of Iſrael, thou that leadeſt Joſeph like a flock; thou that dwelleſt betweene the Cherubims ſhine forth.*

a. Thou once wenteſt along with the Iſraelites in their march from Ægypt to Canaan, the three tribes of Ephraim, Benjamin and Manaſſes next following the Arke of thy preſence, and then thou didſt deliver us from all our aſſailants; O let us all now, in like manner as then, the tribes of Iſrael and Judah (both carried away captive, the one under † Salmanaſar, the other under Nebuchadonoſor) receive deliverance and redemption from thee.

2. [a] *Before Ephraim, Benjamin and Manaſſes, ſtirre up thy ſelfe, and come and ſave us.*

† לְאָסָף מִזְמוֹר *Aſaphi, A Pſalm concerning the Aſſyrian.* Lxxii. in the *title.*

Be thou pleaſed to * returne our captivity, and reſtore thy favour and loving kindneſs towards us, elſe there is no poſſibility of relief to be hoped for by us.

3. *Turne us again, O God, and cauſe thy face to ſhine, and we ſhall be ſaved.*

* אֲתוֹב מַנְלוּתְנָה *reduce us from our captivity,* Chald.

We addreſs our ſelves to thee, as to the ſupreme commander of all the hoſts of Angels, the only Monarch and Governour of heaven and earth, from thee alone we beſeech deliverance; but thou rejecteſt our prayers, and continueſt the evidences of thy diſpleaſure: Lord, be thou at length pleaſed to be reconciled to us.

4. *O Lord God of hoſts, how long wilt thou be angry † againſt the prayer of thy people?* † at ℸ

b. We are in continual ſorrow and diſtreſs, and that of the heavyeſt ſort, ſhut out, and deprived of thy preſence, and have no degree of comfort or refreſhment but our lamentations.

5. *Thou feedeſt them with the* [b] *bread of * tears, and * giveſt them tears to drink in great meaſure.* * weeping.

Thou permitteſt our neighbours that hate us, Edumæans, &c. Ps. Lxxxiii. 6. (ſee note c.) to adde their load to our preſſures, to aſſault and invade us, and that ſucceſsfully, to rejoyce and triumph over us.

6. *Thou makeſt us a ſtriſe unto our neighbours, and our enemies laugh among themſelves.*

In this ſad conjuncture we have none but thee to fly unto for relief; O be thou pleaſed to ſhew thy ſelfe to us in thy power and majeſty, to reſcue us from this captive forlorne ſtate, and reſtore us to thy favour and mercy, to returne our captivity, v. 3. and then our neighbours triumphs and depradations ſhall be at an end, then it ſhall be well with us, who are otherwiſe in a moſt deplorable condition.

7. *Turne us again, O God of hoſts, and cauſe thy face to ſhine, and we ſhall be ſaved.*

8. *Thou*

8. *Thou haſt brought a vine out of Ægypt, thou haſt caſt out the heathen and planted it.*

Thou haſt brought this people out of the bondage of Ægypt to the moſt fertile and proſperous land,

9. *Thou* c ‖ *preparedſt roome before it, and didſt cauſe it to take deep root, and it filled the land.*

c.

‖ lookedſt out, or preparedſt the ſoile before it.

10. *The hills were covered with the ſhadow of it, and the* † *boughs thereof were like the* d *goodly cedars.*

that where the Canaanites &c. inhabited, as when a vine is tranſplanted from a moſt barren to a moſt fruitfull ſoile, the ſide of an hill, &c. and there, as it is the manner of planters to dreſs and prepare the ſoile

d.

† ſtately cedars with the branches thereof.

11. *She ſent out her boughs unto the ſea, and her branches unto the river.*

exactly, that it may ſpeedily and happily take root, and ſpread and cover the ground, and the boughs of it being ſupported with props or trees, grow into a great height and bredth, ſo didſt thou fit the land for their quiet and peace and fertility, and plentifull multiplying, by removing the old inhabitants, and leaving all to their injoying, and accordingly they very ſoon proſpered as into a very powerfull and victorious, ſo into a very large and numerous nation; extending it ſelfe on the Weſt to the mediterranean ſea, and on the Eaſt to Euphrates.

12. *Why haſt thou then broken down her hedges, ſo that all they that paſs by the way do pluck her?*

But now as when the hedge of a vineyard is broken down, all paſſengers come freely in, and gather the fruits, and the rude ſwine and other wilde beaſts break in, and tear and root

13. *The boare out of the wood doth waſt it, and the wild beaſt of the field doth devour it.*

up all that is planted there; ſo is it with us, thy protection which was our only defenſe being withdrawn for our ſins, the heathen nations round about us (ſee note c. on Ps. Lxxxiii.) together with the Kings of Aſſyria and Babylon, thoſe potent tyrants, break in upon us, carry away all our wealth, and even root us out from our dwellings, carry us as captive ſervants into their own lands.

14. *Returne we beſeech thee, O Lord of hoſts, look down from heaven, and behold and viſit this vine.*

Lord, in this extremity be thou pleaſed to interpoſe thy power for us, to be

15. *And* e *the* * *vineyard which thy right hand hath planted, and the branch which thou madeſt ſtrong for thy ſelfe.*

graciouſly reconciled to us, and in favour to behold this poor captive people, and Temple, which thine

e.

* root, or plant.

eſpecial providence hath built and ſupported ſo long, the place of thy ſpecial reſidence among us.

16. ‖ *It is burnt with fire, it is cut down: they periſh at the rebuke of thy countenance.*

For ſince upon our provoking ſins thou haſt withdrawn thy mercy from us,

‖ being cut down it is burnt with fire; they ſhall periſh (ſee note e.)

the enemies have broken in and burnt our Temple, and if thou ſtill continue thy wrath, both people and Temple will be utterly conſumed.

17. *Let thy hand be upon the man of thy right hand, upon the ſonne man whom thou madeſt ſtrong for thy ſelfe.*

We have none therefore but thee to whom we may fly for ſuccour, who are juſtly diſpleaſed with us. Yet, O Lord, it is thou

דקימתא — *to whom thou haſt ſworn with thy right hand,* Chald.

which haſt ſet our King over us, thy ſpecial grace and providence, and † thy oath made to David and his ſeed, by which the power is veſted on him; though he be but a man, he is yet ſet up and eſtabliſhed by thee, in thy ſtead to adminiſter juſtice among us: O be thou favourably pleaſed to deliver and reſcue him out of all the calamities that are fallen upon him.

18. *So will not we go back from thee: quicken us and we will call upon thy name.*

And this ſhall be the greateſt obligation on us from thee, for ever to cleave faſt

to thee in the moſt obediential reliance: Thy reſtoring of us ſhall be ſure to be anſwered by our conſtant returns of prayers and praiſes.

19. *Turne us again, O Lord God of hoſts; cauſe thy face to ſhine, and we ſhall be ſaved.*

This therefore is the burthen of our ſong, the ſumm of our reiterated requeſt to

thee, that as thou haſt an immenſe hoſt and many legions of Angels ready preſt for thy ſervice, which can the next minute perfect any the vaſteſt enterpriſe to which thou ſhalt aſſigne them, ſo thou wilt at length returne our captivity, reſtore thy ſelfe to thy wonted favour and old mercies, caſt ſome beams of thy gratious countenance, evidences of thy being reconciled to us, and then we ſhall certainly be releaſed out of all our afflictions, and till then we have no humane hope of the leaſt reſpite.

Annotations on Pſalm LXXX.

a. לִפְנֵי אֶפְרַיִם

V. 2. *Before Ephraim* &c.] What is meant here by לִפְנֵי אֶפְרַיִם *before Ephraim*, and why *Ephraim*, *Benjamin*, and *Manaſſes*, and no other are here named, muſt be learnt from the order of the *Iſraelites* march in the Wilderneſs, *Num.* ii. For there, next after the Arke, the pledge of Gods ſpecial preſence and aſſiſtance, did theſe three tribes follow, *Then the Tabernacle of the congregation ſhall ſet forward*, &c. v. 17. *On the weſt ſide* (i. e. next behinde it) *ſhall be the ſtandard of the camp of Ephraim* v. 18. *and his hoſt* v. 19. *And by him ſhall be the tribe of Manaſſes* v. 20. *and his hoſt*, v. 21. *then the tribe of Benjamin and his hoſt*, v. 22, 23. Now the returning from the captivity, the deſire whereof is the buſineſs of this Pſalm, being a parallel to the delivery from *Ægypt*, Gods *leading* them back, *ſtirring up himſelf and coming to ſave* them, is very fitly begged, and deſcribed in a ſtyle reſembling the former reſcue: There he was ſaid to have *ſhined forth*, and to have *riſen* and *come*, *Deut.* xxxiii. 2. (*the Lord came from Sinai, and roſe up from Seir unto them, he ſhined forth from mount Paran, and he came with holy myriads*;) and here in like manner, the Pſalmiſt beſeecheth him *that dwelleth between the Cherubims*, (that ſure is God in the Arke) to *ſhine forth* v. 1. and that *before theſe three tribes*, which next followed the Arke, and *to ſtirr up himſelf, and come and ſave*.

b. לֶחֶם דִּמְעָה

V. 5. *Bread of tears*] לֶחֶם דִּמְעָה will here be beſt rendred *bread of weeping*, thereby moſt probably ſignifying *the bread of mourners*, לֶחֶם אוֹנִים *Hos.* ix. 4. of which it is there ſaid, *all that eate thereof ſhall pollute themſelves*, the eater was legally unclean, and ſo ſeparated from the congregation; and ſo were they at that time, in the captivity, detained from the comforts of Gods ſolemn worſhip. To which is elegantly added, that דִּמְעוֹת *tears* in the plural, and that שְׁלִישׁ *in a trebble* or *large meaſure*, are the drink apportioned to theſe meats. דִּמְעוֹת שְׁלִישׁ

c. פְּנוֹת

V. 9. *Preparedſt roome*] From פָּנָה *to look, to turne the face, to bow down, to look out, to look toward* any thing, is פָּנָה in *Piel*, *to ſweep, to cleanſe, to remove filth* out of the way, and ſo *to prepare* for the coming of any, *to fit* or *provide an houſe, a way* or *path*. A houſe, and roome, *Gen.* xxiv. 31. *Lev.* xiv. 36. a way *Iſa.* xl. 3. and lvii. 14. If this be applied to an houſe, then 'tis *to ſweep* or *cleanſe*, and ſo the Interlinear here renders it, *ſcopaſti, thou haſt ſwept*: if to a way, then 'tis to *purge* or *prepare*, *Iſa.* lvii. 14. *Prepare the way, take up the ſtumbling-block*; and ſo the LXXII. here, ὡδοποίησας ἔμπροσθεν αὐτῆς, *thou haſt made* or *prepared the way before it* (though the Latine rendring, *dux itineris fuiſti, thou wert the leader* or *captain of their journey*, ſeem to have lookt toward פִּנָּה or פִּנָּה *a corner*, and by metaphor, *a captain.*) But being applied to the earth, in order to a plantation, as here, it is moſt fitly rendred either *looking out*, according to the original notion (as Ezek. xx. 6. *a land that I had eſpied for them*) or *preparing* before-hand, or elſe more probably *preparing* (not *roome*, but) *ſoile* for it: and to this fitly follows, *and didſt cauſe it to take deep root*, that being the proper effect of *preparing* the *ſoile*. To the notion of *looking out*, I ſuppoſe the Syriack is to be underſtood

ſtood כֹּחַ לְשׁוֹן, not as the Latine tranſlator renders it, *intuitus es illam, thou lookedſt on it*, but as חוֹר in Chaldee and Syriack ſignifies alſo *ſcrutari, to ſearch*, or *look out, thou lookedſt out*, or *didſt ſearch before it*, as the twelve ſpyes were after appointed to doe by *Moſes*. The Chaldee follow the other notion of *ſweeping* or *purging out*, reteining the *Hebrew* word, ſave only that by way of paraphraſe they thought fit to change it from the figure of a *vine* to the people of *Iſrael*, and ſo read פִּנִּיתָ מִן קַדְמֵיהוֹן כְּנַעֲנָאֵי *thou haſt purged out* (or *ſwept*) *from before them the Canaanites*.

d. אַרְזֵי אֵל

V. 10. *Goodly Cedar-trees*] That אַרְזֵי אֵל *Cedars of the ſtrong*, or as the LXXII. τῷ Θεῷ *of God*, ſignify (as *mountains of God*) tall and lofty *Cedars*, there is no queſtion. All the doubt is of the ſyntaxis, how it lyes. And of that the LXXII. give us the faireſt account, reading the whole verſe thus, ἐκάλυψεν ὄρη ἡ σκιὰ αὐτῆς, καὶ αἱ ἀναδενδράδες αὐτῆς τοὺς κέδρους τῷ Θεῷ, *the ſhadow thereof covered the hills, and the branches thereof the cedars of God*, i. e. *covered the Cedars*. This ſenſe the Latine exactly follow, *Operuit montes umbra ejus, & arbuſta ejus Cedros Dei, the ſhadow of it covered the mountains, and the ſprouts thereof* (covered) *the Cedars of God*. And to this the Hebrew well accords, for as כָּסוּ הֶהָרִים צִלָּהּ *the mountains were covered with the ſhadow* is directly equivalent with the *ſhadows covering the mountains*, ſo כָּסוּ הֶהָרִים צִלָּהּ וַעֲנָפֶיהָ אַרְזֵי אֵל may beſt be rendred, in the ſame common conſtruction (repeating כָּסוּ *were covered*, from the former part) *and the goodly Cedars were covered with the branches thereof*, and that is as perfectly equivalent to *the branches covering the Cedars*. The Syriack put it out of queſtion, (and after them the Arabick) reading ... *above the Cedars*. Thus the Jewiſh *Arab*, *Her ſhadow covered the mountains, and her branches the divine* or *ſtately Cedars*. That the ſides of hills are the moſt commodious places for vineyards is ſufficiently known, as alſo that the vine hath props on which it climbs, and reſts it ſelfe, and theſe are lower or higher according to the nature of the ſeveral ſoils or climates; in fertile ſoils, as now adayes in *Lombardy*, they run up the trees, and *cover* them. And ſo here in an expreſſion of the luxuriant growth of this fruitfull *vine*, it may not unfitly be ſaid in poetical ſtyle to run up, and reach the tops of the tall *Cedars*, as *Joſeph* is ſaid *Gen.* xlix. 22. to be *a fruitfull bough, whoſe branches run over the wall*.

c. כְּנָה

V. 15. *The vineyard*] What כְּנָה here ſignifies, is not agreed on by interpreters. The LXXII. read it as a verbe (from כּוּן *to prepare*) κατάρτισαι, and thence the Latine, *perfice, make perfect*. But there is no appearance of truth in that. The interlinear reads *vitiarium vineyard*, either confounding it with גַּנָּה *a garden*, as the learned *Schindler* conjectures, or more probably from the notion of בֵּן for *a baſis*, and from thence by metaphor the *place of habitation*, all one with מָכוֹן, which being by the antecedents applied to *a vine*, is *a vineyard*. But the Chaldee render it עוּבְרָה *a ſprout*, for ſo they evidently uſe that word *Num.* xiii. 23. rendring זְמוֹרָה (*ſarmentum*, or *palmitem, a branch*, on which was *a bunch of grapes*) by עוּבְרְתָּא (and ſo *Ezek.* xvii. 6. for פְּאֵרוֹת *branches*, they read עוּבְרִין.) The Syriack reads ... which from סְתָה *fundavit*, is conſonant to the notion of כַּנָּה *a baſis*, and applyed to a vine may moſt fitly be rendred *a root* or *ſtock*, ſuch as is wont to be *planted*. Thus *Dan.* xi. 7. *there ſhall riſe from the branch of her roots*, כַּנּוֹ *his baſis*, the

Latine reads *plantatio ejus*, *his plantation*, i. e. *a rooted ſtock* fit to *plant*. For this we know, that *a branch* of a *vine*, being laid in the ground, will take *a root* to it, and ſo be fit to be tranſplanted. And accordingly *Dan.* xi. 20. for עָמַד עַל כַּנּוֹ *there ſhall ſtand up*, or *riſe from his baſis*, the LXXII. read ἀναϛήσεται ἐκ τῆς ῥίζης αὐτοῦ, *there ſhall riſe up out of his roote*, (and ſo the Arabick alſo) reſolving for us, that (ſpeaking of *vines* or other ſuch plants) כַּן or גֶּפֶן ſignifies *a root*, which *root* being fit for *planting*, muſt be ſuppoſed to be not *a root* only, but a *ſmall trunk*, or *ſtalk* of the *vine* with *a root* to it; as in that place of *Daniel* c. xi. 20. out of that בַּנָּה *root ariſes* מַעֲבִיר, which from the notion of עָבַר in Piel, for *propagavit*, will ſignify the very ſame with עִבָּרָה, which the Chaldee here uſeth, *viz. propago*, *a plant*, of a *vine*; and ſo in that place of *Daniel* the LXXII. render it φυτὸν *a plant*, and ſo the Arabick alſo. By all this it appears, that בַּנָּה here having in its original notion ſomewhat of ſtrength and ſtability, (as when it is uſed for a *foot* or *baſis*, *Ex.* xxx. 28. xxxi. 9. *Levit.* viii. 11. 1 *King.* vii. 29.) and being by the context confined to *vines*, muſt ſignify ſuch a *ſlip*, or *young ſtock*, or *plant*, as is fit to be ſet and grow by it ſelfe; and accordingly *Abu walid*, though he be himſelf of opinion that בַּנָּה is the ſame with נַנָּה by change of נ into ב, yet confeſſes that the moſt of Interpreters take it for חַמֻּלָה. It ſhould probably be חַבֻּלָה, the word which the Jewiſh *Arab* uſeth, and ſignifies *a vine* or any *root* thereof, (חַמֻּלָה rather ſignifying the *burthen* or *fruit*.) And this being by the *Maſorites* written with a large כ ſignifies this eminent *plant*, the whole people of the Jews, whom God had choſen; and ſo *his right hand* is truly ſaid to have *planted* it.

And then that will direct us farther in the interpretation of the latter part of the verſe, וְעַל בֵּן אִמַּצְתָּה לְךָ *and the ſonne*, or, *upon the ſonne which thou haſt made ſtreng for thy ſelfe*: where as עַל is moſt probably an expletive of no ſignification (or poſſibly refers to רְאֵה *look* foregoing, רְאֵה עַל *look upon*;) ſo בֵּן *ſon*, in accordance with בַּנָּה *the root* or *plant of the vine*, muſt denote *the ſon of that plant*, and that is according to the Hebrew ſtyle a *bough* or *branch* of it. So *Gen.* xlix. 22. *Joſeph is a fruitfull* בֵּן *ſon*, i. e. *bough*, *by a ſpring*, whoſe בָּנוֹת *daughters*, i. e. *branches*, *run over the wall*; by the ſame proportion as יוֹנְקוֹת which ſignifies *ſucking children*, from יָנַק *to ſuck*, is here v. 11. uſed for *branches*. And then in proportion with the people being meant by the *root* or *plant*, *the branch* κατ' ἐξοχὴν may ſignify the שֵׁבֶט *rod*, or *tribe* of *Judah*, the Regal tribe of which *David* was, who being by God inveſted with power, and as his proxy and miniſter on earth, it is properly ſaid, that God *hath made him ſtrong for himſelf*. The Chaldee therefore paraphraſe it עַל מַלְכָּא מְשִׁיחָא —— *on the Meſſiah*, i. e. *anointed King*, *whom thou haſt confirmed* or *eſtabliſhed for thy ſelfe*. And in the prophetick ſenſe that will be farther extended to *Chriſt* the King or Ruler of his Church: and ſo ſaith *Aben Ezra*, this may be underſtood of משיח בן אפרים *the Meſſiah Ben-Ephraim*, others call him *Ben-Joſeph*, who they ſay is to be killed in warr (being preſt by the text in *Zachary* to acknowledge a ſuffering *Meſſias*) as *Meſſiah Ben David* (for they admit of two) is to conquer all the world. *R. Obadiah* alſo interprets it of the *Meſſiah*. And the LXXII. reads ἐπὶ υἱὸν ἀνθρώπου, and *on the ſon of man*, and ſo the Latine and Syriack, the title by which any eminent man, a Prince, is fitly expreſt (and by which *Chriſt* is ſo frequently

עַל

בֵּן

ly called) and ſo moſt expreſly v. 17. the *man of Gods right hand*, and *the ſon of man*, *not* בֵּן *ſon* ſimply, but בֶּן אָדָם *ſon of man*, is ſet to ſignify the King. But it is poſſible alſo, and, I ſuppoſe, more probable, that the בֵּן or *branch* may be ſet to denote the Temple, for of that it follows immediately v. 16. *It is burnt with fire, it is cut down*, or as it may beſt be rendred, שְׂרֻפָה בָאֵשׁ כְּסוּחָה *being cut down it is burnt with fire*, the *vine*, when 'tis *cut down*, being good for nothing elſe, *Ezec.* xv. 3, 4. *ſhall wood be taken thereof to do any worke, or will men take a pin of it to hang any thing thereon? It is caſt into the fire for fewel, the fire devoureth both the ends of it, and the midſt of it is burnt; is it meet for any work?* This belongs not well to the King, but agrees perfectly to the Temple at this time of the captivity. And ſo the phraſe *which thou haſt made ſtrong for thy ſelfe* ſeems to be borrowed from *Moſes* s ſong, *Ex.* xv. 17. where it is ſpoken of the Temple, *Thou ſhalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou haſt made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have eſtabliſhed.* And in this ſenſe it will well agree with the נְטָעָה or *plant* foregoing, that ſignifying the nation of the *Jews*, which God *brought in and planted*, in *Moſes*'s dialect, and with which the Temple is joyned, *Jo.* xi. 48. *they will take away our place and nation*, by thoſe two words there expreſſing more plainly what is here in poetick ſtyle, the *root* or *plant*, and *branch*, i. e. the whole Commonwealth of the *Jews*, ſo ſtiled *Mal.* iv. 1. *It ſhall leave them neither root nor branch*, people nor Temple. Of both theſe it here follows in the plural יֹאבְדוּ *they ſhall periſh at the rebuke of thy countenance*; i. e. If to the ſpoile of violent men foregoing, *the boare out of the wood, and the wild beaſts of the field* v. 13. thou adde thine anger and inflictions, both *root* and *branch*, people and temple ſhall be utterly conſumed. To avert which it follows, *Let thine hand be upon the man of thy right hand, and the ſon of man*, which in all reaſon by the characters of אִישׁ and אָדָם muſt be interpreted of the King.

יאבדו

The Eighty Firſt Pſalm.

Paraphraſe.

TO the chief Muſitian upon *Gittith*, A Pſalm of *Aſaph*.

The eighty firſt Pſalm, ſaid to be compoſed by Aſaph for the feaſt of trumpets, Lev. 23. 24. Num. 29. 1. and 10. 10. (which was inſtituted to commemorate the deliverance out of Ægypt, the ſounding of the trumpet being a token of liberty, Lev. 25. 10.) is a ſolemn invitation to all, to ſing praiſes to God for his great deliverances and ſpecial mercies to his people, whoſe ſins are the only averters of his favour, and originals of their miſery. It was ſet to the tune called Gittith (ſee Pſal. viii. a.) and committed to the Præfect of the Muſick.

1. *Sing*

The God of Jacob is our only refuge, preſerver and deliverer, O let us all joyne in the moſt ſolemn joyfull expreſſions of thankfulneſs to him: All the ſweeteſt and moſt pleaſant inſtruments of Muſick are in all reaſon to accompany, and indeavour to improve our lauds, and all the whole nation to be aſſembled at thoſe times which are ſolemnly ſet apart for theſe offices, the beginning of every moneth, to conſecrate all that follows.

1. *Sing aloud unto God our ſtrength, make a joyfull noiſe unto the God of Jacob.*

a. 2. ‖ [a] *Take a Pſalm and* † *bring hither the timbrel, the pleaſant harp with the Pſaltery.*

b. 3. *Blow up the trumpet in* [b] *the* * *new moon, in the time appointed, on our ſolemn feaſt-day.*

‖ Take up, or lift up: † anſwer, or ſpeak, or ſing to * firſt day of the moneth, or the new moon, or the day of our feaſt.

And this is but agreeable to the ordinances of divine ſervice given by God himſelfe on mount Sinai for all poſterity moſt ſtrictly to obſerve, ſoon after that great and ſignal time of his ſhewing himſelf in power and majeſty againſt Pharaoh and the Ægyptians, when we lived among ſtrangers, and were cruelly handled by them.

4. *For this was a ſtatute for Iſrael, and a law of the God of Jacob:*

5. *This he ordained in Joſeph for a teſtimony, when he went out* * *through the land of Ægypt, where I heard a language that I underſtood not.*

* upon, or againſt עַל

'Twas then the mighty work of his overruling power, upon our addreſſes made to heaven, ſpeedily to reſcue us out of that great ſlavery, to redeem us from thoſe ſevere taſks of working in the kilns under Pharaohs officers.

c. 6. *I delivered his ſhoulders from the burthen, his hands* ‖ *were* [c] *delivered from the pots.*

‖ paſt away

And ſoon after, at the giving of the law in Sinai, when the thunder and lightning and tempeſt was ſo terrible, that they all quaked, and beſought to be ſecure them from all danger. A little before (Exod. xvii.) they were in diſtreſs for water at Rephidim, it being for their trial that God ſuffered them to be in want for a while; and though they behaved it very ill, ſhewed themſelves a faithleſs murmuring people, yet God ſpared them then, and inabled Moſes by ſtriking the rock Horeb to bring forth plenty of water for them.

d. 7. *Thou calledſt in trouble, and I delivered thee; I anſwered thee in* [d] *the* † *ſecret place of thunder, I proved thee at the waters of Meribah. Selah.*

† or covert or, hiding-place from thunder, or by, or with thunder,

But having this experience of their infidelity and proneneſs to apoſtatize and returne to Ægypt, preferring the falſe Gods there before the true God, which brought them out from thence, he thought good in that terrible manner v. 7. to give them ſevere precepts and ordinances of not admitting any Idol or heathen worſhip among them,

e. 8. *Hear, O my people, and I will teſtifie unto thee, O Iſrael, if thou wilt hearken unto me,*

9. *There ſhall no ſtrange God be in thee, neither ſhalt thou worſhip* [e] *any* * *ſtrange God.*

* heathen, or foreign.

Severely requiring them to commemorate and ſerve and worſhip him, as the God which had with ſuch prodigies of judgments on the Ægyptians, and miracles of mercies toward them, delivered them out of that tyrants hands, and by bringing them water in time of diſtreſſe out of the hardeſt rock, demonſtrated his power and readineſs to grant them the greateſt abundance, if by humility and obedience and fidelity, and conſtant addreſſes to him in all their wants, they ſhould render themſelves capable of it.

10. *I am the Lord thy God which brought thee out of the land of Ægypt: open thy mouth wide, and I will fill it.*

But they were farre from the performance of this condition, from qualifying themſelves by obedience, and † acquieſcence and delight in him, for his performance of this moſt gratious promiſe to them.

11. *But my people would not hearken to my voice, and Iſrael* ‖ *would none of me.*

‖ obeyed me not לֹא אָבָה לִי

† לֹא אָבוּ לִבְיִמְרִי *acquieſced not in my word,* Chald.

And accordingly God withdrew his protection, grace and favour from them, delivered them up to follow their own corrupt counſels and purpoſes, to injoy their own choiſes, the vanities of their Idol worſhips, which were not able to protect them, and all the ſad conſequences thereof,

12. *So I gave them up unto* † *their own hearts luſts, and they walked in their own counſels.*

† the imaginations of their hearts שְׁרִירוּת לִבָּם

13. *O*

‖ or *If* לוּ 13. ‖ *O that my people had hearkened unto me, and Israel had walked in my wayes:*

14. *I should soon have subdued their enemies, and turned my hand against their adversaries.*

Had they but performed their part of Covenant to God, afforded chearfull obedience, and faithfully observed his directions, he would have been most sure to have performed his promise to them, and by interposition of his strength immediately have discomfited and destroyed their stoutest enemies.

† yielded feigned obedience, see note on Ps. xviii. 0.

15. *The haters of the Lord should have* † *submitted themselves unto him; but their time should have endured for ever.*

All that opposed them, and so resisted the counsels of God for making Israel a most happy and prosperous people, should certainly have been brought low, and for dread of his power performed a feigned, though not real, obedience to him; and so the peace and strength of the people of Israel should have been most durable and lasting.

* fat ‖ the rock.

16. *He should have fed them also with* f *the* * *finest of the wheat; and with honey out of* ‖ *the* g *stony rock should I have satisfied thee.*

And that accompanied with all temporal plenty, the most fertile harvests and richest accessions, the best sorts and greatest stores of every thing, not only for necessity, but delicacy. (And so parallel to this the world of Christians, if they would but set themselves chearfully to the practice of his precepts, should finde a wonderfull spiritual completion of this promise, not only sufficient, yea abundant grace to performe what is required of them in that degree as will be accepted, but withall the most exuberant joyes and pleasures in this world (abstracted from the bliss of the other world) in the constant exercises of his graces, and practice of those duties.)

f. g.

Annotations on Psalm LXXXI.

a. שְׂאוּ וְתָנָה

V. 2. *Take a Psalme*] What שְׂאוּ וְתָנָה signifies, will be discerned best from the Chaldee, who render it by אַרִימוּ קָלָא כְתוּשְׁבְּחָתָא *Lift up your voice in a laud* or *Psalm*; so *Abu Walid*, *sound*, or *sing out aloud praise*, or *songs of praise*; according to the notion of נָשָׂא for *lifting up*, applied to the *voice*, whether in singing or weeping, which the LXXII. duly render, ἐπαίρειν φωνὴν, *to raise* or *lift up the voice*. It is also applied to *speaking*, as when *Balaam* is said to *take* or *lift up* a *parable*, *Num.* xxiii. 7, 18. & xxiv. 3, 15, 20, 21, 23. So *Job* xxvii. 1. *Job added* שְׂאֵת מְשָׁלוֹ *to lift up his parable*: the LXXII. render it, προσθεὶς εἶπε *he adding spake*. So *Hab.* ii. 6. מָשָׁל יִשְׂאוּ *they shall lift* or *take up a parable*. All Hebrew dialect for *pronouncing*, or *speaking aloud*, or *solemnly*, as here the Psalm is solemnly to be sung, and so to be *lifted up*. As for תְּנוּ תֹף, which follows, it may perhaps be best rendred, *answer the Timbrel*, from the notion of תָּנָה for *referre*, or perhaps rather according to the Chaldee use of the word, *speak*, or *annuntiate to the Timbrel*; as *Jud.* xi. 40. *the daughters of Israel went yearly* לְתַנּוֹת *to speak to the daughter of Jephtha*, i. e. *to annuntiate*, *sing songs* to her, by way of *lamentation*; the LXXII. render it θρηνεῖν *to mourne for*, and so the rest of the antient Interpreters agree: and then by analogy, this here will be singing a chearfull, as that was a dolefull song. So *Jud.* v. 11. יְתַנּוּ *they shall rehearse*, by way of Praise or Psalm, *the righteousnesses of the Lord*. But others derive תְּנוּ from נָתַן, so doth *Abu Walid*, and under that root renders it *strike up*, or *play on the Timbrel*.

תְּנוּ תֹף

V. 3. *In the new moon*] The word בַּחֹדֶשׁ must here be rendred *in the beginning of the moneth*, that so בַּכֶּסֶה, that follows, may be rendred, as it truly

b. בַּחֹדֶשׁ בַּכֶּסֶה

truly signifies, *in the new moon.* 'Tis true that from חֹדֶשׁ *new*, חֹדֶשׁ doth indifferently signify the *novilunium*, and *the first day of the moneth*; but here *the new moon* being peculiarly expreſt by כֶּסֶה, and that ſaith *Aben Ezra*, *becauſe the moon is then hid* (from כָּסָה *texit*) to which the Chaldee accords, בְּיַרְחָא דְּמִתְכַּסֵּי *in the hidden moon* ('tis ſtrange the Latine ſhould render it *in menſe qui coopertus eſt*, when יָרֵחַ ſignifies firſt *moone*, and from thence *moneth*) to avoid tautology, חֹדֶשׁ muſt be rendred *the new moneth*, i.e. *the firſt day of the moneth*. Thus *Num.* 28. 17. is rendred by the Targum רֵישׁ יַרְחָא *the beginning of the moneth*, and חֹדֶשׁ in the plural רֵישֵׁי יַרְחֵי *the beginning of the moneths*, not *of the moones*. The Syriack ſet this down here moſt expreſly, ܒܪܝܫ ܝܪܚܐ ܘܒܝܘܡ ܣܗܪܐ *in the beginning or firſt of the moneth, and on the new moon*, which meeting alwayes together, were *feſtival* among the Jewes (the Jewiſh *Arab* reads, *over the ſacrifice, in the dayes that his people keep the feaſt*) and ſo the *trumpet* to be *ſounded* thereon. The LXXII. read the בַּכֶּסֶה ἐν ἐυσήμῳ ἡμέρᾳ *on an eminent day*, I ſuppoſe, rather by way of Paraphraſe, for ſuch it was, then by deducing the word from כָּסַם *computavit*, as ſome imagine, becauſe the *feſtival* recurres conſtantly on a *numbred* or fixt day. Then for לְיוֹם חַגֵּנוּ that literally is to be rendred, *on the day of our feaſt*: the LXXII. joynes it with the former, and reads ἐν ἐυσήμῳ ἡμέρᾳ τῆς ἑορτῆς ἡμῶν *in the eminent day of our feaſt* (ſome *feſtival dayes* being among the Jews more *eminent* then others, the firſt and laſt dayes of thoſe *feaſts*, which continued many dayes;) but this ſure again by way of paraphraſe, not of literal rendring, the prepoſition ל *on* being not taken notice of in their rendring.

לְיוֹם חַגֵּנוּ

c. תַּעֲבַרְנָה

V. 6. *Delivered*] From עָבַר *tranſiit*, to *paſs away*, or *over*, is תַּעֲבַרְנָה here, *they paſſed*, i. e. *went out*, or *away*, to denote an eſcape or *deliverance*. The LXXII. read ἐδούλευσαν *they ſerved*, or *had ſerved*, as from עָבַד *ſervivit*, through the great affinity betwixt the two letters ד and ר, in which alſo the ſenſe is not amiſs expreſt, if only we read it as in the preterpluperfect tenſe, *they had ſerved*, for that ſignifies that now they did not, but were delivered from it. As for דּוּד from which they paſt, it ſignifies *a pot*, or other *utenſil* made *of earth*, to be ſet over the fire to heat any thing; and ſuch it ſeems the Iſraelites were imployed in making, when they were under the task-maſters in *Ægypt*.

דּוּד

d. סֵתֶר חֲמָם

V. 7. *Secret place*] סֵתֶר is *latibulum*, *a covering*, or *place to fly unto* from any danger, from סָתַר *to hide*, *protect*, or *defend*. And then if *thunder* be joyned with it, סֵתֶר רַעַם will be either *the covering of thunder*, the cloud where the *thunder* is *hid*, (to which the ſtory agrees, where God is ſaid to have ſpoken *from the midſt of the cloud*, and that with *thunders*, *Deut.* v. 22.) as *Habak.* iii. 4. the *hiding of his power*, or elſe the *covering* or *hiding-place from thunder*. That here it is to be taken in the ſecond ſenſe, will probably be concluded from a parallel place, *Iſa.* xxxii. 2. There סֵתֶר וָזֶם is reſolved to be *the covering from rain* or *inundation*; ſo the Syriack expreſly read it ܣܬܪ ܡܛܪܐ *a refuge from the ſhowre*, and to the ſame purpoſe the Chaldee בְּמָא דְּמִטַּמְּרִין מִן קֻדָּם וַרְמִית *as they that hide themſelves from the tempeſt* or *ſhowre*, and the LXXII. ἀχ κρυβήσεται ὡς ἀφ' ὕδατος φερομένου, *he ſhall be hid as from driven rain* or *water*; in like manner as in the former part of that verſe, מַחֲבֵא רוּחַ is by us rendred *a hiding place from wind*, (the ſame that is elſewhere expreſt by the prepoſition, מִסָּתֶר מִזֶּרֶם *a*

pro-

protection from inundation, *Is.* xxv. 4.) and ſo the Syriack reads, ܡܢ ܩܕܡ *from the wind*, and ſo all the interpreters agree there. And if they there hold, then by juſt analogy ſo it may be here, and thereto the ſtory alſo well accords. The *thunder* was that which is ſet down *Ex.* xix. and which is there mentioned to be ſo terrible on mount *Sinai* at the giving of the Law, *that all the people that were in the camp trembled*, v. 16. and *removed and ſtood afar off*, *Exod.* xx. 18. and *were afraid by reaſon of the fire* &c. *Deut.* v. 5. and v. 23. *it came to paſs, when you heard the voice out of the midſt of the darkneſs, ye ſaid, Behold the Lord hath ſhewed us his glory*, &c. *Now therefore why ſhould we die? for this great fire will conſume us: if we hear the voice of the Lord any more, then we ſhall die*, v. 25. *Go thou neer and ſpeak to us*, v. 27. So the Apoſtle, *they intreated that the word ſhould not be ſpoken to them any more*, *Heb.* xii. 19. And then as God was pleaſed to hearken to this requeſt of theirs, *Deut.* v. 28. *The Lord heard the voice of your words when ye ſpake unto me, and the Lord ſaid, I have heard the voice of the words of this people, they have well ſaid*, &c. (which is certainly a forme of granting their requeſts, as well as an approbation of their promiſe to obey;) ſo here it is ſaid, *Thou calledſt in trouble, and I delivered thee*, relieved thee from that great fear of thine. And then it follows, *I anſwered thee in the covert from thunder*, i. e. granted thy petition in delivering thee, or giving thee ſafety from the *thunder*, in that notion of *anſwering* for *granting a requeſt*: Or elſe, *I anſwered*, i. e. *I ſpake to thee, in the covert from thunder*, becauſe as God thus by *thunder anſwered* them here, i. e. *ſpake to them* in the words here following, v. 8. *Hear O my people* (according to the uſe of עָנָה for *ſpeaking*, as well as *anſwering*, and the Greek ἀποκρίνεσθαι in the ſame ſenſe, ſee *Mar.* xi. note a.) ſo did he take ſpecial care to preſerve them from receiving any hurt by it (*and* accordingly *Moſes ſaid unto the people, Fear not*—— *Exod.* xx. 20. *and I ſtood between the Lord and you at that time Deut.* v. 5.) and ſo is here ſaid to have *anſwered* them בְּסֵתֶר *in the covering* or *hiding-place from the thunder*; ἐν ἀποκρύφῳ καταιγίδος *in the hiding place of* or *from the tempeſt*, ſay the lxxii. defended them from it (when it *thundred* moſt terribly) as in a *hiding-place* or *ſafe refuge*. That it belongs to this time of giving the Law is made evident by that which follows v. 8. *Hear O my people*, the forme of giving the law *Deut.* v. 1. and, *I am the Lord thy God which brought thee out of the land of Ægypt* v. 10. the very firſt words of the Decalogue *Exod.* xx. 2. This therefore of Gods ſpeaking to them at mount *Sinai*, ſo famous for the *thunders*, is without queſtion that which is intimated in this place, which way ſoever the interpretation lie, whether of his *ſpeaking in the place where thunder is hid* as in a repoſitory, i. e. in the clouds, or that he *anſwered* or *ſpake in the covert from thunder*, which by analogy with the two places in *Iſaiah* compared together, *Is.* xxxii. 2. and *Is.* xxv. 4. (where for סֵתֶר זָרֶם in one, is מַחְסֶה מִזֶּרֶם in the other) ſeems more probable, and ſo likewiſe by the coherence with the antecedents here, their *calling* and *Gods delivering*. The only ſeeming objection againſt interpreting it of *Sinai* is, that that murmuring at *Meribah*, *Exod.* xvii. was before the *thundring* on *Sinai Ex.* xix. whereas here the *thunder* is mentioned firſt, and then after that *Meribah*, in the end of this verſe. But that will eaſily be anſwered, as by the neerneſs of thoſe two paſſages the one to the other, ſo alſo by the liberty taken in poems

עָנָה

poems of not obſerving ſtrict order in each narration, (ſee *Ps.* lxxxiii. 9. where the victory over the *Midianites Judg.* vii. is mentioned before that of *Siſera Jud.* iv.) but eſpecially by looking forward to v. 8. where the ſubject being the commands given in *Sinai*, and thoſe connecting in ſenſe to Gods *anſwering* them in *Sinai*, in that *hiding-place of*, or *covert from thunder*, i. e. whether his *ſpeaking* in the clouds, or his *ſpeaking* to them in *thunder*, but protecting them from receiving any hurt by it, that which comes in the midſt betwixt them is in all reaſon to be read, as in a parentheſis, to this ſenſe, that Gods having *proved* and found them ſo faulty at *Rephidim*, ſo extremely prone to infidelity and returning to *Ægypt*, was the occaſion of his giving them that law on *Sinai* againſt *other Gods* &c. v. 8, 9. *Hear O my people — I am the Lord* — the beginning or firſt words of Gods *anſwering* or *ſpeaking* to them in *Sinai* out of the *thunder*. All this hath been ſaid on ſuppoſition that רַעַם *thunder* is to be joyned with סֵתֶר *ſecret place*. But the Jewiſh *Arab* gives us another rendring of it, *out of the ſecret place*, *with* or *by thunder*. And then the *ſecret place* muſt refer to God, who is ſaid to make *darkneſs his ſecret place Ps.* xviii. 11. that is to dwell in his infinite majeſty in Heaven inviſibly, and ſo here to give *anſwer from Heaven by thunder*. To this the Chaldee appertains, which paraphraſeth it *the hidden place of the houſe of Gods majeſty*.

ס. נֵכָר

V. 9. *Strange God*] From נָכַר *known*, *familiar*, is the word alſo uſed *per antiphraſin* for any *forrainer* or *ſtranger*, peculiarly for one that is not of the houſe of *Iſrael*, an *alien* or *Gentile*. So *Gen.* xvii. 12. בֶּן נֵכָר a *ſtranger which is not of thy ſeed*; בְּנֵי עַמִּין *the ſonne of the people*, ſay the Chaldee, i. e. a *Gentile*. So *Gen.* xxxv. 2. *Put away* אֱלָהֵי הַנֵּכָר *the Gods of the alien*, the *Gentile God*; טַעֲוַת עַמְמַיָּא *the Idols of the people*, ſay the Chaldee. And ſo here אֵל נֵכָר *any Gentile God*, for which the Chaldee ſets טַעֲוַת חִילוֹנִי *profane Idols*.

V. 16. *Fineſt*] The word חֵלֶב ſignifies originally *milk*, and thence *fatt*, and ſo its poetically applied here to *wheat*, as *Deut.* xxxii. 14. *the fatt of the kidneys of the wheat*, and ſo *Gen.* xlv. 18. חֵלֶב *the fatt of the earth*, and *Num.* xviii. 29. for which the Chaldee ſignificantly reads טוּב *the goodneſs*, as here טוּב לְחֵם *Good bread of wheat*, the lxxii. and Syriack reteining the literal στέατος *the fatt*.

f. חֵלֶב

V. 18. *Stony rock*] That צוּר ſignifies *a rock* there is no queſtion, but whether it be literally or poetically to be underſtood here, being joyned with *hony*, is the only difficulty. And firſt it is not to be thought, that the diſcourſe is of miraculous feeding, (then indeed there is no doubt but God could bring *hony*, as well as water, out of the hardeſt *rock*.) It plainly belongs in this place to the deſcription of the plenty of *Canaan*. Secondly then, if the ſtyle be in this poetical, as it was in the words immediately precedent, *the fatt of the wheat*, it will then be neither impoſſible nor improbable that *the rock*, to which the *hony* here relates, ſhould be the *hony-comb*, becauſe *hony* out of the *comb* is the beſt (*ſweeter then hony and the hony comb*, by way of aſcent) as the *fatt* of the *wheat* ſignified the beſt. But then thirdly, becauſe *Deut.* xxxii. 13. where *hony out of the rock* is again mentioned, there is added to it, *Oyle out of the flinty rock*, it is moſt probable, that the word *rock* ſhould be equally literal in both places, and ſignify that to be uſual in thoſe countries, which is ſtill ordinary, for Bees to breed and ſwarme in holes of *rocks*, and thence to ſupply them with *hony* in great plenty. And then why may not *oyle*

g. צוּר

out

out of the flinty rock ſignify, that there was no *rock* ſo hard, or barren, but God would make the Olive-trees to grow there, and yield them abundance of *Oyle*?

The Eighty Second Pſalm.

Paraphraſe.

A Pſalm of *Aſaph.*

The eighty ſecond Pſalm compoſed by Aſaph, is an admonition to juſtice, and an upbraiding invective againſt the injuſtice of earthly tribunals, with an appeal unto God the ſupreme and moſt juſt judge. † See 2 Chron. 19. 7.

† *To that place Kimchi refers, and thinks it probable that the Pſalm was written in the dayes of Jehoſhaphat.*

a. ‖ God 78

b.

1. *God ſtandeth in the congregation* [a] *of* ‖ *the mighty, he is a judge among* [b] *Gods.*

Be the Rulers and Judges and adminiſtrators of this world never ſo highly honoured, inveſted by God with his own power, his proxies on earth, as Angels in a manner, i. e. perſons commiſſionated from God; yet muſt they reſolve that God is ſuperiour to all their judicatures and adminiſtrations, preſides in all, and will exact and call them to a ſevere account, judge over again whatſoever hath been judged by them.

2. *How long will you judge unjuſtly, and accept the perſons of the wicked? Selah.*

'Tis therefore a great folly and impiety in them, to favour any unrighteous cauſe or perſon, and either for bribes or other carnal intereſt to judge falſely.

†juſtifie

c.

3. *Defend the poor and fatherleſs;* †[c] *do juſtice to the afflicted and needy.*

'Tis the office and buſineſs of their calling, intruſted to them by God, to receive all that are moſt helpleſs (not which are moſt powerfull and rich) into their care and patronage, to abſolve the innocent, be he never ſo unable to purchaſe their favour, or ſecure himſelfo from the oppreſſions of other men, to plead the cauſe of ſuch, and reſcue them out of the hand of the violent and injurious.

*relieve or, free

4. *Deliver the poor and needy,* *[ridthem] *from the hand of the wicked.*

‖ are, and, or are ſhaken

5. *They know not, neither will they underſtand, they walk on in darkneſs: all the foundations of the earth* ‖ *are out of courſe.*

But impious obſtinate men pervert juſtice, and proceed without all remorſe in their corrupt courſes, a gift blindeth the eyes of the wiſe or ſeer, Ex. 23. 8. and ſo thoſe that ſhould rule and adminiſter the ſeveral nations of the earth uprightly, and preſerve juſtice among all men, are themſelves the moſt unjuſt, and thereby the authors of all miſchiefs to the world.

d.

6. [d] *I have ſaid, you are Gods, and all of you are children of the moſt High.*

7. *But ye ſhall dye like men, and fall like one of the Princes.*

By their commiſſions and power derived to them from the God of heaven, they are a ſort of terreſtrial Angels, imployed and innobled by God, and as children are of parents, his copies and images upon earth. But this doth not ſo priviledge them as to give them immunity from the common fate of all men, whether people or Prince, that of mortality, nor conſequently from that ſevere account and reward of their actions, which after death expects all ſuch.

8. *Ariſe, O God, judge the earth; for thou ſhalt inherit all nations.*

It being moſt certain that ſuch a judgment of God ſhall one day come, wherein the whole world ſhall be concerned; all the men on earth being the ſubjects of the ſupreme Deity, and ſo accountable and ſadly puniſhable for all they have ever offended.

Annotations on Pſalm LXXXII.

a. אֵל

V. 1. *The mighty*] That אֵל is the title of *God*, is ſufficiently known, taken from his ſupreme power which he hath over all the world; And then *Gods ſtanding* i. e. *preſiding* (ſo 1 *Sam.* xix. 20. *Samuel* עֹמֵד נִצָּב *ſtood preſiding* over them) *in the congregation of God*, i. e. in his own judicature (ſo the Jewiſh *Arab* ſaith that it is the repetition of the name again, inſtead of the affix) or that which is erected and authorized by him, is the ſame which we read 2 *Chron.* xix. 6. *He ſaid unto the Judges, Take heed what you doe, for ye judge not for men, but for the Lord, who is with you in the judgment. R. Obad. Gaon* gloſſeth it, that *God is an aſſiſtant and defender when they judge righteouſly, but a revenger when they pervert judgment.* The Jewiſh *Arab* reads, *Gods command ſtandeth, is placed in the conventions among the judges when they judge*, i. e. by his commiſſion it is that they do act.

b. אֱלֹהִים

Ibid. Gods] What אֱלֹהִים here ſignifies, may be examined by the uſe of the word in other places. As *Pſal.* lxxxvi. 8. *There is none like unto thee* בָּאֱלֹהִים *among* theſe *Elohim*: where the Chaldee expreſly renders it בְּאַנְגֶלִי מְרוֹמָא *among the high angels.* So 1 *Sam.* xxviii. 13. *I ſaw* אֱלֹהִים *Elohim aſcending out of the earth*: the Targum reads again מַלְאָכָא דַיְיָ *an angel of the Lord.* So here v. 6. *I ſaid* אֱלֹהִים אַתֶּם *ye are Elohim*: the Chaldee read כְּמַלְאָכַיָּא *as Angels.* And when it there follows וּבְנֵי עֶלְיוֹן *and children* or *ſons of the moſt High*, they render וְהֵוֵי אַנְגֶלִי מְרוֹמָא *and as the high angels*, in the notion of *ſons of God. Job* i. 6. and ii. 1. בְּנֵי אֱלֹהִים *the ſons of God came*, i. e. ſaith the Chaldee, in conſent with all interpreters in that place, כִּיתֵי מַלְאָכַיָּא *the aſſemblies of angels.* This therefore being the frequent known uſe of the word, and that taken from the office of *angels*, to be the miniſters and legates and officers ſent (from whence is their title both in Hebrew and Greek, מַלְאָךְ and ἄγγελος) and commiſſionated by God, whoſe name therefore they bear; it is by the ſame reaſon of analogy applied to all Judges and Magiſtrates (and accordingly *Ps.* cxxxviii. 1. this ſame word is by the Chaldee rendred דַּיָּנַיָּא *Judges*, and by the Syriack ܡܠܟ̈ܐ *Kings*) adminiſtring juſtice to the people, in the name and by commiſſion from God, whoſe διάκονοι *miniſters* they are *Rom.* xiii. 4. ὑπὸ τοῦ Θεοῦ τεταγμένοι, *appointed by God*, v. 1. and their *aſſembly* the *judicature* of God, in the beginning of this verſe. Among theſe *God* is here ſaid to be the שׁוֹפֵט, in the *Punick* notion of יְשֻׁפֵט *Suffes* for *a Dictator*, or *Supreme judge.*

c. הַצְדִּיק

V. 3. *Do juſtice*] From צָדַק *juſtus fuit*, is הִצְדִּיק in Hiphil *to juſtify*, in the notion of *acquitting* or *abſolving*, and is ſet oppoſite to *condemning*, *Deut.* xxv. 1. וְהִצְדִּיקוּ and *they ſhall juſtify*, or *acquit the juſt*, and *condemn the wicked.* So *Prov.* xvii. 15. מַצְדִּיק *he that acquits the impious, and condemns the juſt.* And ſo here הַצְדִּיקוּ being ſpoken of a Judge whoſe office it is to *acquit* or *condemn*, muſt in all reaſon be rendred in that notion of *acquitting* from the charge that injurious men lay againſt him.

d. אֱלֹהִים

V. 6. *I ſaid ye are Gods*] Theſe words being cited by *Chriſt*, *Jo.* x. 34. are introduced in this ſtyle, *Is it not written in your Law?* From hence the concluſion is neceſſary, that

that this book of Pſalms was among the Jews lookt on as a part of the Divine *Law*, in a more wide and looſe notion of *law*; as the writings of the Prophets, and all that were inſpired by God, and bring divine authority along with them, are ſtyled *Law*. To this purpoſe the words of *Midras Tehillim* are obſervable: תהלים תורה *the Pſalmes* are *thora*, i. e. *the law*. And to that perhaps may be referred what we finde *Ps.* LXXVIII. 1. *Hear my law, O my people*, by *law* meaning the ſame thing which in the end of the verſe is called *the words of my mouth*, i. e. the Pſalm which he is there inditing, as it follows, *I will open my mouth into a parable*, &c.

The Eighty Third Pſalm.

Paraphraſe.

‖ A Canticle of Pſalm שיר מזמור ſee note on Pſ. lii. 2.

‖ A Song or Pſalm of *Aſaph.*

The eighty third Pſalm, the laſt of the number of thoſe that were compoſed by Aſaph, is a complaint addreſt to God againſt the oppreſſors and adverſaries of his people the Jews (and, under that type, of the oppoſers of the Church of Chriſt) and a prediction of Gods ſevere puniſhments that ſhould fall upon them. It ſeems moſt probably to have been compoſed in Jehoſaphats time, yet may not unfitly be referred to all the oppoſitions againſt the Iews to the time of the captivity under the Aſſyrians; ſee note c.

1. *Keep not thou* [a] *ſilence, O God, hold not thy peace, and be not ſtill, O God.*

O bleſſed Lord, be thou at length pleaſed to ſhew forth thy ſelfe, to interpoſe, and vindicate thine own honour, in repreſſing the proud, tumultuous, im- a.

2. *For loe thine enemies make a tumult, and they that hate thee have lift up their head.*

portunate adverſaries of thee and of thy people.

3. *They have taken crafty counſel againſt thy people, and conſulted againſt thy* [b] † *hidden ones.*

† or, treaſures.

Their malice and avarice is great, and accordingly their conſultations and deſignes very treacherous and bloody, and cunningly managed for the invading this nation which ſo neerly relates to thee (but eſpecially thy temple which is among us, either as that which ſeems to ſecure thy protection over us, or as by the magnificent ſtructure and riches thereof it invites them to pillage it.) b

4. *They have ſaid, Come, and let us cut them off from being a nation, that the name of Iſrael may be no more in remembrance.*

And their joynt reſolution is, that they will imploy all their ſtrength utterly to deſtroy us, to invade, and poſſeſſe themſelves of the land, and finally to root out all the inhabitants.

5. *For they have conſulted together with one conſent, they are confederate againſt thee;*

6. *The Tabernacles of* [c] *Edom and the Iſhmaelites, of Moab and the Hagarens;*

7. *Gebal, and Ammon, and Amalek, the Philiſtims with the inhabitants of Tyre.*

To this end a multitude of nations have from time to time combined and joyned in the ſame malitious purpoſe, (if not altogether, yet all in their ſeveral ſeaſons, ſome after, and taking advantage by the others.) c

Thus the Idumeans and Arabians, of both ſorts, thoſe of the poſterity of Iſmael and from Cethura, the Moabites, and Syrians, and Ammonites, and Amalekites, and Philiſtims, and Tyrians, (the neighbours, but inveterate enemies of this Kingdome, 2 Sam. viii. 11.)

And thus at length the Aſſyrians, either as confederates with them, or as the principal invaders, under Salmanaſar and Senacherib, on the ſame deſtructive and bloody deſigne that had been of old eſpouſed, but could not then be effected by the Ammonites and Moabites, have now contributed their utmoſt to the waſting and deſtroying this land, and ſo been ſucceſſfull inſtruments of delivering us up to theſe our neighbours rapines. (See note c.)

8. *Aſſur alſo is joyned with them; they* ‖ *have holpen the children of Lot.* ‖ were an arme to זְרוֹעַ הָיוּ

But this their malice to us is not likely to ſucceed well to them, but ſhall bring upon them the like deſtructions which have from time to time befallen the enemies of this Church and choſen people of God, not by their own ſtrength, but by Gods ſpecial interpoſing for us: even ſuch as befell the hoſt of Midian, when by Gods direction to Gideon they were diſcomfited by no more than three hundred men (a moſt diſproportionable number) with empty pitchers and lamps in them, Iud. vii. 16. and by the ſword of the Lord and of Gideon, v. 18. ſuch as under the conduct of Deborah befell Iabin King of Canaan, who was diſcomfited, and Siſera Captain of his hoſt ſlain by Iael a woman, Iud. iv. 21. which fight as it was neer the river Kiſhon, Iud. iv. 7. and v. 21. ſo Endor neer to Megiddo and Tanaach Iud. v. 19. was the peculiar place where the ſlaughter was made, wherein that whole hoſt was utterly deſtroyed.

d. 9. *Do unto them as unto the Midianites, as to Siſera, as to Jabin at the brook of Kiſon,*

10. *Which periſhed at* d *Endor; they became as the dung of the earth.*

Such as when in the purſuit of Gideons victory over the Midianites, there were foure Kings ſlain, Oreb and Zeeb Iud. vii. 25. and Zeba and Salmunna Iud. viii. 12. So ſhall it fare with all thoſe that deſigne to oppreſs and deſpoil Gods people, and the poſſeſſions ſettled on them by God, or to invade his Temple, and ſacrilegiouſly pillage the riches thereof.

c. 11. *Make* e *their* † *nobles like Oreb and like Zeeb, yea all their Princes as Zeba and as Salmunna,* † Princes

f. 12. *Who ſaid, Let us take to our ſelves* f *the* * *houſes of God in poſſeſſion.* * beauty, or ornaments, or paſtures

Thou, O Lord, ſhalt in thy time (when they have been thy ſcourge to chaſtiſe us) proceed in great ſeverity againſt them, uſe them as the huſband-man doth the chaffe in a threſhing floor, firſt threſhing, then winnowing, and then burning it up: and ſo ſhalt thou afflict them, diſſipate them, and finally conſume them.

g. 13. *O My God, make them* g ‖ *like a wheel, as the ſtubble before the wind.* ‖ as

14. *As the fire burneth a* † *wood, and as the flame ſetteth the mountains on fire:* † a forreſt

15. *So perſecute them with thy tempeſt, and* * *make them afraid with thy ſtorme.* * terrifie them תְּבַהֲלֵם

Thy ſeverity toward them may be more for their advantage than any proſperity could be; when they diſcern themſelves diſappointed and diſcomfited in their enterpriſes of malice, this may poſſibly work upon them, and bring them to the acknowledgment of thee.

16. *Fill their faces with ſhame, that they may ſeek thy name, O Lord.*

But if this be not the ſucceſs of it, 'tis then juſt with thee that they ſhould be delivered up to everlaſting confuſion and deſtruction, that others, though not they, may be inſtructed by it, and brought, by the ſight of thy judgments on proud obdurate Atheiſts, to acknowledge thee to be what thy name Iehovah imports, the one ſupreme ruler and diſpoſer of all the men in the world.

h. 17. *Let them be confounded and troubled for ever, yea let them be put to ſhame and periſh.*

18. *That men may know that thou* h ‖ *whoſe name alone is Jehovah, art the moſt high over all the earth.* ‖ art thy name Jehovah, alone the—or according to thy—art

Annotations

Annotations on Pſalm LXXXIII.

a. דָּמִי V. 1. *Silence*] From the two acceptions of the word דָּמָה, *to be ſilent*, and *to be like*, is דָּמִי here variouſly interpreted. The LXXII. Latine, Syriack, Arabick and Æthiopick agree to read it in the latter notion, τίς ὁμοιωθήσεταί σοι; *who ſhall be likened to thee?* But the Chaldee, by reading לָא תִשְׁתּוֹק *hold not thy peace*, determine it to the former. And ſo doth the Context, the verſe conſiſting of two phraſes more both to the ſame purpoſe.

b. צְפוּנֶיךָ V. 3. *Hidden ones*] The Chaldee's rendring may here deſerve to be conſidered. Inſtead of צְפוּנֶיךָ, which we render *ſecret ones*, they read דִּמְטַשְׁשִׁין בְּאוֹצָרָיךְ *that are hidden in thy treaſures*, and ſo *Abu Walid*, *thoſe that are kept by thee*. And thus צָפוּן is certainly uſed *Pſ.* xvii. 14. *thou ſhalt fill* צְפוּנְךָ *with thy hidden*, i. e. *thy treaſure*; and *Ezek.* vii. 22. *They have polluted* צְפוּנִי *my treaſure*. And therefore in this ſenſe it is moſt probable to be uſed in this place alſo. All the queſtion is, what is meant by Gods *treaſure*; and that is not improbably ſolved by the Chaldee in that place of *Ezek.* vii. 22. אַרְעָא בֵּית שְׁכִינְתִי *the earth* or *land of the houſe of my Schechinah* or *habitation*, the *land* or people of the *Jews*, among whom Gods houſe or place of reſidence was, or rather the Temple or Sanctuary it ſelfe, (which is expreſly ſaid to be that which ſhould be defiled, *their holy places* v. 24. *my ſanctuary*, and *my houſe*, c. viii. 6. and ix. 6. and 7.) of which God was juſtly thought to have ſuch a ſpecial care, and yet which was for their ſins, v. 20. under the title of *the beauty of his ornament*, delivered up by him to be *polluted*. (And that this paſſage in *Ezechiel* may poſſibly be parallel, for the time, to that which is ſpoken of in this Pſalm, ſee note c.) To this I ſuppoſe agrees the rendering of the LXXII. τῶν ἁγίων σου, *thy holies*, not as of perſons, as the Latine *ſanctos tuos*, but in the neuter gender, as τὰ ἅγια *the holies*, plural, doe frequently ſignify the *Sanctuary*, and particularly in the places of *Ezechiel* forecited c. viii. 6. and ix. 6. and ſo the Syriack, ܩܕܫ̈ܝܟ *thy holies*. And thus צְפוּנֶיךָ *thy ſecrets* ſeems elegantly oppoſed to סוֹד foregoing, they wage their *ſecrets* againſt Gods *adyta*. And to this ſenſe will the word צָפוּן *treaſure* be the rather interpreted, becauſe of the great *wealth* in the Temple, which was that which provoked and invited the avarice of wicked men, to *conſult* and deſigne the invading of it. And to this ſenſe it would be determined by v. 12. where they are introduced ſaying, *Let us take to our ſelves the beauty* or *ornaments of God in poſſeſſion*; but that that word נְאוֹת is capable of another interpretation, ſee note f. But if it be taken in the maſculine for the *people* foregoing, in the beginning of the verſe, then it muſt ſignify the *people of Iſrael*, as thoſe which are under Gods ſpecial protection, kept and in ſpecial manner tendred by him.

V. 6. *Edom*] It is not reſolved among Interpreters to what times this Pſalm belongs, and who theſe ſeveral people are who are here named. And I ſuppoſe the former of theſe will be probably reſolved on by the latter. Of *Edom* and *Moab* and *Ammon* and *Amalek*, and the *Philiſtims* and the *inhabitants of Tyre* and *Aſſur*, there can be

no difficulty: Theſe evidently denote ſo many people, the *Edumæans* and *Moabites* and *Ammonites* and *Amalekites* and *Philiſtims* and *Tyrians* and *Aſſyrians*. Then for *the Iſhmaelites*, they are the *Arabians* called *Scenitæ*, *twelve Princes according to their nations*, *Gen.* xxv. 16. And *the Hagarenes*, the poſterity of *Abraham* by *Cetura*, (which is ſuppoſed to be *Hagar* after *Sarah*'s death) were *Arabians* alſo, and joyned together with the *Iſhmaelites* into one nation. Then for *Gebal*, that was the name of a region in *Arabia*, if we may believe *Stephanus*, χωρὰ Ἀραβίας Γίβαλα (though out of *Hecataeus* he tells us that *Gabala* was a *City of Phœnice*, out of *Strabo* of *Syria*) from whence we have the *Giblines* (Γιβαλινοὶ, ſaith *Stephanus*) 1 *King.* v. 18. (mentioned as excellent artificers) and ſo again *Ezech.* xxvii. 9. in both which places the LXXIX. read Βιβλιοὶ for Γιβλιοὶ. Laſtly, for *the children of Lot*, thoſe, we know, were *Moab* and *Ben-ammi*, and ſo the *Moabites* and *Ammonites* before mentioned meant thereby. Now many of theſe did oppoſe and were enemies to the children of *Iſrael* at ſeveral times, and that in a ſignal manner: To *David* 2 *Sam.* viii. who there diſcomfited the *Philiſtims*, the *Moabites*, the King of *Zobah*, the *Syrians* of *Damaſcus*, the King of *Hamath*, the children of *Ammon* and *Amalek*, and the *Edumæans*. So again in *Jehoſaphat*'s reign 2 *Chron.* xx. and to that many circumſtances of this Pſalm very fully accord: For as here 'tis ſaid, *they are confederate againſt thee, The Tabernacles of Edom and the Iſhmaelites, of Moab and the Hagarens, Gebal and Ammon*; ſo 2 *Chron.* xx. 1. *the children of Moab, and the children of Ammon, and with them other beſides the Ammonites came againſt Jehoſhaphat to battel, a great multitude* &c. and v. 10, and 22. the inhabitants of *mount Seir* are diſtinctly named, to anſwer the mention of the *Idumæans* and *Iſhmaelites*. And whereas here the Auxiliary nations are ſaid to have been זְרוֹעַ *an arme*, or *helpe to the children of Lot*, which very probably ſignifies the *Moabites* and *Ammonites* to have been the principal in the quarrel, this exactly accords with that ſtory 2 *Chron.* xx. 1. So to the mention here v. 12. of their deſigne of *taking the houſes of God* (of which ſee note f.) *in poſſeſſion*, *Jehoſhaphat* v. 11. ſets the parallel, *Behold how they reward us, to caſt us out of our poſſeſſion which thou haſt given us to inherit*. Laſtly, as the Pſalmiſt by praying v. 15. predicts Gods *perſecuting* them *with* his *tempeſt*, &c. ſo in that chapter v. 22. *the Lord ſet ambuſhments againſt the children of Ammon* &c. *and they were ſmitten*. And it is not improbable that *Jehoſhaphat*, an eminent reſtorer of the Muſick of the Temple, who alſo indited a prayer upon this exigent, v. 6. &c. ſhould likewiſe take order for a ſolemn hymn on purpoſe for this occaſion. It is therefore very reſonable, what *Kimchi* poſitively affirms, נאמר זה מזמור על המלחמה שהיתה בימי יהושפט *this Pſalm was ſpoken of the warr which was in the dayes of Jehoſhaphat*. And herein it might not be unſafe to aquieſce. Yet the circumſtances of the Pſalm will alſo well enough agree to another interpretation, *viz.* to all the oppoſitions which had been made to this people, from the beginning of their poſſeſſing of *Canaan*, to that of the *Aſſyrians* incluſively. For as thoſe others, *Moab* and *Ammon* eſpecially, had violently, but not ſucceſsfully, invaded them, both in *David*'s and *Jehoſhaphat*'s time, and had continually a covetous deſire to get this fruitfull ſoile into their hands, (and we read not that the *Aſſyrians* were their auxiliaries in any of thoſe their aſſaults, as here is

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So *Plin.* l. v. c. xx.

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זְרוֹעַ

is affirmed v.8.) ſo when the *Aſſyrians* at laſt invaded this people, and carried them captive to *Aſſyria*, 'tis evident that in doing ſo, they did much gratify all thoſe other the neighbours and conſtant enemies of the *Jews*, and principally the *Moabites* and *Ammonites*. Of the *Edumæans* 'tis expreſly affirmed, *Pſal.* cxxxvii. 7.— *the children of Edom in the day of* (i. e. this heavy viſitation on) *Jeruſalem*, *ſaid*, *Down with it, down with it, even to the ground.* So it is obſervable of the ſame *Edumæans*, and of the *Iſhmaelites* and the *Hagarens* (three of thoſe which are here named) *Iſa.* xxi. the firſt, under the name of *the deſert of the ſea*, v. 1. viz. in *Etham*, *Exod.* xiii. 20. and xv. 22. *Num.* xxxiii. 8. the ſecond, under that of *the inhabitants of Dumah* v. 11. one of the ſons of *Iſhmael Gen.* xxv. 14. the third, under the title of *Arabia* v. 13. For all theſe having joyned with the *Aſſyrians* againſt the *Jews*, are foretold there the puniſhments which they ſhould meet with for it; as here v. 9, 10, 11. is likewiſe foretold of them, and of the *Edumæans* again upon the ſame account, *Iſa.* xxxiv. 5. and lxiii. 1. And the ſame muſt be ſuppoſed of thoſe other people, the *Moabites*, and *Ammonites*, &c. which being neighbours and enemies to the *Jews*, the *Aſſyrians* that came and waſted *Jeruſalem* may not unfitly be ſaid to have been זְרוֹעַ *an arme to* theſe *children of Lot*, i. e. to have effectively performed that which they ſo vehemently deſired, and oft attempted to doe. And accordingly ſoon after the carrying away of *Zedechiah* follows the deſtruction of the *Ammonites*, and that as a puniſhment for their poſſeſſion of the land of *Iſrael* after their ejection, *Jer.* xlix. 1. ſo again of the *Edumæans*, v. 7. of the *Syrians of Damaſcus* v. 23. of the *Arabians*, noted by *Kedar*, v. 28. But moſt expreſly in the prophecy of *Ezechiel* c. xxv. where firſt the *Ammonites* are to be puniſhed for their *clapping* their *hands*, *and ſtamping with* their *feet*, *and rejoycing in heart, with all* their *deſpight againſt the land of Iſrael*, v. 6. and 10. then the *Moabites* v. 8. for *ſaying*, *Behold the houſe of Judah is like to all the heathen*, i. e. for triumphing and rejoycing over her affliction: then the *Edumæans* v. 13. and laſtly the *Philiſtims*, *becauſe they dealt by revenge, and took vengeance with a deſpitefull heart, to deſtroy Iſrael for the old hatred* or *enmity* that was betwixt them, v. 15. And ſo it fared alſo with *Tyre Ezech.* xxvi. *becauſe Tyrus hath ſaid againſt Jeruſalem*, *Aha*, *ſhe is broken that was the gates of the people; I ſhall be repleniſhed, now ſhe is laid waſt*, v. 2. All which put together, 1. the conjunction of all theſe in this deſolation of the *Jews* by the *Aſſyrians*, the former *enmities*, and frequent invaſions and warrs of all theſe againſt the *Jews*, 2. and the not only rejoycing at it, but partaking of the ſpoyles of it, 3. the deſtructions which ſoon befell them as a puniſhment thereof, may ſerve for a key to let us in to the full importance of this Pſalm, which will beſt be divided into theſe two parts, the conjunction and continual (not any one ſingle) conſpiration of the enemies of God againſt his people, and the deſtructions that at laſt attended them, v. 9, 10. &c.

V. 10. *Endor*] עֵין דֹּאר *Endor* is not mentioned in the ſtory to which this paſſage of the diſcomfiture of *Jabin*'s hoſt and ſlaughter of *Siſera* belongs, *Jud.* iv. yet appears *Jos.* xvii. 11. to be part of the portion that fell to *Manaſſes*. Now to this adjoyned *Taanach* and *Megiddo*, as is expreſt in that place of *Joſhua*. And in *Deborah*'s ſong we finde that this fight with the King of *Canaan* was in *Taanach* by the waters of

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of *Megiddo*, *Jud.* v. 19. and ſo it will not be ſtrange, that they ſhould here be affirmed to have *periſhed at Endor*, which ſo neer joyns to thoſe places.

c. נְדִיבֵמוֹ

V. 11. *Nobles*] נְדִיבֵמוֹ from נָדַב *voluntary*, *ingenuous*, *liberal*, is the title not of *Nobles* only, but eſpecially of *Rulers* or *Princes*, to whom that quality ſo properly belongs, and ſo well becomes, and bears analogy to that of εὐεργέται *benefactors* *Lu.* xxii. 25. (ſee note c. on that Chapter.)

f. נְאוֹת

V. 12. *Houſes*] That אָוָה in Piel ſignifies *to deſire*, and נֶאְוָה in Niphal, *deſirable*, *faire*, *beautifull* (for which the Rabbines uſe נאה, and נאות, the Chaldee נְאָא) there is no doubt. From this נְאוֹת here doth regularly come, and not from נָוֶה, and in this ſenſe the word is uſed, *Ps.* xxxiii. 1. נָאְוָה תְהִלָּה, *praiſe is comely*, πρέπει, ſay the LXXII. So xciii. 5. לְבֵיתְךָ נַאֲוָה קֹדֶשׁ *holineſs is comely for thy houſe*, and *Iſa.* lii. 7. How נְאוֹ *beautifull*? And ſo the Chaldee underſtands it here, כָּל עִדְיוֹת *all the bravery* or *ornaments of God*, from the Hebrew עָדָה *ornatus eſt* (as *Ezek.* vii. 20. the Sanctuary is ſtyled צְבִי עֶדְיוֹ *the glory* or *beauty of his ornament*, in the ſame word which the Chaldee here uſeth.) The Latine render them duly *omne mundum*; but the Syriack ſeems to have miſread the Chaldee, עִירוֹת *cities*, for עִדְיוֹת *mundum*, and accordingly they read ܡܕܝܢܬܐ *City*.

But the Jewiſh *Arab* reads *the dwelling places of God*, מאוא אללה, the Arabick אוא, that anſwereth to אוה in Hebrew, ſignifying *to dwell*, and making it probable that the root in Hebrew alſo might have that ſignification. And the LXXII. ſeem to have expreſt this notion, reading θυσιαστήριον *altar*, and ſo the Arabick and Æthiopick; or as other copies have it, ἁγιαστήριον, *Sanctuary*, which the Latine follows, and read *Sanctuarium*. This therefore may well be the meaning of the נְאוֹת אֱלֹהִים here, *the Sanctuary* or *Temple of God*, (eſpecially if the Pſalm be underſtood of the *Aſſyrian* invaſion, for that fell heavy on the Temple) the Hebrew נְאוֹת (very eaſily tranſmuted into the Greek νέως and νάως) that beautiful fabrick, ſet apart to his ſervice. There is yet another notion wherein נָאוָה is oft uſed for *paſtures*, or *feeding grounds*, and hath frequently the addition of מִדְבָּר *wilderneſs*, or *deſert*, by which title the Jews call all land that was *untilled*. So *Joel* i. 19. *the paſtures of the wilderneſs*, the LXXII. read ὡραῖα *the beautifull places*, and *Jer.* ix. 10. τροφάς, *the paths*; but *Jer.* xxiii. 10. αἱ νομαὶ τῆς ἐρήμου *the feeding-places of the wilderneſs*, and *Joel* ii. 22. τὰ πεδία, *the fields of the deſert*. And in this ſenſe tis poſſible it ſhould be here taken, in reference to the *Scenitæ*, *Arabians*, and *Moabites* (if the Pſalm belong to their warre in *Jehoſaphat*'s time) whoſe wealth was their cattel, and not being content with their own *paſtures*, they would *take* theſe *paſtures* and ſat demeans *of God* into their Common. Thus the *Midianites* had done, *Jud.* vi. 5. for *they came up with their cattel*, *and their tents*, &c. and the ſtory of *Gideon* in repelling theſe, and taking *Oreb* and *Zeeb*, *Jud.* vii. 25. is here mentioned v. 11. and to the mention of them it here follows immediately, Who *ſaid*, *Let us take to our ſelves theſe* נְאוֹת whether *beauties*, *ornaments*, or *paſtures of God in poſſeſſion*. Which, if it belong to thoſe *Midianites* in *Judges*, cannot be applicable to the Temple: And if it belong to the *Moabites* &c. in *Jehoſhaphat*'s time, then ſtill this circumſtance of the perſons to whom 'tis applied, makes this interpretation the more probable, in caſe the Pſalm belong to that warre, wherein

wherein the *Moabites* and *Ammonites* were the principal, who probably moſt affected theſe their *paſtures*.

g. כַּגַּלְגַּל V. 13. *wheel*] What שִׁיתֵמוֹ כַגַּלְגַּל here ſignifies, muſt be uncertain, becauſe of the ambiguity of the word גַּלְגַּל, which as it ſignifies *a wheel*, ſo it is alſo uſed for *ſtraws*, *ſtubble*, *duſt*, or *chaffe*, &c. which, becauſe of its lightneſs, is toſſed and turned and carried away by *the wind*, according to the primitive notion of גָּלַל *to turne*. In this latter ſenſe the word is found *Iſa.* xvii. 13. *as the chaffe of the mountains before the wind*, וְכַגַּלְגַּל *and as galgal before the whirle-wind*. The Chaldee there retain the very Hebrew word כְּגַלְגְּלָא in what notion ſoever belongs to that word; but the LXXII. read κονιορτὸν τροχοῦ *the duſt of the wheel*, and ſo the Arabick from them, and the Syriack to the ſame ſenſe ܟܓܠܓܠܐ, which the tranſlator there duly renders *feſtuca*; and ſo the Syriack word ſignifies without any queſtion (*Mat.* vii. 3. where for κάρφος *mote in thy brothers eye*, they read ܟܓܠܓܠܐ. Thus *Abu Walid* ſaith that גלגל is here קמאש *ſmall motes* or *pieces* of any thing, lying on the ground, as of *ſtraw*, &c. which he ſaith is manifeſt by מקש, which follows, though, ſaith he, *ſome render it in the notion of wheel, by a manifeſt error, though an antient one.* So the Jewiſh *Arab* renders it מאלנראבל *as ſmall duſts* that one ſcatters with his hand, or *ſcatterings* of things. And thus the learned *Val. Schindler* underſtands it in this place, and then there can be no difficulty in the whole paſſage; כַּגַּלְגַּל *as motes* or *chaffe* will be all one with כְּמֹץ *as motes* (the *Engliſh* word of great affinity with the Hebrew) *and ſtubble*, which is joyned with it in *Iſaiah*, and כְּקַשׁ to the ſame ſenſe here. In *Iſaiah*, *they will be chaſed as the* מֹץ *of the mountains before the wind, and like the* גַּלְגַּל *before the whirle-wind*; where מֹץ and גַּלְגַּל ſeem to differ as little as *wind* and *whirle-wind*. And here only the order inverted, and קַשׁ for מֹץ, *make them as* גַּלְגַּל *and as* קַשׁ, *as chaffe and as ſtubble before the wind*. And thus the rendring is very natural. And yet after all this, none of the antient interpreters adhere to this notion, but render it in the former (as *Abu Walid* truly obſerved of the antients) that of *a wheel*; ſo the Chaldee with a large paraphraſe to expreſs this to be their meaning, *as a wheel* דְּמִתְגַּלְגַּל — *which is turned and moved and never ſtands ſtill in a declivity*. The LXXII. ὡς τροχὸν *as a wheel*; the Syriack as ܟܓܠܓܠܐ, the word which they certainly uſe for *a wheel Eccl.* xii. 6. *Iſa.* xxviii. 28. and *Ezech.* xxiii. 24. And ſo the Latine, *pone eos ut rotam*, and the Arabick and Æthiopick, *ſet them as a wheel*. And in reverence to this concurrent judgement of all theſe, together with the Interlinear and our modern tranſlators, it will not be amiſs to retain this notion of *wheel*, yet ſo as may beſt agree with the context, and with the mention of *wheels* when it is joyned with *chaffe* &c. in other places. For the *wheel* was the inſtrument uſed in husbandry for the beating the corne out of the ſtraw, and breaking the ſtraw into ſmall parts, τροχοὶ ἁμάξης ἀλοῶντες *Iſa.* xxviii. 28. *the threſhing-wheels of a cart*: ſee the manner of it largely ſet down in *Annot.* on *Mat.* iii. 12. And then the phraſe in this ſenſe will be very intelligible and expreſſive alſo, if only we be carefull to obſerve, that *the wheel* here is the inſtrument of breaking or threſhing, and ſo that the words muſt be thus rendred, not *make them ut rotam, as a wheel*, i.e. *as a wheel* is made, but, *make them ut rota, as a wheel* makes other

ther things, i.e. *as a wheel deals with the corne, ſo ſhalt thou deal with them*, threſh and break them in pieces. So ſhall we finde the phraſe in that eminent place *Iſa.* xxviii. 28. *Corn is bruiſed, becauſe he will not ever be threſhing it, nor breaking it with the wheel of his cart, nor bruiſe it with his horſemen*: where the *wheel* is the agent (and not the patient) that which *breaks*. This was needfull to be advertiſed; becauſe in the next word כְּקַשׁ *like the chaffe* or *ſtubble before the wind*, the *chaffe* is the patient (and not the agent) that which is driven away by the *wind*, after the *wheel* hath done its execution upon the ſheaves, threſht out the corne, broken the ſtraw, for then what remains, but that the *duſt* and *chaff*, and all that is good for nothing, be winnowed, and carried away with the *wind*? What their manner of winnowing was, is alſo at large ſet down *Annot.* on *Mat.* iii. 1. And from thence this 14th verſe explained, as farr as *the flames ſetting the mountains on fire*, not *burning* the earth or body of *the mountains*, but only *burning the chaff* which is winnowed from the corne upon the threſhing-floor, ſituate for that turne on ſome eminent place, and ſo making a *flame upon the mountain*. This being without queſtion the meaning of that latter part of v. 14. it is moſt probable that it ſhould belong alſo to the former. All the difficulty is in the notion of יַעַר, which we render *a wood* (and may be thought to referr to *fire burning wood*) but ſignifies any *open place, where graſs and trees grow, a forreſt*, &c. ſo *Ps.* cxxxii. 6. where we render יַעַר *the wood*, 'tis certain the *threſhing-floor of Araunah the Jebuſite* is meant by it, for there we know the Temple was built; and ſo 1 *King.* vii. 2. we render יַעַר *forreſt*, *the houſe of the forreſt of Lebanon*, *Solomons* own houſe being neer the Temple, in that tract of ground (not in that *wood*) called *Lebanon*, where the tall cedars grew. The Chaldee there renders it בֵּית מַקְרַת מַלְכַיָּא *a houſe of pleaſure* or *ſummer-houſe for the Kings*, ſuch as was wont to be in the freeſt and cooleſt aire. The ſame is *Mic.* iii. 12. called *the mountain of the houſe* לְבָמוֹת יָעַר *on the high place of the forreſt*. And then this very well agrees to the matter in hand, the *forreſt* and the *mountain* being in effect as to this uſe, all one, both of them open places, where the *wind* comes and drives away the *duſt* and *chaffe* (eſpecially when it is the *higher* part of the *foreſt*, ſuch as that *floor* of *Araunah* was) and ſuch as were generally ſet apart for this purpoſe. And ſo for the *fire to burn the foreſt*, is no more than *the flames burning the mountains*, both of them to expreſs the concluſion of a threſhing, when the *chaffe* hath the *fire* ſet to it, and is *burnt* all up, that it be not, upon the turning of the *wind*, blown back on the corne again: of which ſee more, *Annot.* on *Mat.* iii. *i.* That both theſe verſes 13. and 14. intirely belong to this one matter, the threſhing and winnowing, and burning the *chaffe* conſequent to it, appears by the ἀνταπόδοσις or application of the ſimilitude v. 15. *ſo perſecute them with thy tempeſt, and terrifie them with thy ſtorme* or *whirle-wind*, which hath no propriety to any other notion of the words but that of winnowing.

V. 18. *Whoſe name is Jehovah*] The conſtruction of the words in the cloſe of the Pſalm lyes moſt probably thus, וְיֵדְעוּ *and they ſhall know*, i. e. *it ſhall be known* by this means, כִּי אַתָּה שִׁמְךָ יְהוָה *thou art thy name Jehovah*, i. e. *that thou art what thy name Jehovah imports*; and what that is, is expounded in the remainder of the verſe, לְבַדְּךָ עֶלְיוֹן —*thou only the high over all the earth*, that being indeed the meaning of *Jehovah*,

Jehovah, the *infinite, eternal*, and ſo *onely ſupreme* power *over all the world*. But it is poſſible that before שְׁמְךָ *thy name*, ſome prepoſition (as 'tis ordinary) is underſtood, and ſo it will be rendred more expreſly, to the ſame ſenſe, *that thou, according to thy name Jehovah, art only*, &c. Or becauſe שֵׁם *name* is among the Rabbins ordinarily uſed for *God* himſelfe, therefore it will not be remote from Hebrew ſtyle, if שְׁמְךָ יְהוָה be reſolved to ſignify no more then *Jehovah*, and then this will be the rendring, *that thou, Jehovah*, art *alone the moſt High*——

The Eighty Fourth Pſalm.

Paraphraſe.

TO the chief Muſitian upon *Gittith*, A Pſalm for the ſonns of *Coreh*.

The eighty fourth Pſalm is the panting of a pious ſoule toward God, a pathetical expreſſion of the benefits and joy of his publick ſervice, and an encouragement of the people to make the wayes of paſſage thither from all quarters faire and paſſable. It ſeemeth to have been compoſed in ſome time of detention from, and deprivation of thoſe advantages and priviledges. It was ſet to the tune called Gittith, (ſee note on Pſal. viii. a.) and committed to the Præfect of the Muſick to be ſung by the poſterity of Coreh, (ſee Pſal. xlii. 1.)

1. *How amiable are thy Tabernacles, O Lord of hoſts!*

O omnipotent Lord, thou that ruleſt and diſpenſeſt all things by thine own power and wiſdome, yet uſeſt the miniſtery of thy celeſtial Angels herein, and haſt whole armies of them perpetually ready for thy ſervice, and moſt peculiarly makeſt uſe of their miniſtery in the place of thy publick worſhip, there to preſentiate and exhibite thy ſelfe to thy ſervants, to teſtify by them that thou reſideſt there, as it were in thy Majeſty, to ſet up a glorious tent among us (a type of thy promiſed incarnation, inhabiting and pitching thy tent in humane fleſh. Ioh. i. 14.) what condition can be ſo deſirable or valuable, ſo honourable or joyous, as this, to be thus admitted unto thy preſence, and injoy the divine effects and benefits of it?

2. *My ſoule longeth, yea, even fainteth for the Courts of the Lord: my heart and my fleſh* ‖ [a] *crieth out for the living God.*

‖ [a] *longeth to*

Of this none is more ſenſible than thoſe which are deprived of theſe felicities: and this is our portion at this time, which raiſeth our deſires to an holy impatience, and vehement panting thirſt (ſee Pſal. xlii. 1.) a moſt earneſt purſuit of this ſo great a dignity, of being, after ſo long an excluſion, admitted to this thy throne of grace, thy divine moſt comfortable preſence, without which we faint and are ready to die, our life is no life, but a melancholy image of death without it. To this therefore we aſpire with all our moſt ardent affections, and as with a ſhout or jubilation excite one another to the moſt paſſionate purſuit of it.

3. *Yea the ſparrow hath found an houſe, and the ſwallow a neſt for her ſelfe, where ſhe may lay her yong, even thy altars, O Lord of hoſts, my King and my God.*

Now that we are deprived of this felicity, the ſilly birds (whoſe happineſs we have reaſon to envy) are permitted to inhabite there; no place that they ſeem ſo ambitious to chooſe, to build their neſt and lay their young ones in, as thoſe which were wont to be honoured with thy preſence among thy ſervants (as if the protection which was wont to be afforded us upon our addreſſes to God, were by them eſpecially hoped for there.) O that thou wouldſt be pleaſed of thine infinite power and goodneſs, to afford us that dignity which thoſe little birds, the ſparrow and ſwallow, are now principally partakers of.

4. *Bleſſed*

O what a bleſſedneſs doe they enjoy, that are allowed thoſe celeſtial priviledges of thy conſtant ſolemn ſervice, to divide their years betwixt praying and praiſing, petitioning and receiving thy mercies, and then returning their devouteſt acknowledgements to thee at the ſolemn feſtivals;

4. *Bleſſed are they that dwell in thy houſe; they ſhall be ſtill praiſing thee, Selah.*

b. Who place all their truſt and confidence in thy aids, and ſeek them from thee in thy Temple, the place of thy peculiar reſidence; who are alwayes full of devout thoughts of going up thither to the ſacred ſolemnities, and of fitting the high wayes for commodious paſſage to themſelves and others, (or that have free liberty to reſort thither.)

5. *Bleſſed is the man* || *whoſe ſtrength is in thee,* † *in* b *whoſe heart are the wayes of them:*

|| who hath ſtrength in thee,
† the high wayes are in their hearts, or in the midſt of them.

c. Which by trenching and draining the moſt wett and watery valleys, make the way very paſſable, in the moiſteſt ſeaſon, from every corner of the land to Jeruſalem.

6. *Who paſſing through* c *the* * *valley of Bacha, make it a well, the raine alſo filleth the pools.*

* mulberry-valley, or valley of weeping, turnit into a ſpring, even when the raine filleth, or covereth.

And ſo goe up cheerfully and unanimouſly and devoutly on their road, from one ſtage to another, and at length come to that amiable and deſirable place, where God is ſo graciouſly pleaſed to exhibite and preſentiate himſelf. (And ſo in the antitype of the Sanctuary, the Chriſtian Church, there is no doubt but he will give grace, and that abundantly, to all that aſke, and knock, and perſevere in an holy obedience to his directions, to ſeek and begge it of him in Chriſt.)

7. *They goe from* || *ſtrength to ſtrength; every one of them in Sion appeareth before God.*

|| valley to valley, the God of Gods ſhall appear in Sion. (ſee nott c.)

Thou therefore that fitteſt and ruleſt in the midſt of all thine armies of Angels, and by them ſendeſt down thy bleſſings, as oft as they bear up our prayers to thee, that haſt obliged thy ſelfe in a peculiar manner to protect this thy choſen people, and in token thereof vouchſafeſt to be called their God; I beſeech thee to hearken to and grant this prayer of mine for the free and cheerfull return of thy people to the place of thy ſolemn and holy worſhip.

8. *O Lord God of hoſts, hear my prayer; give eare, O God of Jacob, Selah.*

Thou art our onely God, our onely protector and defender, we beſeech thee in mercy to behold and receive the petition, to grant the prayer of our Soveraign whom thou with thine holy oile haſt inaugurated, and by thy ſpecial providence appointed to be King over us.

9. *Behold, O God our ſhield, and look upon the face of thine anointed.*

d. It is infinitely more deſirable and valuable to ſpend one day in thy preſence, and ſervice in the place where thou art pleaſed peculiarly to exhibite thy ſelfe, than a thouſand dayes in any other condition, deprived of this priviledge and advantage; more eligible to lye at the threſhold, in the moſt abject condition of neerneſs to this palace of thine, than to have all the pompe and glory of any the moſt ſplendid worldly condition, and to be withheld from this liberty, as men excommunicated and ſeparated from thy preſence.

10. *For a day in thy Courts is better than a thouſand: I had rather* † *be a* d *dorekeeper in the houſe of my God, than to dwell in the tents of wickedneſs.*

† lye at the threſhold.

For this God of ours that there exhibites himſelf, is the ſpring of all light and ſtrength, directs us in our way and defends us in it; he will not only pity and deliver, but even advance and dignify, and heap all abundance of bleſſings, both corporal and ſpiritual in this life, and eternal in another life, on all thoſe that faithfully adhere to him, and conſtantly obſerve his commandments. (Surely God heareth not ſinners, but him that is a worſhipper of God, and doth his will, him he heareth, denyeth him no requeſt which is truly for his avail to have granted him.)

11. *For the Lord God is a ſunne and ſhield; the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.*

O thou bleſſed omnipotent Lord of all Majeſty, how unſpeakably great and valuable is that one felicity, which conſiſts in a conſtant adherence to and dependance on thee? He that is thus united to the fountain of all good things, can never ſtand in need of any thing that is truly profitable or deſirable.

12. *O Lord God of hoſts, bleſſed is the man that truſteth in thee.*

Annotations

Annotations on Pſalm LXXXIV.

V. 3. *Cryeth out*] From רָנַן *to cry aloud, vociferate* or *jubilate*, is יְרַנְּנוּ here, & it is uſed either for *grief*, but eſpecially for *joy* and *exultation*: the LXXII. fitly render it by ἠγαλλιάσαντο *exceeding joy*. And being here joyned with אֵל *to*, it hath a ſpecial notation, ſuch as is taken from the cuſtome of mariners, or ſouldiers, or husbandmen; the firſt of which when they looſe from land into the ocean, ſet ſaile with a *ſhout*; the ſecond when they aſſault their enemies, incourage one another with a *ſhout*, when they have gotten the victory, expreſs their joy with a *ſhout*; the third when they conclude their harveſt, do it with a *ſhout*, called therefore proverbially (*Iſa.* ix. 3.) *the joy in harveſt*: And ſo when they went up to the feaſts at *Jeruſalem*, they went with an holy *jubilation*, or *ſhout*. And this ſeems to be the full importance of the phraſe in this place, *My heart and my fleſh, my rational*, and even *carnal* ſenſitive faculties *ſhout to the living God*, are ardently deſirous of thus going up to the Sanctuary, are ready with their ἀλαλαγμοὶ *ovations* and *vociferations* (when they be allowed that favour) to goe up to the preſence of this *living God*, the joy of their very life, whoſe gratious aſſiſtance and exhibition of himſelf is the only tenure they have in all kinde of proſperity.

a. יְרַנְּנוּ

V. 5. *Hearts*] The difficulties of this verſe may poſſibly be removed by remembring the notion of לֵבָב and לֵב, not only for the *heart*, but by metaphor (being oft applyed to thoſe things that have no *heart*) for *the middle*. So בִּלְבַב יַמִּים *Ion.* ii. 3. not into *the heart*, but *the midſt of the ſeas*. So *Deut* iv. 11. *the mountain burnt with fire to the* לֵב (not *heart*, but) *midſt of heaven*. 2 *Sam.* xviii. 14. *Abſolom was alive* בְּלֵב *in the midſt of the oake*. So *Jer.* li. 1. *inhabitants of the* לֵב (not *heart*, but) *midſt of them that riſe up againſt me*. And if בְּלִבָּם may thus, with the learned *Grotius*, be rendred here *in the midſt of them*, then the paſſage will be clear, *Bleſſed is the man* עִוּזּוֹ בָךְ, literaly *ſtrength* or (as the LXXII. and Syriack and Latine ἀντίλη-ψις—) *help to him in thee*, i. e. which *hath in thee ſtrength, help*, or *protection*, being allowed liberty (as the former part of the Pſalm determins the ſenſe) to reſort to Gods Sanctuary, which is ſometimes called עִוּז, and from whence that *protection* and *aid* in all exigencies may be had. Then follows to the ſame ſenſe מְסִלּוֹת בִּלְבָבָם *paths*, or *highwayes, foſſewayes*, or *cauſeys* (from סָלַל *to raiſe* or *pave* a way with ſtone) ἀναβάσεις *aſcents*, i. e. *wayes of going up* to the Sanctuary, *in the midſt of them*, i. e. who have ſuch *highwayes*, free liberty to *go up* to the holy aſſembly *in the midſt of them*; or (if לִבָּם muſt ſignify *their hearts*) who take care and look to the maintenance of theſe *cauſeyes*, in order to the ſacred aſſemblies, which they that are deprived of that priviledge of going up to them moſt ſadly bemoan the want of. When *Jeruſalem* became the *Metropolis* of *Judæa*, the roads to it, upon civil grounds, were to be made large and paſſable; but when the Temple was built there, and by the law the whole nation obliged thrice every year to reſort thither, this was now, upon weightier reaſons, to be provided for. Eſpecially conſidering that *Judæa* was a

בִּלְבָבָם

עִוּזּוֹ בָךְ

מְסִלּוֹת

b. לֵבָב

mountainous, uneven countrey, where the brooks in the valleys upon any fall of rain were apt to ſwell, ſo as to be hardly paſſable. And therefore among the cauſes for a עִבּוּר *intercalation* of a *month*, and alteration of the ſeaſons of the feſtivals thereby, the chief that are ſet down by † *Maimonides*, are מִפְּנֵי הַדְּרָכִים *becauſe of the wayes*, (when in reſpect of them occaſion requires it,) וּמִפְּנֵי הַגְּשָׁרִים *and becauſe of the bridges*. And the ſame *Maimonides* tells us *Hilch. Roths*. c. 8. that for the maintenance of the *wayes* every year at the 15. of the moneth *Adar*, *Commiſſioners were ſent out to look to the repairs of bridges, cauſeyes* &c. This makes it not unreaſonable to ſuppoſe that the *wayes* to the Temple ſhould here be mentioned, in reference to thoſe ſacred ſolemnities, as when *Lam.* i. 4. 'tis ſaid *The wayes of Zion mourn, becauſe none come to the ſolemn feaſts*. And then as it is a *felicity* to have the uſe of theſe *wayes*, ſo muſt it alſo have been an act of piety in any to take care of them, that they might be ſerviceable to this end, for themſelves and others. And to this purpoſe alſo the next verſe will be beſt interpreted: ſee note c. *Abu Walid* ſeems to take מְסִלּוֹת for *ſtrengths*, and interprets it of *ſtrong* and *firme reſolutions*. *Kimchi* in his Roots renders it *high praiſes*. The Jewiſh *Arab* expreſſes the whole paſſage by קְלוּבְהֶם מְחֻלָּאָה *whoſe hearts are ſincere*.

† *Hilch. Kid.*

c. 6. *Valley of Bacha*] From בָּכָה *flevit* is בְּכוֹ *weeping*, and in Arabick בָּכָא. And from this notion of the word the LXXII. read κοιλάδα τῶν κλαυθμῶνος *the valley of weeping*, and the Vulgar *Lachrymarum*, *of tears*; and the Chaldee ſeems to follow that ſenſe. Our latter interpreters here make uſe of the notion בָּכָא for a *mulberry-tree* (and the Jewiſh *Arab* telling us in a note that it is a valley in *Syria Damaſcena*, yet renders it אנאץ, as much as to ſay, the *valley of plumb-trees*) ſo 2 *Sam.* v. 23. *over againſt* בְּכָאִים *the mulberry-trees*; and ſo again v. 24. where the Chaldee reads אִילְבִּיָא *trees*. The uſe of the word muſt probably be deduced from the ſort of the ſoile where *mulberry-trees* grow. For of them it is obſervable that they uſe to grow (not in dry and waterleſs ſoils, as vulgar Interpreters would fanſy, but) peculiarly in low grounds or *valleys* (*non temere in montibus*, ſaith *Pliny* l. xvi. c. 18.) in a fat and moiſt ſoile, ſay the Herbaliſts. And ſo, if that were the rendring here, the *paſſing through the mulberry valley* would fitly ſignify paſſing through a low and wet and moiſt place, which according to the notion of בְּכָה is by us called a *weeping ground*. The Syriack here read ܕܥܒܪ ܒܒܟܥܐ ܘܐܬܒܟ, which will beſt be rendred, *they paſſed through*, or *by*, or *into profound weeping*; yet thereby meaning not tears from mens eyes ſo probably as waters overflowing the ground by which they paſt; for ſo *Job* xxviii. 11. מִבְּכִי נְהָרוֹת חָבַשׁ *he bindeth the floods from weeping*, is by us duly rendred *from overflowing*. So again *Job* xxxviii. 16. we have נִבְכֵי יָם (from the ſame theme) the Interlinear reads *fletus maris*, *the weeping of the ſea*: It ſignifies moſt probably the *waters* that diſtill from thence (as tears from the eyes) and paſs by ſecret *meatus* in the earth. The LXXII. reads πηγὴν θαλάσσης *the ſpring of the ſea*. And then by analogy with theſe, we ſhall beſt render the Hebrew בְּעֵמֶק הַבָּכָא *through the valley of weeping*, or the *moiſt* and *weeping valley*. And to *make* or *turne* that into a *ſpring* (ſo מַעְיָן יְשִׁיתוּהוּ ſignifies, *they make it a well*, or *turne it into a ſpring*,) is by caſting up earth and trenching it (as the Fenns with us are

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מַעְיָן יְשִׁיתוּהוּ

are drained) to render it *a ſpring*, the water whereof having gained a regular courſe, becomes a ſtream, paſſable in the deep of winter, when, as here it follows, *the rain covers* or *fills the pools*. So thoſe words will beſt be rendred גַּם בְּרָכוֹת יַעְטֶה מוֹרֶה *yea*, or *though*, or *even where the rain covers the pools*. The ambiguity of the words בְּרָכָה and מוֹרֶה have cauſed very various rendrings of theſe words. But as מוֹרֶה from one notion of יָרָה in Hiphil, for *teaching*, ſignifies a *lawgiver*, and ſo is by the LXXII. rendered νομοθέλων, ſo from another notion of it for *watering*, it certainly ſignifies *rain*, ſo *Joel* ii. 23. he will give הַמּוֹרֶה *the rain*, and again מוֹרֶה the *early and latter rain*; and ſo in proportion with the *valley*, and the *weeping*, or *waterineſs* foregoing, it muſt be thought to ſignify here. And ſo likewiſe as בְּרָכָה from בָּרַךְ *benedixit*, ſignifies *benediction*, and is rendred by the LXXII. εὐλογίας *bleſſing*; ſo not only the Chaldee בִּרְכָה, but with the ſame points as here, the Hebrew בְּרָכָה is uſed for *a pool Jud.* i. 15. *give me* בְּרָכָה not *a bleſſing*, but *the pool, for thou haſt given me a ſouth land* or *dry land*; and ſo it there expreſly follows, *give me alſo* גֻּלּוֹת מָיִם *ſprings of waters*. And ſo this well connects with the former part of this verſe, *they* ſhall *make the mulberry-valley* or *weeping-valley a ſpring*, drain it and make it paſſable in a channel or water-courſe, and that even after the fall of the greateſt rains, when the *pools* are ſwolne and fill'd higheſt; this being the benefit of the *foſſe-wayes*, forementioned v. 5. This is the moſt probable interpretation of the verſe, in perfect accord with the former, and the deſigne of the Pſalm in magnifying the felicities of thoſe that are allowed the liberty of the ſacred aſſemblies at *Jeruſalem*. And to the ſame ſenſe follows in the next verſe, יֵלְכוּ מֵחַיִל אֶל חָיִל *they ſhall walk* or *proceed from valley to valley* (ſo חַיִל ſignifies 1 *King.* xxi. 23. בְּחֶל *in the valley of Jezreel*: ſo in the Targum *Iſa.* xxviii. 2. חֵילָה שְׁמַנָּה *the valley of fatneſs*) or perhaps *from trench to trench* (for ſo בְּחֵילֵךְ *Pſal.* cxxii. 7. is rendred by the Interlinear, *in antemurali tuo, in thy trench* without the *wall*: ſo *Lam.* ii. 8. *Nahum* iii. 8.) expreſſing the convenience of their journey through all thoſe moſt ſuſpected and naturally impaſſable places, by the help of *trenches*, or by means of theſe *foſſe-wayes*, till at length יֵרָאֶה אֶל אֱלֹהִים בְּצִיּוֹן *the God of Gods ſhall appear*, or *be ſeen*, or *beheld in Sion*, i. e. ſhall ſhew or reveal himſelf gratiouſly to them there; or as *Jehovah jire* ſignifies *Gen.* xxii. 8. ſhall *provide*, and take care of them, as he will be ſure to doe of all faithfull ſervants of his, that addreſs themſelves to him there, in his Temple or Sanctuary.

V. 11. *Doorkeeper*] From סַף *threſhold* is הִסְתּוֹפֵף *to ſit* or *ly at* or *on the threſhold*, when one is not admitted into the houſe, in a vile and abject condition. The LXXII. here renders παραῤῥιπτεῖσθαι, *to be caſt down in the houſe of God*, to lie as a Lazar at the *door*, or as the παραπίπλοντες in the antient Church, which lay proſtrate without the *door* of the Church, to beſeech the prayers of them that enter there, being themſelves unworthy to be admitted thither. The Targum reads לְאִדְבָּקָא בְּבֵית *to cleave to the houſe*, i.e. to *lie faſtened* to the *door* of the houſe, which is not the office of the *Nethinim* or *door-keepers*, that were admitted in, but the condition of the vileſt perſon that is ſhut out of the Temple, only is admitted to lie and beg mercy at the entrance into it. And this the Pſalmiſt much prefers before any the moſt flouriſhing worldly condition of thoſe that are kept at a greater diſtance from it.

The Eighty Fifth Pſalm.

Paraphraſe.

The eighty fifth Pſalm is a thankfull acknowledgment of Gods mercy in returning their captivity, and an humble importunate prayer for the confirming, continuing, and perfecting this mercy to them. It hath ſome degree of propriety to Davids return to Jeruſalem after his flight from Abſolom, but much more to the dayes of Ezra and Nehemiah, after the captivity. It was committed to the Præfect of the Muſick, to be ſung by the poſterity of Coreh.

TO the chief Muſitian, A Pſalm for the ſons of *Korah*.

It is thy ſpecial mercy and compaſſion to us, O Lord, that we that were chaſed and carried captive from our countrey, are now reſtored to it again. Our ſins that brought theſe ſad effects of thy diſpleaſure upon us, thou haſt now been pleaſed to pardon, and ſo being reconciled to us, of thine own abundant free grace and mercy, to releaſe us from thoſe ſevere puniſhments, which have moſt juſtly lain upon us for our provoking offences.

1. *Lord, thou haſt been favourable to thy land; thou haſt brought back the captivity of Jacob.*

a. 2. *Thou haſt* [a] *forgiven the iniquity of thy people, thou haſt covered all their ſin. Selah.*

3. *Thou haſt taken away all thy wrath, thou haſt turned thy ſelfe from the fierceneſs of thy anger.*

From thee, O bleſſed Lord, all our deliverance proceeds; be thou pleaſed to interpoſe thy hand, to perfect this work of mercy and reconciliation and reſtauration, which thou haſt ſo gratiouſly begun for us, and pardon the deviations that ſince our returne we have moſt unexcuſably been guilty of.

4. *Turne us, O God of our ſalvation, and cauſe thine anger toward us to ceaſe.*

We have long been exerciſed under thy ſharp hand of puniſhments, and allmoſt been tempted to deſpair of any releaſe either to our ſelves or our poſterities; and ſince thou haſt brought us back to our countrey, our new freſh provocations have again withheld thy loving kindneſs from us, caſt back the work of rebuilding thy Temple. O be thou now pleaſed, as thou haſt begun to give us ſome eſſay of thy mercy, to perfect and complete it to us, to reſtore unto us that life and pleaſure and joy, which we were wont to enjoy in approaching to and attending on thee in thy Sanctuary.

5. *Wilt thou be angry with us for ever? wilt thou draw out thy anger to all generations?*

6. *Wilt thou not revive us again, that thy people may rejoyce in thee?*

This is a divine worke of mercy and deliverance, O Lord, be thou gratiouſly pleaſed to afford it us.

7. *Shew us thy mercy, O Lord, and grant us thy ſalvation.*

And this I am confident thou wilt now do in return to our prayers, if we be but duly qualified to receive ſo great a mercy, ſincerely penitent for our former ſins, faithfully reſolved on a new and holy life, and continue conſtant in theſe vows of never relapſing to our former provoking ſins: All which we ſhall after ſuch correction certainly be carefull to performe, if we be not the moſt ſtupid fools in the world.

8. *I will hear what God the Lord will ſpeak, for he will ſpeak peace unto his people, and to his ſaints:*

b. [b] || *but let them not turne again to folly.*

|| and they ſhall not, or let them not—

God certainly on his part will be moſt ready to perfect this mercy to us, that thy Temple may be rebuilt, and the glorious majeſtatick preſence or inhabitation of God may returne and be reſettled in Jeruſalem; if we only be on our parts carefull to qualify our ſelves for the receiving it, by ſincere reformation, and perſevering obedience to his divine precepts.

9. *Surely his ſalvation is nigh them that fear him, that glory may dwell in our land.*

10. *Mercy*

10. c *Mercy and truth are met together; righteouſneſs and peace have kiſſed each other.* Let us be carefull to approve the ſincerity of our obedience to God, and he will certainly crown that with his mercies, all felicity and proſperity. c.

11. *Truth ſhall ſpring out of the earth, and righteouſneſs ſhall look down from heaven.* Let our hearts fructifie in good works, and God will cheriſh and reward them.

12. *Yea the Lord ſhall give that which is good, and our land ſhall yield her increaſe.* Theſe two things ſhall never be ſeparated, one bringing forth fruits of righteouſneſs, and Gods heaping all manner of good upon us.

13. *Righteouſneſs ſhall goe before him, and* ‖ *ſhall ſet us in the way of his ſteps.* Our duty it is to walke obediently before him, and then he will follow in performing his part of the Covenant of mercy, bring us to all that is deſirable or valuable to us.

‖ he ſhall ſet his ſteps in, or to the way: ſee note c.

Annotations on Pſalm LXXXV.

a. נָשָׂאתָ עָוֹן

V. 2. *Forgiven the iniquity*] נָשָׂאתָ עָוֹן, literally *thou haſt borne*, or *taken away iniquity*, is by the Chaldee rendred שְׁבַקְתָּא *pardoned*, (and ſo by the Syriack) by the LXXII. ἀφῆκας *remitted*. And this, with all that follows, of *covering their ſin, taking away his wrath*, &c. a lively expreſſion of what went before, v. 1. *the bringing back their captivity*. It is a Maxime among the Jewiſh Doctors, that *Captivity* is one way of expiation, and ſo to returne from thence was a ſure indication that the ſin, for which it was inflicted, was *remitted*, or done away. This, ſaith † *Abarbanel*, was obumbrated in the *Azazel*, or *ſcape-goat*, which, as the other that was ſlain, was a *ſin-offering*, as appears *Lev.* 16. v. 5. *He ſhall take— two kids for a ſin-offering*— And then the *confeſſing the ſins over him*, mentioned v. 21. (*Aaron ſhall lay both his hands on the head of the live goat, and confeſs over him all the iniquities of the children of Iſrael &c. putting them on the head of the goat: And the goat ſhall bear upon him all their iniquities into a land of ſeparation*, v. 22.) ſhews that they were to carry their ſins with them into the land of their captivity, meant by the אֶרֶץ גְּזֵרָה *the land of ſeparation*, that *land*, whatſoever it was, whither the divine providence had deſigned their deportation. From whence therefore being now returned, their *ſins* for which they were thus puniſhed, are ſuppoſed to be left behinde them, no more to be laid to their charge, if their return to their former *ſins* do not cauſe them to be called to remembrance. Thus indeed they did, as appears by the books of *Ezra* c. ix. 1. and *Nehem.* c. v. and c. xiii. and that gave ſufficient occaſion as for the faſt *Ezra* ix. 3. and *Nehem.* ix. 1. ſo for the earneſt deprecations here following in this Pſalm v. 4.

† on Levit. xvi.

V. 8. *Not turne to folly*] For וְאַל יָשׁוּבוּ לְכִסְלָה *and they ſhall not*, or, *and let them not returne to folly*, (which the Chaldee and Syriack render to that ſenſe) the LXXII. have καὶ ἐπὶ τὰς ἐπιστρέφοντας πρὸς αὐτὸν καρδίαν, *and to them that turne their heart to him*, and the Latine, *& ad eos qui convertuntur ad cor, and to them that are converted or returned to their heart*. This they ſeem to have drawn from ſome affinity of the Hebrew words, which with ſome

b. אַל יָשׁוּבוּ לְכִסְלָה

light changes produce this, reading for אל *not*, אֵל *to*, and ſo joyning it in conſtruction with אֵל (twice foregoing;) and for לְכִסְלָה *to folly*, לֵב סֶלָה *the heart, Selah*: which becauſe it ſtill makes an imperfect ſenſe, *and to them that turne the heart, Selah*, they have therefore ſupplied the ſeeming Ellipſis, the LXXII. by addition of πρὸς αὐτὸν *to him*, i. e. *to God*, the Latine by inſerting *ad* before *cor*, *returning to the heart*, which is a phraſe to ſignify repentance or reſipiſcence, growing wiſe again (and ſo better agrees with the Hebrew, which indeed ſignifies, *not returning to folly*.) That they thus did read the Hebrew words, is not ſo likely, as that by occaſion of this affinity of phraſes they thus thought fit to paraphraſe the Hebrew, which is not unuſual with them in other places. And in this place, though the words be quite changed, the ſenſe doth not ſuffer much by this paraphraſe, this being on both ſides the condition of Gods removing his judgements, that they which receive them be ſincerely penitent, and then they will not *returne* again *to the folly* of their former wayes of ſin.

c. V. 10. *Mercy and truth*] אֱמֶת *truth*, from אָמַן *fidus fuit*, is frequently uſed for *fidelity*, and is all one with πίστις in the paſſive ſenſe for *faithfulneſs*, and in that notion doth well agree with צֶדֶק *righteouſneſs* in the latter part of the verſe (and is by the LXXII. rendred δικαιοσύνη *righteouſneſs*, *Gen.* xxiv. 49. *Iſa.* xxxix. 19.) as חֶסֶד *mercy*, and שָׁלוֹם *peace* (all proſperity given us by God) are in effect all one alſo. And then the *meeting* of theſe pairs, *mercy and truth* or *fidelity*, and (by way of ἐπάναδος, very frequent in Scripture) of *righteouſneſs and peace*, will ſignify the performance on Gods part proportionable to the qualification on ours: where *truth* or *fidelity* is made good towards God, there *mercy* will undoubtedly be had from him; where *righteouſneſs* on our part, there *peace* on Gods, i. e. all the felicity and proſperity imaginable. This rendring of the place is moſt agreeable to the matter here in hand, the confidence that God will pardon their ſins which unfeignedly return to him, v. 7, 8, 9. And to the ſame purpoſe is that which follows v. 11. As *truth* or *uprightneſs* (ſincere reformation) *ſprings out*, and aſcends from *the earth*, the hearts of men, the proper ſoil for it to grow in; ſo ſhall צֶדֶק *righteouſneſs* in the other notion, very frequent, that for *mercy* (and to paſs from one notion of a word to another is an elegance, and no rarity in theſe writings) *look down from heaven*, as the ſun doth upon the world, when it ſheds its influences upon it, and cheriſhes the *germina* or *ſprouts*, all productions of the earth here below. And ſo again v. 12. to *the Lords giving* הַטּוֹב *the good*, indefinitely, i. e. *all good things*, is annexed, *our land ſhall give* יְבוּלָהּ. The word ſignifies from יבל in Hiphil, *produxit*, all the ſorts of fruits which the earth brings forth, and by analogy with v. 11. where *Truth* was to *ſprout out of the earth*, muſt ſignify that ſort of fruit or productions, i. e. *truth*, or ſincerity of obedience to God; and ſo that again (by way of *regreſſus*, naming that firſt which had been laſt, and that laſt which had been firſt) is all one with v. 11. in the notion we have aſſigned it. And once more v. 13. *Righteouſneſs*, in the notion of v. 10. *uprightneſs* and *fidelity*, יְהַלֵּךְ *ſhall goe* or *walk* לְפָנָיו *before his face*, i. e. the *face* of God, mentioned in the former verſe; וְיָשֵׂם *and he*, i. e. God, *ſhall ſet* פְּעָמָיו *his feet* לְדָרֶךְ *to the way*, εἰς ὁδὸν *into the way* (ſay the LXXII. i. e. ſhall follow after, where

אֱמֶת

צֶדֶק

חֶסֶד שָׁלוֹם

הַטּוֹב

יְבוּלָהּ

יְהַלֵּךְ לְפָנָיו

פְּעָמָיו לְדָרֶךְ

where *righteouſneſs goes before*; having ſuch a *Prodromus* or *Uſher*, to prepare the way before him, God will ſolemnly and in ſtate come on in the Proceſſion, as *Pſal.* LXXXIX. 14. *mercy and truth* are ſaid *to goe before the face* of God, as Heralds to engage his following after. The Chaldee read וְיָשִׂים *ſhall ſet him* לְאוֹרַח טָב *in a good way*, i. e. *ſet him* at liberty, in a proſperous condition, reſcue, and return the captivity of them that walke uprightly before him. All theſe but various expreſſions (as in a Poeme it is ordinary) of the ſame thing, Gods never failing to return in mercy to them that ſincerely convert to him by repentance. The Jewiſh *Arab* reads this laſt verſe in another ſenſe, *They that ſeek equity or juſtice, ſhall walk before him, and ſhall ſet their ſteps in his wayes*; as likewiſe before, v. 10. *the people of goodneſs and truth have met together*, &c. But the former ſenſe is more probable.

The Eighty Sixth Pſalm.

Paraphraſe.

The eighty ſixth Pſalm was compoſed by David in ſome time of diſtreſs, probably in his flight from Abſolom, and is a mixture of ardent prayer to God, and full undiſturbed reliance on him, and adoration of his power and mercy.

A Prayer of *David.*

1. *Bow down thine ear, O Lord, hear me: I am poor and needy.*

2. *Preſerve my ſoule,* [a] *for I am holy: O thou my God, ſave thy ſervant that truſteth in thee.*

3. *Be mercifull to me, O Lord, for I cry unto thee daily.*

4. *Rejoyce the ſoule of thy ſervant: for unto thee, O Lord, doe I lift up my ſoule.*

O God of all mercy, that never faileſt to hear and anſwer the prayers of thoſe that being in diſtreſs addreſs themſelves to thy throne of grace, with humble obedient and devout hearts, with full relyance and affiance on thee, with conſtancy and perſeverance in fervent prayer, I that am qualified by my preſent diſtreſs and want of thy ſupplies to receive this mercy from thee, that have been wonderfully favoured by thee, and do with all reverence, and yet alſo with confidence, and importunately, and conſtantly, and ardently poure out my petitions before thee, beſeech thee at length that thou wilt hearken unto me, reſcue me out of my preſent diſtreſs, refreſh and comfort me in my affliction.

8.

‖ pardoning סְלָח

5. *For thou, Lord, art good and ‖ ready to forgive, and plenteous in mercy unto all them that call upon thee.*

For it is thy property to hear and anſwer prayers, and moſt gratiouſly to pardon the ſins of all humble ſuppliants, and to abound to them in mercy and benignity.

6. *Give ear, O Lord to my prayer; and attend the voice of my ſupplications.*

And hereon I found my truſt and importunity, that thou wilt now grant this my petition.

† diſtreſs צָרָתִי

7. *In the day of my † trouble I will call upon thee, for thou wilt anſwer me.*

When I am in the greateſt ſtreights, then, as in thy ſpecial opportunity, I addreſs my prayers unto thee, being then moſt confident that thou wilt give me an anſwer of mercy.

8. *Among*

b. Of all the Angels in heaven, much more of the falſe heathen Idol gods, there is none fit to be compared with thee; their power to relieve is not comparable to thine, nor proportionably their readineſs for ſuch a work of mercy.

8. *Among* [b] *the* || *Gods there is none like unto thee, O Lord; neither are there any works like unto thy works.* || or, Angels

And this is ſo evident in thy works of creation (but eſpecially in thy works of redemption, and thy ſtrange providential diſpenſations, and interpoſitions of thy hand in behalf of thy ſervants) that all the blindeſt Idolatrous Gentiles may therein diſcern reaſons abundantly ſufficient to convince them of thy power, and to bring them, as proſelytes to thy worſhip, to acknowledge and magnify thy divine majeſty; and ſo at length they ſhall doe * in the dayes of the Meſſias.

9. *All nations whom thou haſt made ſhall come and worſhip before thee, O Lord, and ſhall glorify thy name.*

* זה יהיה בימי המשיח *this ſhall be in the dayes of the Meſſias. Kimchi.*

For to thee only belongs the ſoveraign commanding controlling power, to which all creatures yeeld their obedience, as being the one only God over all the world: None but thou only haſt the priviledge of working true miracles, of reſiſting the moſt puiſſant power of men, and ſo of reſcuing the moſt diſconſolate ſufferers out of the utmoſt diſtreſſes.

10. *For thou art great, and doſt wondrous things; thou art God alone.*

c. O Lord, let thy ſpirit direct and guide all the actions of my life, that they may be acceptable to thee, that I may uniformely practice what thou requireſt: O be thou pleaſed to purge all hypocriſy out of my ſoule, that I may performe a ſincere univerſal obedience to thy commands, not taking any intereſt of the world or fleſh into competition with thee.

11. *Teach me thy way, O Lord; I will walk in thy truth:* [c] *unite my heart to fear thy name.*

This I am ſure is moſt perfectly due to thee, and with it all the praiſes and acknowledgements of my whole ſoule, and that for ever; It being a work of thy ſuperabundant mercy toward me thy poor indigent, helpleſs, and withall moſt unworthy ſervant, that thou haſt not permitted me to be ſwallowed up with that abyſs of dangers that have incompaſt me, but as yet preſerved, and ſo in ſome degree delivered me out of them.

12. *I will praiſe thee, O Lord my God, with all mine heart, and I will glorify thy name for evermore.*

13. *For great is thy mercy toward me, and thou haſt delivered my ſoule from the loweſt hell.*

d. For they are a ſort of obſtinate, and withall very numerous, powerfull, and formidable enemies, that have ſet themſelves purpoſely to deſtroy me, without any fear of thee, or imagination that thou wilt interpoſe any hinderance to the proſperous ſucceſs of their deſignes.

14. *O God, the proud are riſen againſt me, and the aſſemblies* [d] *of* † *violent men have ſought after my ſoule, and have not ſet thee before them.* † formidable, or potent.

But thou, O Lord, wilt undoubtedly relieve me, and diſcomfit them. Of this thy divine attributes aſſure me, who art ſo wholly made up of mercy and pity to them that are in diſtreſs, and cry to thee for helpe, that I cannot doubt of thy hearing and reſcuing me at this time: and though thou deferreſt the execution of thy wrath upon wicked doers, on purpoſe to reduce them by thy patience to repentance; yet when this work of thy long-ſuffe-rance and mercy proves ineffectual, when men goe on impenitently and obſtinately in their courſe, thy fidelity and performance to thy ſervants that are oppreſt by ſuch, as well as that ſoveraign property, thy mercy, oblige thee to diſcomfit and exemplarily to puniſh them, and relieve and deliver thoſe that are oppreſſed by them.

15. *But thou, O Lord, art a God full of compaſſion, and gratious, long-ſuffering, and plenteous in mercy and truth.*

Lord, if it be thy will, may this now be thy opportunity, to reſtore thy wonted mercies to me, to interpoſe thy power for my reſcue, and deliver me thy moſt lowly ſervant out of theſe preſent dangers.

16. *O turn unto me, and have mercy upon me: give thy ſtrength unto thy ſervant, and ſave the ſon of thy handmaid.*

Let thy favour and kindneſs toward me be now by ſome means, as thou ſhalt think good, ſignally and illuſtriouſly expreſt, that it may be effectual to worke a ſhame and reformation in mine enemies, ſo farr at leaſt, as to give over their malitious deſigne, when they diſcern thee to eſpouſe my cauſe, to take my part, to aſſiſt and ſupport me againſt all their machinations.

17. *Shew me a token for good, that they which hate me may ſee it and be aſhamed; becauſe thou, Lord, haſt holpen me, and comforted me.*

Annotations

Annotations on Pſalm LXXXVI.

a. חָסִיד אָנִי

V. 2. *For I am holy*] The meaning of כִּי חָסִיד אָנִי, which we render, *for I am holy*, may deſerve to be examined. The Chaldee directly follow the Hebrew words, and are to be interpreted by them, and give no help toward the underſtanding them. The LXXII. read ὅτι ὅσιός εἰμι, which is as literall, the very word ὅσιος, with an aſpirate for ח (as χαίσιος with χ for ח) being moſt probably formed, by an eaſy change, from the Hebrew חָסִיד: This ſignifying originally 1. *piety*, to God, 2. *probity*, 3. *mercy* or *benignity*, the Syriack, it ſeems, thought it ſo unreaſonable for the Pſalmiſt to affirme any of theſe of himſelfe, that taking it in the third notion, that of *goodneſs*, as that is all one with *mercy*, they apply it not to the Pſalmiſt, but to God, טוֹב אַתָּה *thou art good*; and ſo the Arabick alſo. That this was by them done either through change or miſunderſtanding the Hebrew, is not probable, when there is another notion of the word, which as it will beſt accord with this place, ſo it will perfectly juſtify this their rendring, that of χαριτωμένος (ſee note on *Ps.* iv. d.) *one that hath found favour with God*. This beſt accords with the reſt of the titles here given to himſelfe, *poor and needy*, v. 1. *thy ſervant that truſteth in thee*, v. 2. one that *cryes daily to thee*, v. 3. that *lifts up his ſoule to thee*, v. 4. Which what are they but the deſcription of Gods *Eleemoſynary*, the notion of חָסִיד elſewhere? Another poſſible notion of the word, and which recedes very little from this, (ſuch as may be owned of the Pſalmiſt ſpeaking of himſelf) may be taken from *Prov.* ii. 8. For as here the prayer to God to *keep* or *preſerve his ſoule*, is backt with this motive, *for I am* חָסִיד; ſo there the aphoriſme is delivered expreſly, for *he will preſerve the way* חֲסִידָיו *of his pious ones*, which the LXXII. render there εὐλαβουμένων αὐτὸν, *of them that revere*, or *fear*, or *worſhip him*. In this ſenſe it is uſed *Pſal.* xxxii. 6. *For this ſhall every* חָסִיד *pious*, *godly* man (that *fears* or *worſhips* God) *pray unto thee in a time when thou mayeſt be found*; A promiſe again of Gods being *found* granting the requeſts of ſuch as theſe, when they *pray* to him. And in this notion of the word, for one that *fears* and *reveres* and humbly addreſſeth his *prayers* to God, there will be no more difficulty for the Pſalmiſt to ſay this of himſelf, than that he *truſteth in* him, in the end of the verſe, *cries daily to* him, v. 3. *lifts up his ſoule unto* him, v. 4. *calls upon* him, v. 5. and 7. or that he *prayes and ſupplicates* to him, v. 6.— And thus *Ps.* cxvi. 15. ſpeaking of himſelfe, *pretious*, ſaith he, *in the ſight of the Lord is the death* לַחֲסִידָיו *of his holy ones*, thoſe who depend, and wait and rely on him, in the former verſes. Nor can it be ſtrange that any or all of theſe ſhould here be introduced with a כִּי *for*, as the grounds of his begging an audience to his prayers, when God, who though he be not obliged by the merits of our performances, is yet by the force of his own promiſe, hath promiſed to hear the prayers of ſuch as come thus qualified to him. The Jewiſh *Arab* renders it, *Preſerve my ſoule, and I ſhall be pure.*

b. אֱלֹהִים

V. 8. *The Gods*] That by אֱלֹהִים *Gods* אַנְגְלִי מְרוֹמָא *high angels* are to be here underſtood, is the gloſs of the

the Targum, and ſo the word frequently ſignifies, ſee note on *Pſal.* LXXXII. b. yet the mention of *all nations* immediately following, and thoſe evidently in the notion of the heathen Idolaters of the world, of whom it is ſaid, that they *ſhall come and worſhip thee, O Lord*, 1. e. forſake their Idols, and become proſelytes to the true God, makes it reaſonable to underſtand it here of thoſe, whether *good Angels* or *devills*, which are by thoſe *nations* adored, and prayed to, and depended on, that ſo the connexion may be evident, *Among thoſe Gods none is like to thee, O Lord*; and conſequently, *All nations ſhall* forſake them, and become *worſhippers* of *thee*.

c. יַחֵד V. 11. *Unite*] For יַחֵד *unite* (retained alſo by the Chaldee,) the LXXII. read εὐφρανθήτω—— *Let my heart rejoyce*, reading it ſeems יִחַד from חָדָה *to rejoyce*, as when *Job* iii. 6. we read in the Hebrew אַל יְחַדְּ *let it not rejoyce*, the Chaldee read לָא יִתְיַחַד *let it not be united*, when yet the next verſe determines it to the ſenſe of *joy*, *let no joyfull voice come therein*. Here the points differing, the rendring muſt in reaſon be as from יָחַד *univit*, and note the contrary to hypocriſie, or unſincere, partial obedience, ordinarily expreſt by the *double heart*.

d. עָרִיצִים V. 14. *Violent*] From עָרַץ *to fear* or *be frighted*, is עָרִיצִים here, and therefore is moſt literally to be rendred *terrible* or *formidable*. Yet *Abu Walid* and *Kimchi* among the ſignifications of it, put *fortis, potens*; and accordingly the LXXII. renders it κραταιῶν *powerfull men*, and the Chaldee תַּקִּיפִין, which as it ſignifies *potent*, ſo alſo *cruel, oppreſſing* men, from תָּקַף *fortis & durus fuit*.

The Eighty Seventh Pſalm.

Paraphraſe.

The eighty ſeventh Pſalm is a brief compariſon, firſt betwixt Sion the place of Gods worſhip, and all Judæa beſides; and then betwixt it and all other heathen people, particularly in reſpect of the numerouſneſs of eminent perſons in the one, above what was to be found in all the others. It ſeems to have been compoſed as a prophetick ſcheme to foretell the returne of the Jews captivity (as Iſa. liv. 1. &c.) and the great proſperity of Jeruſalem conſequent to it, and was deſigned to be ſung by the poſterity of Corah.

a. A Pſalm or ſong for the ſons of *Corah*.

1. ‖ *His* a *foundation is in the holy mountain.*

‖ The foundation thereof, or The foundation or beginning thereof is on the hills of holineſs.

The Lord of heaven hath choſen one place on all the earth, wherein he is pleaſed to reſide in a peculiar manner, to exhibite himſelf to his people that call upon him there; and as this he hath by promiſe determin'd to the cities of Judah, rather than any other nation upon the earth, ſo hath he now of all them choſen out Jeruſalem, and on the north ſide thereof Pſal. xlviii. 2. the hill of Sion, and there he appointed the Temple to be ſumptuouſly and magnificently built, and many Schools of learning to be erected there.

2. *The Lord loveth the gates of Sion, more than all the dwellings of Jacob.*

This then is the place of Gods reſidence (the emblem of his future incarnation, or inhabitation of his glorious Majeſty among men, as alſo of the Chriſtian Church, wherein God by his grace exhibites and preſentiates himſelf) and all that ever have ſpoken of this place, have given it huge elogies, for the beauty of the ſituation, beyond all other places, Pſal. xlviii. 2.

3. *Glorious things are ſpoken of thee, O city of God. Selah.*

4. *I will*

4. *I will make mention of* [b] *Rahab and Babylon to them that know me: behold Philiſtia and Tyre, with* [c] *Æthiopia;* ‖ *this man was borne there.*

‖ this was

And if it be compared with all other nations, Ægyptians, Babylonians, Philiſtims, Tyrians, and Arabians, the difference will be found very great, eſpecially in reſpect of the number of eminent pious men produced by the one, much greater than in all the other. To which alſo muſt be added one ſupereminent advantage, viz. that the onely true God by his ſpecial preſence and providence will continue this flouriſhing condition to this place above all others.

b. c.

5. *And of Sion it ſhall be ſaid, This and that man was born in her; and the higheſt himſelf ſhall eſtabliſh her.*

† in the writing or the book of the people, that this was—

6. *The Lord ſhall count,* † *when* [d] *he writeth up the people, that this man was born there. Selah.*

Among the nations very few can be found conſiderable for piety, and thoſe diſcernible only by God, who exactly knows and conſiders every man living; whereas through Gods ſpecial favour to the Jews, in taking ſuch care for the inſtructing them in his will, and ingaging them to his ſervice, the number of eminent knowing and pious men is ſo great, that the burthen of the ſong, by which they are praiſed and celebrated, ſounds to this ſenſe, that whole fountains are here to be found, when all other places yeeld but their ſingle drops; vaſt multitudes of pious men are here to be met with, and in compariſon with them very few in all other nations.

d.

7. * *As well the ſingers as the players on inſtruments ſhall be there: all my ſprings are in thee.*

* But the ſingers as the minſtrels ſhall count, all—

Annotations on Pſalm LXXXVII.

a. יסודתו

V. 1. *Foundation*] Of the meaning of this phraſe here in the front יְסוֹדָתוֹ, no judgment can be made, till it be firſt reſolved what is the deſigne of this Pſalm. Herein the Hebrew interpreters do in a manner concur, that it is a Panegyrick on *Sion*: And if it be ſo, then probably this firſt verſe is but a part of the title, thus, *To the ſons of Coreh,* מִזְמוֹר שִׁיר *a Song-Canticle,* or *Canticle-Song,* יְסוֹדָתוֹ *the beginning or foundation whereof* בְּהָרְרֵי קֹדֶשׁ *is of,* or *on the hills of holineſs,* i. e. *Gods holy hills,* thoſe of *Sion*, whereon the Temple was built, and of which the next verſe (which muſt then be the firſt of the Pſalm) begins expreſly, *The Lord loveth the gates of Sion*— Thus from יָסַד *fundavit,* יְסוֹד is ſometimes metaphorically uſed for *a beginning*, *Ezr.* vii. 9. *The firſt day of the firſt moneth, which is* יְסַד *the beginning of the going up out of Babel.* And to this conſtruction here the Chaldee accord, who read it thus conjoyned in the title, *By the hands of the ſons of Coreh was ſaid* שִׁירְתָא דְמִתְיְסַד *the Canticle that was founded.* If this will not be allowed (as indeed beſide the lxxii. and Syriack and other interpreters, *Kimchi*, *Sol. Jarchi*, and *Midraſch Tehillim* agree to make the firſt verſe a part not of the title but the Pſalm) then ſtill applying the Pſalm to the Temple, יְסוֹדָתוֹ will hold good in the ordinary notion of *a foundation*, thus, *The foundation thereof*, i. e. of the Temple, is *on the holy hills*; ſo the Jewiſh *Arab*, *A Pſalm which is a deſcription of the Sanctuary, the foundations of which are in the mountain of holineſs.* (but then *His foundation* will have no ſenſe.) To this deſigne of the Pſalm, the Hebrew writers generally agreeing, I have thought beſt to accord the whole interpretation of the Pſalm; yet I ſhall not omit to advertiſe the reader, that 'tis not improbable the Pſalm ſhould be of another ſcheme, a *Carmen Genethliacon* at the celebrating the nativity of ſome eminent

eminent perſon, pointed out to the *Jews* by God (ſuch was *Hezekiah*, celebrated by the Prophecy of *Iſaiah* ch. ix. 6. *To us a chi de is born*, &c.) And the uſe of theſe is known among the *Jews* as well as other nations, the Scripture having left us ſeveral copies of them, *Hannahs* hymn in the old Teſtament, *Zacharies*, and *Simeons*, and the Angels in the New. And if this ſhould be the deſigne of this Pſalm, then יְסוֹדָתוֹ will moſt probably be rendred, *His original, beginning, extraction*, is *from the holy hills*; the perſon whom we celebrate was borne in the royall Palace, upon the *holy hill*, contiguous to the Temple, nothing being more frequent in ſuch compoſures then the mention of the place of his birth. If this which profeſſes to be but a conjecture ſhould be deemed the right, it muſt then be conſequent, that all the Pſalm have an interpretation agreeable. As when אַזְכִּיר v. 4. he ſaith אַזְכִּיר רַהַב &c. it muſt then be rendred, not *I will mention*, but, *I will atteſt Rahab*, i. e. *Ægypts*, *Tyres*, *Babels*, *and the Chuſhites* ‖ ſee 2 *Ki.* xviii. 21. & xix. 9. & xx. 12. *Kings*, ‖ confederate with this Prince (ſuppoſe *Hezechiah*) who were jealous of the *Aſſyrian* greatneſs, and ſecured of ſo formidable an enemy by his defeat before *Jeruſalem*, and ſo were fit to give the moſt competent account of this glorious Prince, and ſo to be atteſted to that purpoſe by the Pſalmiſt. So again v. 5. if it look this way, אִישׁ וְאִישׁ muſt be rendred *this*, *even this man*, this notable perſon *was born there*. But the interpretation I adhere to, as moſt allowed, being the extolling and praiſing of *Sion*, to that ſenſe I ſhall apply all the parts thereof, thinking it ſufficient to have made this mention of the other.

b. רָהַב V. 4. *Rahab*] From רָהַב *be ſtrong*, is רַהַב the title of *Ægypt*. The Chaldee here render it מִצְרָאֵי *the Ægyptians* (to *Pſal.* lxxxix. 11. of *Rahab* they adde הוּא פַּרְעֹה *this is Pharaoh*) the mention whereof in this place joyned with *Babylon*, and *Philiſtia*, and *Tyre*, and כּוּשׁ or *Arabia* (ſee note c.) was deſigned as an inſtance of ſo many of the chief and eminenteſt of the heathen nations, which yet were no way able to compare with *mount Sion*, the ſubject of this preſent Pſalm. This is here expreſt by the oppoſition betwixt its being ſaid of theſe זֶה יֻלַּד שָׁם זה ילד שם *this was borne there*, i. e. ſome one particular, and perhaps contemptible, perſon, and mens ſaying אִישׁ וְאִישׁ יֻלַּד בָּהּ איש ואיש ילד בה *this and that man*, i. e. *many eminent men*, *were borne in that*. For 1. זֶה *this*, is but a forme of contempt, either *this* without any addition, or *this fellow*, or the like; whereas אִישׁ *a man* is a note of ſome honour: and 2. זֶה is ſome *one*, and no more, but אִישׁ וְאִישׁ *man and man*, or *man after man*, denotes a multitude of ſeveral men, as *Iſa.* lxi. 7. *double* ſignifies *great*, and as *etiam atque etiam*, *again and again* ſignifies *very often*, and as in all languages, repetition ſignifies greatneſs of that which is ſpoken of, as *thrice happy*, &c. What ſort of eminence it is that is here ſpoken of, and attributed to the *Jews* in *Sion*, before all other nations, cannot be obſcure, when the advantages of the *Jews* above all others are famouſly known, *Rom.* iii. 2. where yet the *oracles of God being committed to them* is taken notice of as the *chief*. And to that the Chaldee ſeems to refer in this place, who in the firſt verſe rendring *the gates of Sion*, *the gates* בְּתֵי מִדְרָשֵׁיָא *of the houſes of learning*, or the *ſchools which are built in Sion* (of which ſort the Jewiſh writers tell us there were very many in *Jeruſalem*) implies this to be the matter of the compariſon betwixt the *Jews* and all other nations here, that they have among them many more *learned* and

knowing

knowing men, viz. in the wayes of God, the true, moſt valuable learning, thoſe that have more underſtanding of the divine laws than all other people in the world, according to that of the *Pſalmiſt*, *He hath not dealt ſo with any nation, and as for his judgments they have not known them*, *Pſal.* cxlvii. 20.

c. כּוּשׁ

Ibid. Æthiopia] כּוּשׁ *Chuſhi*, which is here joyned with *Tyre* and *Philiſtia*, though it be by the LXXII. rendred λαὸς Αἰθιόπων *the people of Æthiopia* (reading עִם *with*, as if it were עַם *the people*) is by the Chaldee rendred כּוּשָׁאֵי *the Chuſhites*. Who theſe are there can be little doubt, if (not the authority of *Philo* and *Joſephus*, and others that follow them, but) the evidence of ſeveral texts of the Scripture and the expreſs *paraphraſe* of *Jonathan* be conſidered. *Gen.* x. 6. For the Hebrew *Chuſh* that hath עַרְבְיָא *Arabia*. And to that the teſtimonies of Scripture agree. *Hab.* iii. 7. *Chuſan* (the diminutive of *Chuſh*) is all one with *Madian* following in that verſe; and accordingly *Moſes's wife Sephora* the *Chuſhite Num.* xii. 1. is the *daughter of the prieſt of Midian Ex.* ii. 16. and *Midian* or *Madaan* is by *Joſephus* and *Ptolemæus* and others generally placed in *Arabia*, on the ſhore of the Red ſea. So *Ezec.* xxix. 10. Where the total deſolation of *Ægypt* is expreſt by *making it deſolate from Syene to Chuſh*, ſetting thoſe two as oppoſite points, the one on one ſide, the other on the other ſide of *Ægypt*; and then *Syene* being the boundary of *Ægypt* toward *Æthiopia* by acknowledgement of all, τὴν διορίζουσαν ἀπὸ Αἰθιόπων τὴν Συήνην ſaith || *Joſephus*, *Syene divides Ægypt from the Æthiopians*, it follows of neceſſity that *Chuſh* muſt ſignify *Arabia*, which borders on *Ægypt* in the point moſt oppoſite to *Æthiopia*. So when *Ezec.* xxx. 9. immediately after the viſitation of *Ægypt*, follows, *Meſſengers ſhall go from me in ſhips to make careleſs Chuſh afraid*, this is very appliable to *Arabia*, to which they oft paſs by *ſhip* from *Ægypt* by the Red Sea, but not to *Æthiopia*, to which they cannot paſs by *Nilus*, becauſe of the cataracts near *Syene*. So 2 *Chron.* xxi. 16. the *Arabians* are ſaid to be *neighbours* of the *Æthiopians*: and accordingly when *Sennacherib* beſieged *Libna* in the tribe of *Judah*, 2 *King.* xix. 9. *Tirhacha King of Chuſh* came upon him unawares, which their neighbours the *Arabians* might do, but the *Æthiopians* could not without firſt ſubduing *Ægypt*, which lay betwixt them. So when *Iſa.* xx. 5. *Chuſh* is ſaid to have been the *Expectation of Aſhdod* or *Azotus* v. 1. (the city of the *Philiſtims*) this may well be underſtood of their neighbours the *Arabians*, but not of the *Æthiopians* ſo farr removed from them. To theſe doth the learned *Bochart* adde *Iſa.* xviii. 1. where *Ægypt* is by the Prophet in *Jewry* ſaid to be *beyond the rivers of Chuſh*, which cannot be applied to *Æthiopia*, which is directly beyond *Ægypt*. This then may be ſafely reſolved, that *Chuſh* in this and other places muſt ſignify the inhabitants of *Arabia*, thoſe that were vulgarly called *Scenitæ*, becauſe they dwelt in *tents*, called thence *the tents of Chuſhan Hab.* iii. 7. and accordingly for *the tents of Kedar Cant.* i. 5. the Chaldee reads כְּבָנוֹי דְכוּשׁ *as the ſonnes of Chuſh*, which dwell in thoſe *black tents*, or *tents of Kedar*.

|| de bell. Jud. l. v. c. 1. ſee Plin. l. v. c. 9. Solon. c. 35. Strabo l. xvii. p. 817.

d. בְּכָתוֹב

V. 6. *When he writeth up*] From כָּתַב *ſcripſit*, *deſcripſit*, is בִּכְתוֹב here *in writing*, *in ſetting down*, ἐν γραφῇ *in the deſcription*, or *writing*, ſay the LXXII. To this the inſuing עַמִּים is to be annext, as in the genitive caſe, *the writing of the people*: γραφὴ λαῶν καὶ ἀρχόντων *the writing of the people and Princes*, ſay the LXXII. and Latine, *ſcriptura populorum & principum*

ſay the Syriack, in *the book of the people*. And what this ſignifies the Chaldee have more largely expreſt by סִפְרָא דִי מְכַתְבִין בֵּיה חוּשְׁבָּן כָּל עַמְמַיָּא *the book in which are written the numbrings of all the people*, i. e. *the roll*, or *matricula*, wherein the names of all the inhabitants are ſet down. This *book* as appears by v. 4. muſt refer to the nations there named, in the view, or on the inſpection of which, God, to whoſe eyes all mens hearts are diſcernible, *ſhall count*, ſaith the Pſalmiſt (as before v. 4.) זֶה יֻלַּד שָׁם *this* (or *this fellow*) *was borne there*, ſome one pious man or ſervant of God in an age, in a nation, as *Job* and the like, *Job* i. 1. whereas v. 7. שָׁרִים *the ſingers* כְּחֹלְלִים *as*, or *like*, *the minſtrels*, *ſhall recite* or *count* (ſo the Ellipſis muſt be ſupplied, by repeating the verb uſed in the beginning of the 6. verſe) כָּל מַעְיָנַי בָּךְ *all my fountains are in thee*. In which words muſt be explained 1. what *the ſingers* and *minſtrels* referrs to, 2. what is meant by *all my fountains*. For the former it is ſufficiently known that *the ſingers and minſtrels* joyned in celebrating the praiſes of eminent men, as alſo in the ſervice of God. And as at the removal of the Arke *the ſingers goe before, and the minſtrels follow after*, the *ſingers begin* and lead the tune, as the *Præcentors*, and the *players on inſtruments followed after*, as the quire; ſo here *the ſingers* are ſuppoſed to begin, and *the minſtrels* or *players on inſtruments*, *taberers tympaniſtæ*, ſaith the Jewiſh *Arab*, follow to the ſame tune, both joyning in this celebration of the divine knowledge and piety of thoſe that dwell in *Zion*, and the great multitude of ſuch; which is the moſt probable importance of the laſt words whereof their Antheme conſiſts, *All my fountains are in thee*. 2. Then for *my fountains*, it will beſt be explained by מִמְּקוֹר יִשְׂרָאֵל *they that were from the veine* or (as the LXXII. πηγῶν) *fountains of Iſrael*, *Pſal.* LXVIII. 26. By *vein of Iſrael* there *the people of Iſrael* were meant, and thoſe as numerous as the drops of water coming from a *ſpring*, or duſt of any metall in a minerall *vein*; and ſo here *my fountains*, or *ſprings*, or *flowings* of *water*, are the great multitude of pious people, which as ſuch are called *my*, i. e. Gods *fountains*. And ſo theſe two verſes 6. and 7. are but the ſame which had been ſaid v. 4. and 5. only varied in the expreſſion. The Jewiſh *Arab* reads, *the ſingers and taberers ſhall deſcribe* [*ſet forth*, or *reherſe*] *all your root*, or *ſtock*, *which is as a fountain to you*.

שָׁרִים כְּחֹלְלִים

כָּל מַעְיָנַי בָּךְ

The

The Eighty Eighth Pſalm.

Paraphraſe.

A Song or Pſalm for the ſons of Corah, to the chief Muſitian upon || Maalath [a] Leannoth, Maſchil of [b] Heman the Ezrahite.

|| the hollow inſtruments for anſwering.

The eighty eighth Pſalm being a ſad complaint addreſt unto God in time of ſome heavy affliction, (moſt probably in the time of the * captivity, as Ps. 89.) was committed to the Præfect of the Muſick to be ſung by the poſterity of Corah, the hollow inſtruments, pipe, flute, &c. being appointed to anſwer their voices. It was ſet to the tune called Maſchil (ſee note on Pſal. xxxii. a.) from the title of a divine ſong compoſed by Heman the ſon of Zerah, the ſon of Iudah.

a. b. על לשנים it was written in the perſon of them that were in captivity. Kimchi.

1. *O Lord God of my ſalvation, I have cried day and night before thee;*

2. *Let my prayer come before thee, incline thine eare unto my cry.*

Thou, O God, art he from whom my deliverance muſt come, no other means can be effectual for me, to thee I continually addreſs my prayers; O be thou graciouſly pleaſed to hear and anſwer them.

3. *For my ſoule is full of troubles, and my life draweth nigh unto † the grave.*

4. *I am accounted with them that go down unto the pit: I am as a man that hath no ſtrength:*

† hades שאול

For this I am one way competently qualified, viz. by the great meaſure of my preſent troubles and dangers, mine own abſolute impotence, and the deplorableneſſe and deſperateneſſe of my condition.

5. [c] *Free among the dead, like the ſlain that lie in the grave, whom thou remembreſt no more, and they are cut off from thy hand.*

c.

I am now ſo low, that I begin to have the priviledges of dead men, thoſe that are at the loweſt, or that being brought down to the grave are out of the malice and thought of their enemies: I am laid aſide as one not conſidered, or concerned in the affairs of this world, ſequeſtred from the converſation of men, and (which is the worſt part of my miſery) from the Sanctuary, accounted by men as one wholly forgotten and forſaken by thee, no part of thy care, and as uncapable of reſtauration by thy power as thoſe that are dead already.

6. *Thou haſt laid me in the loweſt pit, in darkneſs, in the deeps.*

Thou haſt permitted me to be brought to a ſtate of the utmoſt diſtreſs and deſtitution.

7. *Thy wrath lieth hard upon me, and thou haſt afflicted me with all thy waves. Selah.*

The effects of thy diſpleaſure lie very preſſing upon me, as one that leans with his whole weight upon another; my afflictions come in one upon the neck of another, as waves of the ſea beating upon any veſſel.

8. *Thou haſt put away mine acquaintance farre from me, thou haſt made me an abomination unto them: I am ſhut up, and I cannot come forth.*

The ſharpneſs of thy puniſhments hath averted all men from me, they account me forſaken by thee, and ſo they forſake me, get aloofe from me, as from an execrable thing, and ſo leave me as in a priſon, a ſtate of reſtraint and perfect ſolitude, from which I cannot diſcern any way of reſcue or redreſs.

9. *Mine eye mourneth by reaſon of affliction: Lord, I have called daily upon thee, I have ſtretched out my hands unto thee.*

I look, and waite, and languiſh, but receive no mitigation to my afflictions; I continually pray and importune thee, my voice and hands (and heart) are for ever imployed in ſending up my complaints to the.

Thou haſt promiſed me relief, and ſo thy fidelity is concerned in it, which therefore I am confident I ſhall at length receive from thee; O when wilt thou pleaſe to reach it out and afford it me? If thou doſt not ſpeedily, I am likely to be conſumed and deſtroyed by my preſſures, and then there will be no remedy, no capacity of thy relief; unleſs thou work a miracle for me, and raiſe me when I am dead, out of the grave again, and ſo exerciſe not only thy ſpecial extraordinary providence and mercy, but even thine omnipotent creative power in my reſtauration.

d.

10. *Wilt thou ſhew wonders to the dead? ſhall the* d *dead ariſe and praiſe thee? Selah.*

11. *Shall thy loving-kindneſs be declared in the grave, or thy faithfulneſs in deſtruction?*

12. *Shall thy wonders be known in the darke, and thy righteouſneſs in the land of forgetfulneſs?*

All that I have to doe, O Lord, is in prayer and with importunity daily and duly to ſolicite thee, after this manner,

13. *But unto thee have I cryed, O Lord, and in the morning ſhall my prayer prevent thee.*

Lord, be thou at length pleaſed to receive my prayers, which proceed from an humble and devout ſoule,

14. *Lord, why caſteſt thou off my ſoule? why hideſt thou thy face from me?*

to reſtore thy favour and mercy to me.

My preſſures are very extreme and of long duration, and the continual new dangers that incompaſs me put me in great anxiety and conſternation.

15. *I am afflicted, and ready to die from my youth up: while I ſuffer thy terrors, I am diſtracted.*

The ſenſe of thy diſpleaſure, and the direfull expectation of all the miſerable effects thereof (till thou art pleaſed to look favourably on me) do even overwhelme and deſtroy me.

16. *Thy fierce wrath goeth over me, thy terrors have cut me off.*

And like continual floods of water incloſing me round about, leave no way of paſſage out of them.

17. *They came round about me* || *daily like water, they compaſt me about together.*

|| all the day כָּל הַיּוֹם

As for any humane aid of friends or neighbours, I have not the leaſt tender of that, they from whom I had moſt reaſon to expect it are affrighted with the ſight of my afflictions, fly from me, leſt I ſhould implore their aid, and keep themſelves at a great diſtance from me. 'Tis thou, O Lord, which haſt thus puniſht me for my ſins; and from the return of thy mercy alone am I to expect relief.

e.

18. *Lover and friend haſt thou put farre from me, and mine* c *acquaintance* † *into darkneſs.*

† ſculke or hide themſelves.

Annotations on Pſalm LXXXVIII.

a. מַחֲלַת

Tit. Leannoth] That מַחֲלַת ſignifies *hollow inſtruments*, hath been taken notice of note on *Pſal.* xiii. a. To this our Engliſh hath joyned *Leannoth*, as if both together, *Malalath-Leannoth* were a proper name. But as the former was a miſtake, ſo the latter is a double addition to it; firſt in that it is joyned to it, when in the original 'tis not, 2. in that the importance of it, which is plain, is not conſidered, לְעַנּוֹת is literally (as from the lxxii. their ἀποκρίνεσθαι the Vulgar and the Interlinear read it) *ad reſpondendum, for anſwering*, for which the Learned *Caſtellio* reads *alternis, by way of anſwer*, or *alternation*. This, I ſuppoſe, refers to the cuſtome in ſinging their Anthems to inſtruments, or the conjunction of vocal and inſtrumental Muſick, mentioned note on *Pſal.* lxxxvii. d. where the *Corahites*, or ſingers beginning the tune, as a *præcentor*, the inſtruments follow to the very ſame tune, which

לְעַנּוֹת

which is properly ſtiled *anſwering them*; this being the primary uſe of עָנָה (as *to begin*, ſo) *to continue* a ſong, *to proceed*, or go on in a tune begun by any. So 1 *Sam.* xviii. 7. וַתַּעֲנֶינָה *and the women anſwered playing, and ſaid*—— which phraſe is expounded by the former verſe, which tells us, that *the women came out of all cities, ſinging and dancing, with tabrets, with joy, and with inſtruments of Muſick*, and ſo their *ſinging* going firſt, they *followed* or *anſwered* their voices *with tabrets* and *inſtrumental Muſick*. Proportionable to this was the antient Greek cuſtome, poetically expreſt by *Apollo* and the *Muſes*, *Apollo* ſinging, and they following ἐν ἀμοιβαίῳ, *anſwering* with *Muſical inſtruments* to the tune which he began. So in *Homer* in a funeral, there are firſt θρήνων ἔξαρχοι, *the beginners* or *præcentors of the lamentations*, and then κλαίων ἀμφίσατ' ὄμιλος *the company ſtood about waiting*, and ἐπεὶ δὲ γεράχοντο γυναῖκες *the women came after*, or *anſwered in their moaning*, this *wailing* bearing then proportion with the *Muſick* which was after uſed in their Funerals. See note on *Matth.* ix. h. And although the Hebrew *Muſick* be not much known or diſcernible to us of theſe times, yet perhaps ſome χειτήρια may be taken notice of in this Pſalm, by which to judge of that which now we ſpeak of, their *alternation*, or *anſwering*. For this Pſalm ſeems to be compoſed of two parts, the one reaching to v. 9. the other beginning at v. 9. and continued to the end of the Pſalm, and the ſeveral parts of each of theſe very agreeable and anſwering the one to the other. Thus when v. 1. the firſt part begins.

O Lord God I have cried day and night before thee;

the ſecond anſwers v. 9. in the very ſame ſcheme,

Lord, I have called daily upon thee, I have ſtretched out my hands unto thee.

When v. 3. we read,

For my ſoule— my life draweth nigh unto the grave;

The tenth bears proportion,

Wilt thou ſhew wonders to the dead? ſhall the dead ariſe and praiſe thee?

Again v. 6.

Thou haſt laid me in the loweſt pit, in the darkneſs in the deeps:

And then v. 11.

Shall thy loving kindneſs be ſhewed in the grave, or thy faithfulneſs in deſtruction?

So when v. 7.

Thy wrath lieth hard upon me, and thou haſt afflicted me with all thy waves.

The *anſwer* is in the 14, 15, & 16. v.

Lord, why caſteſt thou off my ſoule? why hideſt thou thy face from me? I am afflicted and ready to die from my youth up, while I ſuffer thy terrors, I am diſtracted. Thy fierce wrath——

Laſtly, as v. 8.

Thou haſt put away my acquaintance farre from me,——

So v. 18.

Lover and friend haſt thou put farre from me and mine acquaintance——.

In each of theſe the analogy is ſo very diſcernible in reſpect of the matter, that we may not unreaſonably reſolve that the alternation here was not betwixt the firſt and ſecond verſes, and ſo on betwixt the third and fourth, but betwixt the firſt and ſecond part, and the ſeveral leſſer partitions of the one and other. As when among us a tune is made up of many lines or meaſures, and when that is done, it begins again, and is again completed in the ſame number of lines or feet, and one of theſe is performed by vocal, and the other to the very ſame tune by inſtrumental

Muſick. And this ſeems to be the ſcheme or ſort of the לְעַנּוֹת *for anſwering*, or *alternation*, in this place. The Jewiſh *Arab* renders it, *A Pſalm with which the waiters of the ſons of Korah praiſed* [God] *by playing on the tabrets, and anſwering with underſtanding* (ſo they render *Maſchil*) *Heman the Ezrahite anſwering them.* And he explains it in a note, that this *Pſalm David delivered to the ſons of Korah, and the ſons of Heman, therewith to praiſe* [God] *commanding the ſons of Korah to play on the inſtruments, and the ſons of Heman to anſwer them with their voices.*

b. הָאֶזְרָחִי *Tit. Ezrahite*] Of *Heman* הָאֶזְרָחִי *the Ezrahite*, we have mention 1 *King.* iv. 31. as of a very eminent perſon, famous for learning, he and his three brothers, *Ethan* and *Chalcol* and *Darda*; for to ſet out the wiſdome of *Solomon* not only above the Orientals and *Ægyptians* v. 30. but even above *all men* v. 31. it is added, *he was wiſer than Ethan the Ezrahite, and Heman and Chalchol and Darda the ſons of Mahol.* Who theſe foure learned men were, appears 1 *Chron.* ii. 6. where *Zerah* the ſon of *Judah* by *Tamar* is recorded to have five ſons, *Zimri, and Ethan, and Heman, and Chalcol, and Dara* (for דָּרְעַ *Dara* ſome copies of the LXXII. read Δαρδὰ, the Syriack ܕܪܕܥ *Dardaa.*) Hence appears the reaſon of their name *Ezrahite*, both there and here, and in the title of *Pſal.* LXXXIX. becauſe they were the ſons of *Zerah*; ſo the Chaldee interprets it in their rendring 1 *Kin.* iv. 31. *he was wiſer than all men* מֵאֵיתָן בַּר זֶרַח *than Ethan the ſon of Zerah*— And whereas it is ſaid in that place 1 *King.* iv. 31. that they were the *ſons of Mahol*, it muſt be reſolved that *Mahol* was the name of a woman, *Zerah's* wife, whoſe wiſdome transfuſed to her children, ſeems to be the cauſe, that in a compariſon of *wiſdome*, her name is ſet down, and not her husbands, though in that other place 1 *Chron.* ii. his name is ſet down, and not hers, and ſo likewiſe in their being called *Ezrahites* from *Zerah* their father. Now that this *Heman* the grandchilde of *Judah*, and *Ethan* his brother, both antienter than *Moſes*, were the Authors of this and the next Pſalm, inſcribed לְהֵימָן *to* or *of Heman*, and לְאֵיתָן *to* or *of Ethan* (as other Pſalms לְדָוִד *to* or *of David*, a ſignification of his being the Author) will not be very reaſonable to define, there being in the next Pſalm inſcribed *to Ethan*, ſuch expreſs mentions of *David*, and Gods oath to him, v. 3, 19, 20, 35. of Gods judgments on the *Ægyptians*, v. 10. and of all other things of a date much later than the age of *Judah's* grandchilde, that it is not probable that they ſhould be ſo expreſly propheſied of by one which is not taken notice of in Scripture as a Prophet, when neither *Moſes* nor any other of the Patriarchs had foretold theſe, or any other ſuch things ſo expreſly. Whether this conſideration were it that moved the Chaldee to inſcribe *Pſal.* LXXXIX. עַל יְדָא דְאַבְרָהָם that it was *ſpoken by the hand of Abraham, who came out of the Eaſt*, as thinking this more reaſonable, to attribute it to that great Patriarch and Prophet, than to *Ethan*, I cannot define. But that which ſeems to me moſt probable, is, that both this and the next Pſalm were written by an unknown Author, and that מַשְׂכִּיל לְהֵימָן *Maſchil of Heman*, and ſo likewiſe *Maſchil of Ethan*, are but the names of the tune (as of *Maſchil* hath been reſolved note on *Pſal.* xxxii. a.) to which theſe two Pſalms were ſet, each of thoſe wiſe men having compoſed a ſong known by that name.

לְהֵימָן לְאֵיתָן

מַשְׂכִּיל לְהֵימָן

V. 5. *Free*] From חָפַשׁ *to free*, is חָפְשִׁי here, *free* (in oppoſition to *ſervi-*

c. חָפְשִׁי

d. אָם

ſervitude) *manumitted, ſet at liberty.* The uſe of this word may more generally be taken from 2 *Chron.* xxvi. 21. where of *Uzziah* being a leper 'tis ſaid, that *he dwelt* בֵּית הַחָפְשִׁית *In an houſe of freedome, for he was cut off from the houſe of the Lord.* The meaning is, that after the manner of the lepers, he was excluded from the Temple, and dwelt בַּר מִן יְרוּשְׁלֵם ſaith the Chaldee there, in ſome place *without Jeruſalem*, which is therefore called the *houſe of freedom*, becauſe ſuch as were there were exempt from the common affairs and ſhut up from the converſation of men. And in proportion with theſe, they that are *dead* & laid in their *graves*, are here ſaid to be *free*, i.e. removed from all the affairs and converſation of the world, even מִן הַמִּצְוֹת *from the commandments*, ſay the *Jews*, of them that are *dead*, *Nidda*, *fol.* 76. Thus is *death* deſcribed, *Job* iii. by *lying ſtill*, and *quiet*, and *at reſt*, v. 13. in *deſolate places*, v. 14. *where the wicked ceaſe from troubling, and the weary be at reſt*, v. 17. *where the priſoners reſt together, and hear not the voice of the oppreſſor*, v. 18. *and where the ſervant is* חָפְשִׁי (as here) *free from his maſter*, v. 19. In this verſe there ſeems to be a gradation. To be *ſlain* is more then to *dye*, to be in the *grave* more then either, but to *dye* by a כָּרֵת *to be cut off* by *exciſion*, not to have זִכְרוֹנוֹ לִבְרָכָה the *remembrance of bleſſing*, to be utterly forgot, and have no ſhare in the world to come, which they ſay every *Iſraelite* hath, is the utmoſt pitch of miſery.

d. רְפָאִים

V. 10. *Dead*] That רְפָאִים here ſignifies *the dead*, thoſe that lye in the grave, there can be no queſtion. The Chaldee render it נְשַׁמְיָא וְאִתְמְסִיאוּ בְּעַפְרָא *the carcaſſes that are putrified in the duſt.* So *Iſa.* xxvi. 14. רְפָאִים *ſhall not riſe*, is but the interpretation of what went before, *they are dead, they ſhall not live*, and ſo v. 19. *the earth ſhall caſt out* רְפָאִים *the dead bodies.* So *Prov.* xxi. 16. *the man that wandreth from the way of underſtanding ſhall remain* בִּקְהַל רְפָאִים *in the congregation of the dead*: the Chaldee reads עִם בְּנֵי אַרְעָא *with the ſons of the earth.* The ſame word is elſewhere uſed for *gyants*, *Gen.* xiv. 5. and *Iſa.* xvii. 5. which makes it probable that the word comes from a notion of the root רָפָא not ordinarily taken notice of by Lexicographers (who generally take it for *healing* and *curing*) ſuch as may be common to theſe two ſo diſtant derivatives, *dead men*, and *gyants*. The *gyants* we know are in moſt languages expreſt by phraſes taken from the bottome or bowels of the earth γιγάντες γηγενεῖς, and *terræ filij, borne from*, or *ſons of the earth*: and juſt ſo the Chaldee even now rendred רְפָאִים where 'twas uſed for *dead bodies Prov.* xxi. 16. which gives us reaſon to reſolve, that the Radix originally ſignified ſomething pertaining to the lower parts of the earth, and ſo 'twill be fitly communicated to theſe two, which in the notion of *healing* it will not be. And to this accords a notion of the word רְפָאִים among the Hebrews, for *metals*, *minerals*, *gold*, *ſilver*, *coral*, &c. which are digged out of the earth, and from the very bottome of the ſea, the abyſſe, which is very agreeable to both theſe notions of the word, the *dead* being there laid and diſpoſed of, after their departure out of this world, their bodies in the grave, and their animal ſouls in *Scheol*, the ſtate of ſeparation, not otherwiſe capable of being deſcribed but by ἅδης, *hades*, ἀφανισμὸς *diſappearing*, the *abyſſe*, or *deep*; and the *gyants* by their great ſtrength and exerciſe of it (in invading and oppreſſing others) and by being of uncertain originals, phanſied to have received their birth from ſome ſubterranean

nean powers, and ſo called by that title. The LXXII. deducing the word from רָפָא *to heale*, render it here and elſewhere ἰατροὶ *Phyſitians*, and the Latine *medici*, but the Syriack ܓܒܪ̈ *ſtrong men* or *gyants*.

c. מַחְשָׁךְ V. 18. *Acquaintance*] From חָשַׁךְ *was darkned*, is מַחְשָׁךְ here, *an obſcure darke* place, *an hole*, or *hiding-place*; and then מְיֻדָּעַי מַחְשָׁךְ *a darke place*, or *hole to my acquaintance*, ſignifies the *lying hid*, and *ſculking* of friends, hiding themſelves, for fear they ſhould be ſeen by him, and called to help him. The Jewiſh *Arab* reads. *And mine acquaintance are become as darkneſs.*

The Eighty Ninth Pſalm.

Paraphraſe.

The eighty ninth Pſalm is a commemoration of the mercies performed, and promiſed to be continued to David and his poſterity to the end of the world, but now (in the time of ſome great affliction on Prince and people, probably in the captivity v. 38. &c. ſee note i.) ſeemingly interrupted by their ſins, and their breach of Covenant with God, together with an hearty prayer for the returne of them. The Author of it is not known. It was ſet to the tune of a ſong of Ethan the ſonne of Zerah called Maſchil (ſee note on Pſalm LXXXVIII. b.)

MAſchil of *Ethan* the Ezrahite.

The mercies of our God, in making ſuch gratious and glorious promiſes to his people, and his exact fidelity in performing them is ſo great, that it exacts all our lauds and moſt magnificent commemorations, thereby to proclaim and divulge them to all poſterity.

1. *I will ſing of the mercies of the Lord for ever; with my mouth will I make known thy faithfulneſs to all generations.*

a. God hath promiſed abundant kindneſs and mercy, and that to endure to us to all our poſterities; and ſo I am moſt confident he will performe, make good, by his continual faithfulneſs from his ſeat of mercy and of juſtice, what he hath thus promiſed us.

2. *For* a *I have ſaid, Mercy ſhall be built up for ever; thy faithfulneſs ſhalt thou eſtabliſh in the very heavens.*

This promiſe of his was moſt ſolemnly made by way of a ſworne Covenant, ſtricken with David, whom he choſe to be King over his people, when he rejected and removed Saul.

3. *I have made a Covenant with my choſen; I have ſworn unto David my ſervant.*

And the ſumme of his Covenant was, not only that he ſhould be King over his people, but that this dignity ſhould be continued to his poſterity for many generations, and that in ſome degree (though with great diſturbances which their ſins ſhould bring upon them) as long as this nation ſhould continue, and that toward the time of the deſtruction thereof, the Meſſias ſhould be borne of this very race of David, and erect a ſpiritual Kingdome in the hearts of all faithful men (the only true genuine poſterity of Abraham and David) which ſhould undoubtedly endure to the end of the world.

4. *Thy ſeed will I eſtabliſh for ever, and build up thy throne to all generations. Selah.*

This is a moſt glorious Covenant of tranſcendent and wonderfull mercies, which as thou haſt made, ſo thou ſhalt exactly performe to us; the glories thereof ſhall be admired and celebrated by all the Angels in heaven, when they are met together for the praiſing and glorifying thee.

5. *And the heavens ſhall praiſe thy wonders, O Lord, thy faithfulneſs alſo in the congregation of the* || *ſaints.*

|| *holy ones, ſee note b.*

6. *For*

6. *For who in the heaven* || *can be compared unto the Lord? who among the ſons of the* [b] *mighty can be likened unto the Lord?*

For though they be glorious creatures, and inſtruments and miniſters of God, yet there is no leaſt compariſon between all the power and operations of all thoſe, and that which is performed by God in theſe his admirable diſpenſations toward his people; which therefore are to be lookt on with amazement, and higheſt degree of reverence and adoration, by all thoſe glorious creatures which attend him. b.

7. *God is* † *greatly to be feared in the aſſembly of his ſaints, and to be had in reverence of all them that are about him.*

8. *O Lord God of hoſts, who is a ſtrong Lord like unto thee?* * [c] *or to thy faithfulneſs round about thee?*

Thou art the Lord, and only ſupreme commander of all thoſe armies of Angels: and as thou art armed with power above all theſe, ſo art thou guarded with fidelity; by the former thou canſt, and by the latter thou wilt certainly performe all that thou haſt covenanted with us. c.

9. *Thou ruleſt* || *the raging of the ſea: when the waves thereof ariſe, thou ſtilleſt them.*

Thy power is ſufficient to bring down and tame the proudeſt and moſt tumultuous element: the very ocean it ſelfe, when it is moſt boyſterous, is immediately quiet on thy command.

10. *Thou haſt broken Rahab in pieces as one that is ſlain: thou haſt ſcattered thine enemies with thy ſtrong arme.*

By this means, as once thou gaveſt thy people the children of Iſrael a paſſage out of Ægypt through the chanel of the red ſea, ſo didſt thou returne the ſea upon Pharaoh and the Ægyptians, the tyrannizing enemies of thy people, deſtroyedſt him there as diſcernibly and illuſtriouſly, as if thou hadſt ſlain him with a ſword, and together with him by thine own immediate interpoſition didſt then overwhelme and drown the Ægyptians.

11. *The heavens are thine, the earth alſo is thine: as for the world and the* [d] *fulneſs thereof thou haſt founded them.*

Thou art the only creator of the whole world, and all that therein is; thou gaveſt it that ſtable firme being that it hath, (ſo that the ſea, though much higher than the reſt of the globe, doth not yet drown the earth.) And as in the creation all was ordered by thy command, ſo haſt thou ſtill the only right of power and dominion over all, in the adminiſtration of things. d.

12. *The North and the* [e] *South thou haſt created them, Tabor and Hermon ſhall rejoyce in thy name.*

All the regions of all the quarters of the earth, as the Northen and Southern, ſo the Weſtern and Eaſtern coaſts, are created by thy power, and protected and ſupported by it, and accordingly are obliged to bleſs thy providence for all the leaſt good that they enjoy. e.

13. *Thou haſt a mighty arme; ſtrong is thy hand, and* † *high is thy right hand.*

Thy power is farre removed above all the oppoſitions and reſiſtances in nature: whatſoever thou wilt, thou art perfectly able to doe, and thy providential power of mercy, of delivering and obliging, is, above all the other works of it, eminently obſervable.

14. * [f] *Juſtice and judgment are the* || *habitation of thy throne, mercy and truth ſhall goe before thy face.*

Whatſoever thou doeſt, thy mercy and pity is diſcernible in it, and ſo is thy juſtice and fidelity alſo: Thou makeſt promiſes of abundant mercy to thy ſervants, and never faileſt to performe them. f.

15. *Bleſſed is the people that know the* [g] *joyfull ſound; they ſhall walke, O Lord, in the light of thy countenance.*

And 'tis no ſmall degree of bliſs to be thus honoured by God, as the people of Iſrael is, to receive ſuch ſtupendious mercies from him, and to be taught the way of praiſing and acknowledging his mercies, ſo as will be acceptable to him: ſuch as they, are ſecured of Gods continual favour, if they be not ſtupidly wanting to themſelves; there being no more required of them, than humbly to begge, and qualify themſelves to receive his mercies, and then thankfully to acknowledge, and being ſecured of this, they can want nothing to live moſt comfortably and pleaſurably. Pſal. cxxxv. 3. g.

16. *In*

|| or ſhall conteſt, or enter the liſts with

† formidable in the great aſſembly of holy ones, that incompaſs him.

* and thy faithfulneſs incompaſſeth thee.

|| over the pride, or, elation גאות

† exalted תרום

* Righteouſneſs || preparing

Two ſoveraign benefits ſhall they enjoy hereby; 1. a continual delight and joy, that they are favoured by thee, which they ſhall as delightfully expreſs in ſinging continual prayſes to thee (and this very communion with God, a confidence of Gods kindneſs, and a perpetual bleſſing him for it, is of all others the moſt pleaſurable way of living, a paradiſe or antepaſt of heaven here) 2. the natural conſequent of Gods favour and mercy, his raiſing them up out of the moſt low and dejected ſtate (ſee v. 17.) to the greateſt height of dignity.

16. *In thy name ſhall they rejoyce all the day, and in thy righteouſneſs ſhall they be exalted.*

For though ſuch men have no ſolid ſtrength of their own, yet by additions they receive from thee, they may confidently attempt any thing, and depend on thee for the performance: And that gives us thy ſervants, by thy continued favour and kindneſs to us, an humble aſſurance, that thou wilt raiſe us out of our preſent dejection, v. 38. &c. to an high degree of power and dignity. (ſee Luk. 1. note n.)

17. *For thou art the glory of their ſtrength; and in thy favour ſhall our horne be exalted.*

h. The ground of our aſſurance being only this, that the ſupreme God of heaven and earth, he that hath made and performed ſuch wonderfull promiſes to this people of Iſrael, and by his own ſpecial providence appointed David to be King over us, by this owning us peculiarly as his own Kingdome, is he that undertakes to ſhield and ſecure us from all dangers.

18. *For* ‖ *the* h *Lord is our defence, and* † *the holy one of Iſrael is our King.*

‖ of or from the Lord
† from the

i. One ſpecial act of his goodneſs to us it was, that appearing in viſion to Samuel the good Prophet, he told him who it was that he had choſen to be King in Saul's ſtead, to rule and defend his people, a perſon of eminent vertues, and though mean in the eyes of men, an approved faithful ſervant of his (herein an eminent type of Chriſt, the fountain of all good to mankinde.)

19. *Then thou ſpakeſt in viſion to thy holy one, and ſaidſt, I have laid help upon* * *one that is* i *mighty, I have exalted one choſen out of the people;*

20. *I have found David my ſervant, with my holy oyle have I annointed him,*

* an eminent man.

To him God promiſed to be alwayes preſent, and ready at hand to aſſiſt, and preſerve, and ſecure him in all his undertakings,

21. *With whom mine hand ſhall be* ‖ *eſtabliſhed, mine arme alſo ſhall ſtrengthen him.*

‖ ready or firme

k. To protect him from the ſtratagems and violences of the moſt rapacious enemies,

22. *The enemy* k *ſhall not* † *exact upon him, nor the ſon of wickedneſs afflict him.*

† deceive him

And to bring the greateſt miſchiefs, even deſtruction and utter ruine, on them that deſigned him any. (This had an eminent completion in the crucifiers, and all other the obſtinate oppoſers of Chriſt.)

23. *And I will beat down his foes before his face, and plague them that hate him.*

And herein, and in all other exerciſes of his mercy, to make good his covenant and promiſe, to approve his fidelity to him, as being the immediate viſible ſignal author as of his firſt advancement, ſo of all the dignities that ſhould be heaped on him.

24. *But my faithfulneſs and my mercy ſhall be with him, and in my name ſhall his horne be exalted.*

To him he then promiſed what he abundantly ſince performed, to extend his dominions from the Ocean to Euphrates (And therein to typifie the progreſs and propagation of the faith of Chriſt to all the regions of the world.)

25. *I will ſet his hand alſo in the ſea, and his right hand in the rivers.*

l. To deal with him as a father with a beloved ſon, a God with an eminent ſervant, and to ſecure and deliver him from all troubles and dangers, and finally to ſupport him in, or redeem him out of them. (This had a moſt literal eminent completion in the Meſſiah, the eternal ſon of God, to whom God was hypoſtatically preſent in all his works and ſufferings on earth, and at length raiſed him out of the grave, and exalted him to his regal power in heaven.)

26. *He ſhall cry unto me, Thou art my father, my God, and* l *the rock of my ſalvation.*

27. *Alſo*

27. *Also I will make him my first-born, higher then the Kings of the earth.*

To deal with him as with an eldest son, to whom the double portion of honour and possessions is due, advancing him to greater dignity and wealth than any other Prince in the world. (This in the fullest latitude was to belong to Christ, the first-borne of every creature, the most eminent person that ever the world saw, on whom all power was inflated both in heaven and earth.)

28. *My mercy will I keep for him for evermore, and my covenant shall stand fast with him.*

29. *His seed also will I make to endure for ever, and his throne as the dayes of heaven.*

And herein did the height of this promised mercy consist, that it should inviolably be made good to David to the end of the world, and when the royall power over this people of God should fail from his family, there should be another more illustrious Kingdome erected in the hearts of men, the spiritual Kingdome of the Messias, who should be borne of the seed and posterity of David, and that Kingdome should never be extinguished, but changed only into the Kingdome of glory in Heaven.

30. *If his children forsake my Law, and walk not in my judgments,*

31. *If they* ‖ *break my statutes, and keep not my commandments,*

‖ pollute, profane יחללו

32. *Then will I visit their transgression with the rod, and their iniquity with* † *stripes.*

† scourges נגעים

To him it was foretold and bound with Gods oath v. 35. irrevocably, that as in case of uniforme and faithfull obedience, his mercies should be continued to his seed; so in case his succeeding heirs should depart from that obedience, and violate the commandments of God, falling off to known and wilfull transgressions, God would deliver them up to very sore and severe punishments, deportations, and at length to utter rejection from the regal dignity, and upon an universal defection of the people and obstinate impenitency, holding out against the most efficacious methods, send an universal destruction on the Kingdome.

33. *Nevertheless my loving-kindness will I not* * *utterly take from him, nor* ‖ *suffer my faithfulness to faile.*

34. *My covenant will I not* † *break, nor alter the thing that is gone out of my lips.*

35. *Once have I sworne by my holiness, that I will not lie unto David.*

36. *His seed shall endure for ever, and his throne as the sun before me.*

37. *It shall be established for ever as the moone, and as a faithfull witness in heaven. Selah.*

* break from with him אפיר מעמו

‖ lie in my faithfulness אשקר באמונתי

† profane see v. 31.

And even when this should by their sins be most justly brought upon them, yet should not this covenant of mercy made under oath with David's seed be in the least measure infringed, the posterity of that faithfull servant of God being perpetuated in Christ, the Messias that should rise and spring from the loines of David; and his Kingdome, though not an earthly or secular, yet in a much greater height, a divine and spiritual Kingdome in the hearts of Christians, is secured, that it shall never have an end, or be destroyed, as long as this world lasts. And this is a full evidence of the fidelity and performance of Gods promise to David and his seed, beyond any thing that any creature in the world injoyes. The heavens are lookt on as an immutable unchangeable body, the Sun and Moon divide all time betwixt them, and are ordained and fixt in their spheres to be signes of times and seasons Gen. i. 14. and so they shall certainly continue as long as this world lasts: But then, when there shall be no farther use of them, they shall be set aside; whereas the Church and Kingdome of Christ, that spiritual seed of him which is the most eminent son of David (when all other branches of this stock are destroyed) shall endure beyond all time, lasting as long as this world lasts, and then not be concluded, but removed only and transplanted to heaven.

38. *But thou hast cast off and abhorred, thou hast been wroth with thine anointed;*

39. *Thou hast made void the covenant of thy servant, thou hast profaned his crown* * *by casting it to the ground:*

40. *Thou hast broken down all his hedges, and hast* ‖ *brought his strong holds* † *to ruine.*

* to the earth לארץ

‖ made שמת

† a ruine. מחיתה

But notwithstanding this firme promise to David and his posterity, and the perpetuating of the Kingdome to them, thy punishments are now very heavy upon his family. They have provoked thy wrath, and thy covenant with them (the condition being broken on their part) hath not secured them from the bitterest effects of it, devesting them of their regal power, and demolishing and laying wast all their forces. (The Covenant, it seems, mutable in respect of this seed of David, and if they continue in their sins, revocable; but under oath v. 35. and immutable only in respect of Christ, that eminent promised seed of Abraham and David,)

41. All

41. *All that paſs by the way ſpoile him, he is a reproach to his neighbours.*

They that were wont to be victorious over all their aſſailants, that ſubdued in Davids time the Philiſtims and Edumeans and Ammonites and Moabites, &c. are now by their captivation under the Aſſyrians, delivered up to be ſpoiled and ſcorned by all theſe their revengefull neighbours (ſee Pſal. Lxxxiii. 6. &c.)

42. *Thou haſt ſet up the right hand of his adverſaries, thou haſt made all his enemies to rejoyce.*

And now their enemies and aſſailants are as continually proſperous, as David himſelfe was wont to be.

43. *Thou haſt alſo turned the edge of his ſword, and haſt not made him to* ‖ *ſtand in the battell.*

‖ *riſe* הֲקִמוֹתָ

Their weapons that were for ever victorious, by thy forſaking them have quite loſt their keenneſs; they that were never accuſtomed to defeats in their fights, are now ſubdued, and unable to make any farther reſiſtance.

44. *Thou haſt made his* † *glory to ceaſe, and caſt his throne down to the ground.*

† *Splendor* מַטְהֳרוֹ

The great fame and renoun and power which they had among all men is now utterly loſt:

45. *The dayes of his youth haſt thou ſhortned; thou haſt covered him with ſhame. Selah.*

Our Princes ſlain, and their people ſubdued, and captivated, and contumelioufly handled.

46. *How long, Lord, wilt thou hide thy ſelfe, for ever? ſhall thy wrath burne like fire?*

This is a moſt ſad eſtate, and if we be not ſpeedily reſcued out of it, we ſhall all be finally deſtroyed, and the people, and ſeed of David to whom thoſe illuſtrious promiſes were made, utterly conſumed.

47. *Remember* * *how ſhort my time is: haſt thou made all men in vain?*

* *what my age is* אֲנִי חָלֶד

48. *What man is he that liveth, and ſhall not ſee death? ſhall he deliver his ſoule from the hand of* ‖ *the grave? Selah.*

‖ *hades* שְׁאוֹל

Our age and ſpace of life here is very tranſient and flitting, and is ſoon and certainly concluded in the grave, that inevitable lot of all mankinde: And in this ſtate of captivity we have little joy or comfort in that life which is afforded us, we are borne miſerable, and paſs through a ſucceſſion of miſeries here, and are ſhortly ſeiſed with death. (And this is farre diſtant from the purport of that Covenant made with David, the benefits of which we, it ſeems, by our ſins have, as to this age of ours, utterly forfeited.)

m. 49. *Lord, where are* m *thy* † *former loving kindneſſes which thou ſwareſt unto David in thy truth?*

† *priſtina*

O bleſſed Lord be thou at length pleaſed to be propitiated, to pardon theſe our provoking ſins, to remember and reſume thy methods of mercy, and by what wayes thine own wiſdome ſhall beſt choſe, to performe the purport of thy Covenant ſo long ſince ratified to David. In this thy fidelity is concerned, and this we are ſure will be made good in the eyes of all. O that it might be thy good pleaſure to manifeſt it at this time by the reſtoring of David's poſterity, our Monarchie, temple and people to the former dignity.

50. *Remember, Lord, the reproach of thy ſervants, how I do bear in my boſome the* * *reproach of all the mighty people,*

* *tuul of many people* כָּל רַבִּים

51. *Wherewith thine enemies have reproached, O Lord, wherewith they have reproached* n *the* ‖ *foot-ſteps of thine anointed.*

n. ‖ *delayes* עִקְּבוֹת

Till thou pleaſe thus by ſome means to reſcue us, we are likely to be the reproach of all the heathen people about us, who will now object the evacuation and fruſtration of our faith and hopes founded on thy promiſes to David's ſeed, and ſay by way of deriſion, that our Meſſias is very long a coming.

52. *Bleſſed be the Lord for evermore. Amen, and Amen.*

But whatever their contumelies or our ſufferings are, they ſhall not diſcourage or take us off from bleſſing and praiſing thee, and ſteadily relying on thee; whatſoever deſertion our foule provoking ſins have moſt juſtly now brought upon us, yet upon our reformation thou wilt certainly returne in mercy to us; and whatſoever interruptions thy promiſed mercies may ſeem to have in reſpect of our captive Prince and people, the preſent poſterity and kingdome of David, yet 'tis moſt certain, the promiſes made for ſending the Meſſias, whoſe Kingdome and redemption is not of this world, but ſpiritual and eternal, the erecting of his throne in his ſervants hearts, and the redeeming them from ſin and Satan, ſhall in due time be performed in Chriſt, that moſt illuſtrious ſon of David, to whom (and none elſe) belonged the promiſe under the oath of God. And in this completion of Gods Covenant with David his ſervant (of which all Gods faithfull ſervants ſhall have their portions) we ſecurely and with full confidence acquieſce, and all joyne in an ardent and moſt devout celebration of God's fidelity, his conſtant performance of all his promiſes, and ſo conclude. So be it, Lord, and So certainly it ſhall be.

The End of the Third Book.

Annotations on Pſalm LXXXIX.

a. אָמַרְתִּי

V. 2. *I have ſaid*] That אָמַרְתִּי *I have ſaid*, belongs to God, and not to the Pſalmiſt, appears v. 3. where in connexion with this, is added, *I have made a Covenant with my choſen, I have ſworne unto David my ſervant.* When the LXXII. therefore, and Syriack and Latine, &c. read it in the ſecond perſon εἶπας, *thou haſt ſaid*, it is to be lookt on as their paraphraſe to expreſs the meaning, and not that they read it otherwiſe than the Hebrew now hath it; and this the rather, becauſe of the great affinity betwixt אָמַרְתָּ and אָמַרְתִּי, the ſecond and the firſt perſon. But when it follows תָּכִן אֱמֻנָתֶךָ *thy faithfullneſs ſhalt thou eſtabliſh*, theſe again, as thoſe of v. 1. are the words of the Pſalmiſt ſpeaking unto God. And of ſuch permutation of perſons, God ſaying the former part, and the Pſalmiſt by way of ἀντίφωνον *anſwering* God in the latter, there are many examples. One follows here in the next words, the third and fourth verſes being evidently ſpoken by God. *I have made a Covenant* —— *Thy ſeed will I eſtabliſh* —— But the fifth by way of anſwer by the Pſalmiſt, *And the heavens ſhall praiſe thy wonders, O Lord.* The Jewiſh *Arab*, who ſeems with ſome other Interpreters to referr it to the Pſalmiſt, כמאעלמת *as I have known*, or *made known*, (though being without vowels it may be read in the ſecond perſon, as *thou haſt declared*) addes in the beginning of v. 3. *who haſt ſaid, I have made a covenant*, &c.

b. אֵלִים

V. 6. *Mighty*] As of אֱלֹהִים hath been ſhewed (note on *Pſal.* LXXXII. 6.) ſo of אֵלִים here is to be reſolved, that it ſignifies *Angels*, even thoſe that are *in heaven*, in the beginning of the verſe (the word אֵל which is applied to *God*, being communicated alſo to them) there being no more difference between thoſe two phraſes בַּשַּׁחַק *in heaven* and בִּבְנֵי אֵלִים *among the ſonnes of God*, than there is betwixt *compared* in the former, and *likened* in the latter part of the verſe: where we read *can be compared*, the Hebrew hath יַעֲרֹךְ from עָרַךְ, which is *ponere, diſponere*, there *to ſet* himſelfe *in aray, to enter the liſts*, *Job* vi. 4. and thence 'tis *to diſpute, to aray*, or *order words againſt* another, *Job* XXXII. 14. & XXXIII. 5. and from thence *to conteſt for preeminence, to enter the compariſon.* The Chaldee here reads, דְּמִשְׁתַּוֵי *is equalled*, and that is exactly the ſame with יִדָּמֶה *is likened*, that follows. And ſo the Jewiſh *Arab* hath יעאדל *ſhall be equal with*, and *Abu Walid*, *ſhall be like unto.* And thus have all the Interpreters underſtood it; the Chaldee בְּאוּכְלוֹסֵי מַלְאֲכַיָּא *among the quires of Angels*, the LXXII. ἐν υἱοῖς Θεοῦ, *among the ſons of God*, (and ſo the Latine) the Syriack ܒܒܢ̈ܝ ܐܠ̈ܗܐ *among the ſons of Angels.* The ſame are again expreſt v. 7. by סוֹד קְדֹשִׁים רַבָּה *the great counſel* or *aſſembly of holy ones* (as before v. 5. by קְהַל קְדֹשִׁים *congregation of holy ones*) as appears by the end of the verſe, where the ſame are again expreſt by כָּל סְבִיבָיו *all that are about him*; כָּל מַלְאֲכַיָּא דְּקָמִין חֲוֹור לֵיהּ ſay the Chaldee, *all the Angels that ſtand about him.* Only the רַבָּה *great* (which is beſt joyned with סוֹד *aſſembly*, the number of *Angels*, when aſſembled together, being ſo very *great*) the Chaldee applies to God, that he is רַבָּה וְתִחִיל *great* and *to be reverenced*; and ſo the LXXII. and Syriack and Latine alſo. The

סוֹד קְדֹשִׁים

רַבָּה

Jewiſh *Arab* for *heavens*, v. 5. reads *the inhabitants of heaven*, &c. and for *congregation of ſaints, aſſembly of Angels*: And ſo v. 7. *In the congregation of many Angels*. Yet בְּבְנֵי אֵלִים he renders מן דוי אלטאקה *of thoſe that are indued with power*, or *might*.

c. V. 8. *Or to thy faithfulneſs*] The rendring of וֶאֱמוּנָתְךָ סְבִיבוֹתֶיךָ will be beſt learnt from the antient Interpreters: they read it by it ſelfe, ſeparate from the former part of the verſe, καὶ ἡ ἀλήθειά σου κύκλῳ σου, *and thy truth is round about thee*; and the Latine, *& veritas tua in circuitu tuo*, and ſo the Chaldee, וקושטך חזור לך *and thy truth* or *fidelity is round about thee*; and ſo the Syriack alſo, and the Jewiſh *Arab*, *And thy truth is* עלי מחאטין *round about thee*. The elegancy of the phraſe (which is poetical) ſeems to be taken from the ſtyle of *Angels* v. 7. סְבִיבָיו they *that incompaſs God*, ſignifying, that as they wait upon God and execute his will, ſo, farre above the ſtrength of thoſe, Gods *fidelity*, his care to performe his promiſe exactly, incompaſſes him, is ready preſt to perſorme all that he hath ever promiſed to do. סְבִיבָיו

d. V. 11. *Fulneſs thereof*] From מָלְאָה *to be filled*, is מְלֹא and מְלוֹ *fulneſs*, and מְלֹאָה *the fulneſs thereof* here, and being applied to *the world*, ſignifies the whole number of the inhabitants thereof, without which every place is empty and deſert. So *Ps.* xxiv. 1. *the earth and the fulneſs*, is after expreſt by *the world, and they that dwell therein*. So *Ps.* l. *the forreſt, and cattel*, v. 10. is expreſt by the *world and fulneſs thereof*, v. 12. ſee *Ps.* xcvi. 11. xcviii. 7. *Is.* xlii. 10. The Jewiſh *Arab* reads באסרהא *all of it*. The word מָלְאָה in Piel ſignifies alſo *to gather together*, or *congregate*, and from thence is מָלֹא *a multitude, collection*, or *congregation*: ſo in Arabick מלא ſignifies *a multitude* or *congregation of people*. And from that is the uſe of πλήρωμα *Rom.* xi. 12. and very frequently in the moſt antient Eccleſiaſtical writings, for the coming in of believers to the Church. מְלֹאָה

V. 12. *South*] The Hebrew יָמִין, which is vulgarly uſed for *the right hand*, being here a denotation of a particular quarter of the world, muſt not be rendred in that primitive ſenſe, but (as 'tis elſewhere oft uſed, 1 *Sam.* xxiii. 19. *Cant.* v. 15. *Ezec.* xxi. 2. and the oppoſition to צָפוֹן *the North* exacts) *the South*, becauſe looking towards the *Eaſt*, as in prayer 'twas cuſtomary to turne the face that way, and from thence the Eaſt is ſtiled פָּנִים *face*, and the Weſt אָחוֹר *the hinder part*, *the South* by conſequence muſt be on *the right hand*: ſo the Chaldee here renders it, די בדרומא *thoſe that are in the South*, and the lxxii. to the ſame ſenſe, τὴν θάλασσαν, the Latine *mare*, the Syriack ܝܡܐ *the right hand*, or *the South*. By proportion with theſe two (*the North and the South*) are תָּבוֹר וְחֶרְמוֹן *Tabor and Hermon* to be interpreted, *the Weſt* and *the Eaſt*, theſe being the names of two mountains in the Holy land, *Tabor* on the Weſt, *Hermon* on the Eaſt of it. So ſaith the Chaldee by way of paraphraſe of the latter, חרמון די במדנחא *Hermon which is on the Eaſt*. By which the former, *Tabor*, being oppoſite to it, muſt be concluded to be in the *Weſt*. e. יָמִין תבור וחרמון

f. V. 14. *Juſtice*] What is frequently obſervable of צֶדֶק and חֶסֶד *righteouſneſs* and *mercy*, that they are uſed promiſcuouſly for works of *mercy*, differing at moſt but by degrees one from the other, is here to be obſerved v. 14. And by proportion thereto, מִשְׁפָּט *judgment*, and אֱמֶת *truth* or *faith* or *fidelity*, are equivalent alſo; by *judgment* meaning Gods moſt juſt and righteous performances of his promiſes, for then that is the known meaning of צֶדֶק חֶסֶד מִשְׁפָּט אֱמֶת

fidelity.

fidelity. These two when applied to men, comprehend all duties toward men, Justice and Charity. So we have *judgment* and *mercy Mat.* xxiii. 23. as contradistinguished to *faith* or the duties of the First Table, called in the parallel place *Luk.* xi. 42. *the love of God.* And being here applied to God they are said to be מְכוֹן כִּסְאֶךָ *a preparation of thy throne*; so מְכוֹן is rightly rendered by the LXXII. ἑτοιμασία *preparation*, and so the Jewish *Arab.* מהיאה *preparation*: and to that sense, the *going before thy face*, in the end of the verse, interprets it, it being directly all one to *goe before ones face*, and *to prepare* either his *way* or his *dwelling Luk.* i. 76. And Gods *throne* or *seat* being said to be *prepared for*, or in *judgment Ps.* ix. 7. לְמִשְׁפָּט ἐν κρίσει, say the LXXII. *in judgment*; from hence it is that the *Jews* say, *God hath two thrones*, כסא רחמים *the throne of mercy*, and כסא הדין *the throne of judgment*, (the former of which is mentioned *Heb.* iv. 16.) By these two all Gods judicatures are managed, *mercy* in all his dispensations, and so likewise *fidelity* (making good his promise) in all; when so ever he administers or doth any thing, these two are the *Præcones* or Heralds to *goe before*, and erect his *tribunal*, and so by these two his *throne is prepared*, in these two it is erected.

מכון כסאך

V. 15. *Joyfull sound*] From רוע *vociferatus est*, is תְּרוּעָה here, for those *vociferations* or *jubilations* with which God is praised, the singing and instruments of Musick, (both which are noted by this word) which are wont to be used in giving lauds to God. (see *Ps.* cl.) To this sense the Chaldee render it, *Blessed is the people that know* לְרַצָּוֵי בְּרִיהוֹן בִּיבָבָא *to please their creator with jubile*, the LXXII. that knowes ἀλαλαγμὸν *jubilation*, the Syriack ܬܫܒ̈ܚܬܐ *thy praises*, and so the Jewish *Arab*, *whose custome is to shout to thee*; and that is the most perspicuous rendring of it: *qui te Jova cantare novit*, saith *Castellio*, *happy is the people that knowes how to praise and celebrate thee.*

g. תְּרוּעָה

V. 18. *The Lord*] The Hebrew לַיהוָה must be rendred, *of* or *from the Lord*, in both places in this verse, *Of the Lord is our shield*, or *defence*; *Of the Lord*, or *from him*, i. e. of his appointment, *is our King.* So the Chaldee appear to have understood it, reading דְּיָ in both places: and *Aben Ezra* gives this account of it, כי מלכנו הוה דיד &c. *because David our King is chosen by God, God hath promised that the horne of David shall flourish.* And to this the nineteenth verse belongs; (see note i.)

h. לַיהוָה

V. 19. *Mighty*] What גִּבּוֹר and בָּחוּר signifies here, may be worth inquiring. That the place belongs to Gods *exaltation* of *David* to the Kingdome, when he was first *anointed* by *Samuel*, 1 *Sam.* xvi. 13. is evident here v. 18, & 20. And that *David* when he was thus *exalted*, was no *powerfull*, or, to outward appearance, eminent man, but the contrary, a *youth feeding sheep*, 1 *Sam.* xvi. 11. and even the youngest and least probable to outward judgment of all his brethren. And this circumstance, that he was so when God *chose* him, is taken notice of both there v. 7. and *Ps.* LXXVIII. 70, 71. It is therefore not alltogether improbable, that so it should be here also. And though he be soon after described by *Saul*'s servants to be גִּבּוֹר a *mighty valiant man*, a *man of warre* 1 *Sam.* xvi. 18. yet with this is there joyned *the Lord is with him*, and that refers it to the time after his being *anointed*, on which it is expresly affirmed v. 13. *the spirit of the Lord came upon him from that day forward.* And accordingly his dealing with the Lion and the Bear, *ch.* xvii. 34. most probably

i. גִּבּוֹר

refers to ſome acts conſequent to this his *anointing*, after which 'tis evident he continued to keep the ſheep, and from them was ſent for to come to *Saul ch.* xvi. 19. And then though גִּבּוֹר from גָּבַר *valuit viribus*, being *ſtrong* or *prevailing*, ſignify a *ſtrong* or *honourable* man; yet as *vir* from *virtue*, *fortitude* or *virility*, is frequently taken for *a man* ſimply, ſo is גֶּבֶר, and ſo perhaps might גִּבּוֹר be conceived to do alſo, and then having the addition of בָּחוּר, which as it ſignifies *elect*, ſo alſo 'tis frequently taken for a *young man* (*Deut.* xxxii. 25. בָּחוּר גַּם בְּתוּלָה *the young man and the virgin*, and 2 *Sam.* vi. 1. *all the* בָּחוּר *youth* or *young men in Iſrael*, νεανίαν ſay the LXXII. and accordingly the Chaldee here render it עוּלַיִם a *young man*) the conjunction of them might poſſibly ſignify no more than *a man*, and that *a young man*, a man not by way of excellence, above, but of diminution, below other men, till by Gods free *choſing* and *anointing* him, he was thus advanced. That בָּחוּר ſhould thus ſignify, it would not much be doubted. The only difficulty is of גִּבּוֹר which (though גֶּבֶר be no more than *a man*) is generally an eminent kinde of man, *a gyant*, or *an heros*. In this difficulty the Chaldee may ſeem to have interpoſed ſeaſonably, by paraphraſing it דְּמִתְגַּבַּר בְּאוֹרַיְתָא *one that was eminent in the law*, referring to the true piety and virtue of *David*, the practical knowledge of the law, which denominated him *David* God's *ſervant* v. 20. and in the ſight of God, without any external accompliſhments, might, and certainly did, render him an illuſtrious perſon. And thus it is moſt reaſonable to interpret it, that by this means it may in the more ſublime ſenſe refer to *Jeſus Chriſt* here typified by *David*, ſtiled by *Iſaiah* אֵל גִּבּוֹר *the mighty* as well as *God*; not in reſpect of any outward worldly greatneſs, which here he was poſſeſt of (though he were a King, yet his *Kingdome* was *not of this world*) but of his inward divine excellencies, and his ſpiritual inviſible power in the hearts of believers. And upon this account it will not be amiſs to take בָּחוּר alſo in its firſt notion, for a *choiſe eminent* perſon, one *choſen* מֵעָם *from the people*, preferred before all others, eſteemed ſuch in the ſight of God, who ſeeth not as man ſeeth, *for man looketh on the outward appearance, but God looketh upon the heart* 1 *Sam.* xvi. 7. which being there ſaid by God to *Samuel*, on purpoſe to direct him to finde out and *anoint David* of all the ſons of *Jeſſe*, is an intimation that there was ſomewhat of internal eminence in *David*, on which he was choſen by God to be *King* in *Sauls* ſtead. If this be not it, it muſt then refer to what God by *choſing* and *anointing* made him, for after that he was a גִּבּוֹר an *heros* indeed.

בָּחוּר

V. 22. *Exact*] נִשָּׁא, with the point on the right hand of ש, ſignifies *to deceive*; and that either with the prepoſition עַל or ל after it, as *Iſa.* xxxvi. 14. *Let not the ſervants of Hezekiah* יְשִׁיא לָכֶם *deceive you*, or with ב, as here. So the Chaldee underſtands it, rendring it יְטַעֵי בֵּיהּ *deceive him*; and the LXXII. I ſuppoſe, to the ſame ſenſe, when they read οὐκ ὠφελήσει ἐχθρὸς ἐν αὐλῷ, *nihil proficiet inimicus in eo*, ſaith the vulgar, *his enemy ſhall not profit*, or *gain by him*, the *deceiving* or *depriving* of one, being the *gaining* to him that doth *deceive*. k. נִשָּׁא

V. 26. *Rock of my Salvation*] The full importance of this phraſe צוּר יְשׁוּעָתִי *rock of my ſalvation*, both here and again *Ps.* xcv. 1. may perhaps beſt be fetcht from the figure ἐνδιαδυοῖν, and then it will be all one with *my rock and my ſalvation* l. צוּר יְשׁוּעָתִי

Ps.

Ps. LXII. 2. he to whom I fly as to a refuge (to צור *rock* oft ſignifies) and from him receive deliverance out of approaching danger. To this agrees the LXXII. their rendring of it, ἀντιλήπτωρ τῆς σωτηρίας μου, *the helper of my ſalvation*, i. e. he which *helps*, and reſcues or delivers me. Or elſe taking צור *rock* in the notion of *ſtrength* (as oft 'tis uſed) it is then (as the Chaldee renders it תקוף פורקני) *ſtrength of my redemption*, i. e. he from whoſe *ſtrength* all my *deliverance* proceeds. The Syriack expreſſion of it is moſt facile, ܦܘܪܩܢܝ ܚܣܝܢܐ *my moſt potent deliverer.*

m. הָרִאשֹׁנִים

V. 49. *Former*] From ראש *head* or *beginning*, הָרִאשֹׁנִים here muſt ſignify *primitive* or *primordial*; and ſo the Chaldee reads שְׁרוּיָא from שְׁרָא *to begin*, and ſo the LXXII. τὰ ἀρχαῖα *old* or *primitive* ἀπ' ἀρχῆς *from the beginning*. From the importance of this word * S. *Auguſtine* argues that this prophecy was to be fulfilled in the Chriſtians, in reſpect of whom the time when the promiſe was made, viz. *David*'s age, might be truly called *tempus antiquum*, *the antient time*. But it muſt be conſidered, that not at the time of the completion, but at the time of writing theſe words by the Pſalmiſt, it was an *antient time*: and that indeed proves that this Pſalm was penned long after *Davids* time, probably under the captivity, to which all this complaint from v. 38. doth evidently belong. Meanwhile it cannot be denied, what that Father conceived, that the full completion of that promiſe to *David* was reſerved to the dayes of the *Meſſiah*.

* De Civ. Dei lib. xvii. c. xii.

V. 51. *Footſteps*] From the notion of עקב *heel*, many other acceptions there are of the word; firſt, for *paths* or *wayes* or *actions*, *Pſal.* LXXVII. 19. Secondly, for *the end* of any thing, *Ps.* CXIX. 33. Thirdly, for *a reward Ps.* XIX. 11. there rendred ἀνταπόδοσις *retribution*, and here ἀλλαγμα *commutation* by the LXXII. Beſide theſe there is a notion of the verbe עקב in Piel in Syriack and Chaldee, for *delaying* or *deteining*, *Job* XXXVII. 4. and from thence the Chaldee here rightly deduces עִקְּבוֹת, and accordingly renders it אִיתּוּר רוּשְׁמַת רַגְלֵי *the ſlowneſs of the footſteps of the feet of thy Meſſiah* or *anointed*: And that may moſt reaſonably be pitcht on as the true importance of the word, which by the dageſch in ק appears to be deduced from the verb in Piel, and then that will be the denotation of the ſort of the *reproaches* of their Atheiſtical enemies, that the promiſes the *Jews* ſo firmly depended on had now failed them, their *Meſſias*, whom they expected to reſcue and redeem them out of their captivity, had now deceived them. So ſaith *Kimchi*, *the delayes of the Meſſiah, the diſcourſe*, ſaith he, *being of thoſe, who ſay*, שלא יבא לעולם *that he will never come.* A ſtyle taken up in the times of the Goſpel againſt the Chriſtians by the ſcoffing Gnoſticks, *Where is the promiſe of his coming?* and *he is ſlack in coming*: in oppoſition to which the Apoſtles tell them, that *he will come, καὶ οὐ χρονιεῖ, and will not tarry*; *Heb.* X. 37. 37. and 2 *Pet.* III. 9. *the Lord is not ſlack concerning his promiſe, as ſome men count ſlackneſs.*

n. עִקְּבוֹת

THE FOURTH BOOK OF PSALMS.

PSALM XC.

Paraphraſe.

|| or, for

A Prayer || of *Moſes* the Man of God.

The ninetieth, being the firſt of the Fourth Book of the Collection of Pſalms, is a complaint of the afflictions and ſhortneſs of life, together with a prayer for the returne of mercy; compoſed either by Moſes, that † eminent Prophet, which in Gods ſtead governed the people of Iſrael, and conducted them out of Ægypt; or elſe, as in his perſon, by ſome other, with reflexion on thoſe times wherein Moſes lived, when the children of Iſrael in the Wilderneſs were ſorely afflicted, and great multitudes of them untimely cut off for their provocations.

† נביאדיו the Prophet of God Chald.

† refuge, or help, or ſupport

1. *Lord, thou haſt been* [a] *our* † *dwelling-place in all generations.*

Bleſſed Lord, we have never had any helper but thee, any other to whom we might reſort for aid and relief, from time to time; Thou haſt been our only protector and defender: O doe not now forſake and deſtroy us utterly. a.

* or the earth were in travail,

2. *Before the mountains were brought forth, or ever* [b] *thou* * *hadſt formed the earth, and the world, even from everlaſting to everlaſting, thou art God.*

Before any part of this world was formed by thee, thou hadſt an infinite, incomprehenſible being, a power by which this whole orbe, wherein we move, was at firſt created, and thou remaineſt immutably the ſame almighty power, and ſo ſhalt doe to the end of the world: O let us thine afflicted creatures receive at this time the benefits and auſpicious effects of this thy both power and mercy. b.

|| a broken eſtate,

3. [c] *Thou turneſt man to* || *deſtruction, and ſayeſt, Returne ye children of men.*

Thou art the great Ruler and moſt juſt diſpoſer of all events; when thoſe whom thou of thine infinite power and goodneſs didſt create, fell off, and made defection from thee, 'twas then juſt with thee to puniſh them for their ſins, and returne them back to the earth, that loweſt and vileſt condition, from which man was firſt brought forth by thy creative power. This was the ſentence againſt Adam, and thus thou art at this time juſtly provoked to deal with great multitudes of us. c.

4. *For a thouſand years in thy ſight are but as yeſterday, when it is paſt, and as a watch in the night.*

And if in the old world, ſuch as had thus offended, were permitted (ſome of them, even Adam himſelf, to whoſe ſin death was awarded by God) to live near a thouſand years after it, yet alas what is that, compared with thy infinity? Thou art without all beginning, O bleſſed Lord, moſt abſolutely eternal; a thouſand years being conſidered in thy duration, are but as a drop ſpilt and loſt in the Ocean, no more than the ſhorteſt time among men, but a day, and that paſt and gone, or but the ſixth part of that, the ſpace of foure hours in the night (ſee note on Pſal. cxxx. b.) which is inſenſibly paſt over in ſleep.

5. *Thou*

d. As for us men, we are naturally fraile and ſhort-lived, our whole age is inſtantly at an end by the courſe of nature: But then when thy wrath alſo breaks forth againſt us, death comes as a torrent, and ſweeps us away in the midſt of our ſtrength; our life then is but as a dream, when one awakes out of ſleep, but a phanſie at firſt, and that ſoon vaniſht; whilſt we live, we do but ſeem to live, and ſtraight death comes, and that phaſme vaniſhes. Our condition here is no more ſtable and durable than that of the flower or graſs of the field, which when it flouriſhes moſt, is ſubject to inſtant fading and withering; but if the ſyth or ſickle come, the emblem of thy judgments on ſinners, then it falls in the prime of its verdure: In the morning it is freſh and proſperous and in its growth, and the very ſame day it is cut down, and then immediately fadeth, loſeth all its verdure and beauty before the night.

5. d *Thou* ‖ *carrieſt them away as with a flood, they are as a ſleep; in the morning they are as graſs which groweth up:*

‖ overfloweſt them, they ſhall be a dream in the morning as graſs is changed,

6. *In the morning it flouriſheth and groweth up, in the evening it is cut down and withereth.*

And juſt thus it is with us: Our ſins have provoked thee to cut us off in the prime and moſt flouriſhing part of our age; our open and crying ſins, theſe, as the Rector of the Univerſe, thou thinkeſt fit to puniſh with exciſion; and beſide theſe, many more ſecret ſins there are, unknown to men, but moſt clearly diſcernible by thee, our ſecret apoſtaſies, and in our hearts returning to Ægypt, our diſlike of thy methods, thy preſiding and governing us, and preferring the ſatisfaction of our luſts before the obſervance of thy commands, and theſe alſo provoke thy wrath, call forth thy vengeance againſt us, and by this means (as with a torrent v. 5.) we are ſwept away, and conſumed in a viſible formidable manner.

7. *For we are conſumed by thine anger, and by thy wrath are we troubled.*

8. *For thou haſt ſet our iniquities before thee, our ſecret ſins in the light of thy countenance.*

e. Thou haſt been incenſed by our Atheiſtical murmurings, thy diſpleaſure is gone our againſt us; and ſo the years that were allowed us here, and might otherwiſe have been prolonged for ſome time, are now ſuddenly cut off, our race is ended in a trice, we are ſeiſed on with a ſwift deſtruction.

9. *For all our dayes are paſſed away in thy wrath; we* † *ſpend our years* e *as a* * *tale that is told.*

† end כלינו

* thought or breath.

f. The vaſt numbers of 603550. that were fit for warr, and ſo were liſted at our coming out of Ægypt, do all drop away one after another, thy oath being gone out againſt them, that but two of that whole number ſhall enter into Canaan, all the reſt leaving their carcaſſes in the Wilderneſs. By this means it comes to paſs, that great multitudes die before they advance to more than the ſeventieth year of their age, viz. all that were but thirty years old at their coming out of Ægypt. Others that were then in their prime, about fourty years old, are ſure not to out-live eighty (And for the youth that were not numbred, thoſe that were to enter into Canaan and ſo out-live the reſt, they have yet little joy in their life, nothing but wearisome journeys and turmoils, ſee Pſal. Lxxviii. 33.) and ſo our complaint is moſt juſt, as to a vaſt multitude of us, that our age is even as nothing in reſpect of true duration, but a thought or breath v. 9. our moſt vigorous men being cut off in their prime, and ſo there is an end of them.

10. *The dayes of our years* ‖ *are* f *threeſcore years and ten, and if* † *by reaſon of ſtrength they be foureſcore years, yet is their ſtrength labour and ſorrow; for it is ſoon cut off, and we flee away.*

‖ to them are ſeventy years, † in vigor, eighty years, and the ſtrength of them is labour—

g. Whilſt thus we are daily cut off, the great unhappineſs of it is, that no man is carefull to lay to heart theſe terrible effects of Gods heavy wrath upon us; no man is ſo farre inſtructed by what he ſees daily befall multitudes of other men, as to be ſenſible of his own danger, and the ſhortneſs of his life, ſo as to live well, while he is permitted to live. Lord, be thou pleaſed to give us this grace, ſo to inſtruct us, and convince us of the ſhortneſs of our lives, that we may be brought to pay that conſtant reverence and obedience that is due to thee, and wherein true wiſdome conſiſts, there being nothing ſo unwiſe as our provoking of thee, and adventuring to be cut off in our ſins.

11. *Who knoweth the power of thine anger? * even according to* g *thy fear ſo is thy wrath.*

12. ‖ *So teach us to number our dayes, that we may apply our hearts unto wiſdome.*

* as thy fear thy wrath, or and the terror of thine indignation,

‖ To number our dayes, doe thou ſo teach us, that we may

And if it may be thy good pleaſure, O Lord, reverſe that ſentence of exciſion which is gone out againſt us: let it ſuffice that thy diſpleaſure hath flamed to the devouring ſo great numbers of us, and at length vouchſafe to be pacified and reconciled with us.

13. *Return, O Lord, how long? and let it repent thee concerning thy ſervants.*

14. *O*

14. *O ſatisfie us early with thy mercy, that we may rejoyce and be glad all our dayes.*

We have layn very long under thy wrath, O Lord; O delay not to afford us the full ſtreams of thy mercy which we have thus long wanted and impatiently thirſted after; that ſo for the remainder of our time we may have ſome matter of ovation and rejoycing, after ſo much ſadneſs.

15. *Make us glad according to the dayes wherein thou haſt afflicted us, and the years wherein we have ſeen evil.*

Our afflictions and miſeries have laſted long; O let us have ſome proportion of joy to ſo much of ſorrow.

16. *Let thy worke appear unto thy ſervants, and thy glory unto their children.*

O magnify thy glorious work of grace and mercy to us and our poſterity, which is moſt properly thine, (thy acts of puniſhments being thy ſtrange works, Is. 28. 21.)

17. *And let the* ‖ *beauty of the Lord our God be upon us; and eſtabliſh thou the worke of our hands upon us, yea the work of our hands eſtabliſh thou it.*

‖ ſweetneſs נֹעַם

Shew forth thy loving kindneſs and light of thy countenance toward us, look gratiouſly and favourably upon us, give us thy grace to direct us in all our wayes, worke thou in us both to will and to doe, and then by thy good providence proſper our deſignes and undertakings.

Annotations on Pſalm XC.

a. מָעוֹן

V. 1. *Dwelling*] From עוּן *to dwell*, the noune מָעוֹן ordinarily ſignifies *habitation*, and ſo the Syriack underſtands it here rendring ܒܝܬܐ *houſe*. But the Arabick uſage of the verbe in another notion, for *aiding* or *protecting*, is a ſigne that thus the word antiently ſignified; and ſo *Deut.* xxxiii. 27. the Lord מְעוֹנָה is *thy refuge*, we render it, σκεπάσει σε, *ſhall cover thee*, ſay the LXXII. and ſo indeed every *houſe* being a *covert*, the notions of *houſe* and *refuge* will well agree: and *Aben Ezra*, that reſolves this Pſalm was written by *Moſes*, proves it (among other reaſons) by this word being there uſed by *Moſes* in *Deuteronomy*. And then from that ſignification of it there, מָעוֹן may here beſt be rendred *protector* or *helper*; and ſo the Chaldee ſeem to have underſtood it, who having paraphraſed the word *Lord*, with ſome reflexion on that notion of the word מָעוֹן in their dialect, wherein it ſignified *the Temple, O Lord, whoſe habitation of the houſe of thy Schechina* or *Majeſtatick preſence is in heaven*, adde אַתְּ הֲוֵיתָא לָנָא סְעִיד *thou haſt been to us a helper*. The Jewiſh *Arab*, which looks to the former notion, and renders it מוֹשְׁנָא, which is *a place of abode*, yet gives a reaſon of his verſion in a note, to this purpoſe, *The meaning is, Thou haſt borne* (or ſupported) *us much, and held our hands* (or held us by the hand) *and been to us as a place to bear us in our reliance on thee*. To the ſame purpoſe *Abu Walid*, having interpreted the word מָעוֹן for *an habitation, place*, or *place of abode*, makes mention afterwards of this verſe and ſome others, in which the word might ſeem not ſo exactly to bear that ſignification, and ſaith that it is attributed as an Epithet to God, from the notion of *a place*, which *remaining bears or ſuſtains him that is in it*. Though God be the Creator both of place and time, and the deſtroyer of them, yet figuratively it is attributed to him: ſo that according to their underſtanding of it, it ſhould be literally *a place*, but in ſignification, *a ſupport to us*. *Kimchi* mentions another interpretation of his Fathers, who would

would have מעון derived from עין *an eye*, as if it were, *our reſpect*, or *whom we reſpect*, on *whom our eyes are ſet*; but he himſelf puts for explication of it, מקום ומחסה *a place and refuge*. The LXXII. both here and *Pſal.* xci. 9. render it καταφυγὴ *refuge*, which being applied to a *perſon*, as 'tis here to *God*, muſt needs ſignify one, from whom he that flies to him expects *help*, and ſo [*helper*] will be the beſt rendring of it.

b. V. 2. *Thou hadſt formed the earth*] The phraſe וַתְּחוֹלֵל אֶרֶץ will beſt be rendred, *and thou earth wert in travail*; or, taking תְּחוֹלֵל in the third perſon, אֶרֶץ being moſt uſual in the fæminine gender, *and the earth was in travail*: ſo the Syriack ſets it more plainly לְפֻמֵּי אִתְחַבְלַת *before the earth fell in travail*. By this phraſe is poetically meant the *earth's bringing forth the mountains*, when from the firſt round or globular forme of it, ſome parts were lifted up above the reſt, the high riſing whereof became the *mountains*, which therefore may be called the iſſue of the *earth*: and then, as they are ſaid to be *brought forth* in the former part of the verſe, ſo by analogy *the earth* muſt be ſaid to travail, and *bring* them *forth*. And this to expreſs the very firſt minute that there was time to compute from, and ſo as farre as our expreſſions can goe, the infinity of God. The Jewiſh *Arab* verſion hath reſpect to another notion of the word for *beginning*, and renders it by תבתרי, *Before thou broughteſt forth the mountains, and beganneſt* (or firſt createdſt) *the habitable, with the reſt of the earth*, or elſe (as, being without vowels, it may be read) *before the mountains grew up* (or were brought forth) *and the habitable with the reſt of the earth began.*

c. V. 3. *Turneſt man*] The LXXII. begin this v. 3. with μὴ *not*, either taking the Hebrew אֵל *God* from the end of v. 2. and converting it into אַל *not*, and prefixing it to this v. 3. or elſe reading the Hebrew by way of interrogation, which they therefore think fit to interpret by the negative, *wilt thou turne man*, &c. by μὴ ἀποστρέψῃς *turne thou not*. Which the Latine follow in the forme of a prayer, *Ne avertas— Turne not man to humility*— The word which they render *humilitatem* (from the LXXII. their ταπείνωσιν) is in the original דַּכָּא from דָּכָא *to bruiſe* or *beat to pieces*. By this, *deſtruction*, or *diſſolution* of parts in death, and the reſolution of the body to duſt, may be fitly expreſt; and accordingly the Chaldee read עַד מוֹתָא *to death*: and to that the inſuing part of the Pſalm may ſeem to apply it, treating of ſhort life, and ſpeedy death; and if ſo, then to this ſenſe we muſt alſo, with the learned † *Schindler*, underſtand the immediate conſequents, וַתֹּאמֶר שׁוּבוּ בְנֵי אָדָם *and ſayeſt, Returne ye ſons of Adam*, i. e. *returne* to the earth, from whence *Adam* had his name, and from whence he firſt came, according to that of *Gen.* iii. 19. *Out of the ground waſt thou taken, for duſt thou art, and unto duſt ſhalt thou returne.* So *Pſ.* cxlvi. 4. *His breath goeth forth, he returneth to his earth.* And *Eccles.* xii. 7. *then ſhall the duſt returne to the earth as it was.* But it is poſſible that דַּכָּא may ſignify no more then bringing *low* by puniſhment, and that in order to amendment, according to the importance of *Pſ.* li. 17. and *Iſa.* lvii. 15. and then שׁוּבוּ בְנֵי אָדָם *returne ye ſons of men* muſt be meant of *returning* by repentance; and thus indeed generally the Imperative שׁוּבוּ taken by it ſelfe ſignifies. To this thoſe words of the Chaldee, which are inſerted in the beginning of the ſecond verſe (but ſomewhat out of their place) ſeem to refer, כַּד אִתְגְּלִי &c. *When it was revealed before thee*

אֵל

דָּכָא

† in the word תָּשֻׁבוּ

that

that thy people would sin, thou preparedst repentance; according to that tradition of the *Jews*, that repentance was one of the seven things created before the world. And thus the Arabick reads it more expresly, in the LXXII. their forme of deprecation, *Bring not men back to destruction since thou hast said, come back ye children of men*: he that hath promised to forgive upon repentance, defeats his own act of grace, if he cut off the transgressor in his sin. Thus *Jarchi* interprets *the bringing to destruction* to be קרוב למות *near to death*, and the *returning* to be מדרכים הרע *from evill wayes*. But still the context seems to authorize the former interpretation of *destruction*, and speedy *returning* to the earth, which is evidently the subject of the fifth and sixth verses. And for verse the fourth, it seems to be the preventing of an objection, ready to offer it selfe from the long lives of the Patriarchs, who lived neer *a thousand years*; but those, saith the Psalmist, are in Gods *sight*, or in respect of his infinity, but a very unconsiderable time. The number, saith *Jarchi*, hath a peculiar respect to *Adam*, to whom God had said, *thou shalt die in the day that thou eatest*, and yet he lived *nine hundred and thirty years*.

d. V. 5. *Carriest them away*] To set down the shortness of mans life, the comparison is here made between God and us: *A thousand years*, which is longer then *Adam* or *Methuselah* lived, and since those dayes, as long as many ages of men, bears not the least proportion with Gods eternity v. 4. whereas (here v. 5.) mens years are presently at an end; זרמתם, from זרם *to overflow*, and *sweep*, and *carry away*, *thou* (i.e. God) *sweepest them away*, with the same force and swiftness that a *torrent* carries any thing before it, and there is no resisting it. And to the same purpose, in another similitude, שנה יהיו *a sleep shall they be*, or, as שנה also signifies, *a dream*. So the Chaldee, חיך דמכין יהון *as dreamers shall they be*. To this I suppose בבקר *in the morning* must be annext (and not prefixt to the consequents) *a dream in the morning*, as that is all one with *a dream when one awakes*, *Ps.* LXXIII. 20. in the notion of *vaaishiag*: as *a dream*, when the *morning* comes, and the man *awakes*, presently vanisheth; so shall they vanish (for to this of vanishing, and coming to nought, both here and *Ps.* LXXIII. the phrase is used) no considerable matter is done by them in their lives, but a few slight actions, which have but the nature of *dreams*, and suddenly they dye, or vanish, as at the coming of *morning*, this *sleep*, or but *dream* as it were of life, is at an end. Both these expressions of the *overflowing*, and the *dream*, the LXXII. by slight changes put together into one. For זרמתם *thou overflowest them*, they seem to have read with other points זרמתם *their flowings*, and rendring the sense, and not the word, translate that τὰ ἐξοδεύματα αὐτῶν, *their being turned to nothing*. Then for שנה *dream* or *sleep*, from ישן *dormivit*, they read שנה *year*, and so make but one sentence of both, τὰ ἐξοδεύματα αὐτῶν ἔτη ἔσονται, *their years are things of nought*; very full to the sense, though not to the letter, and the two similitudes in the Hebrew. The same again is succinctly expresst by a third similitude, כחציר יחלף *As grass is* or *shall be changed*, or *pass away* (viz. the verdure and beauty of it.) The Hebrew חלד signifies *to alter* the thing, or the place, *to change*, or to *pass away*. The Jewish *Arab* renders it ימצי, which in the ordinary use of the word signifies *passeth away*: and so is fitly applied to the *grass*. When that begins to fade,

to

to loſe its freſh green colour, 'tis then ſaid to *change* and *paſs away*; παρέλθοι *paſs away*, ſay the LXXII. and Latine, but the Chaldee חֵיוָךְ עִסְבָּא דְּמִתְּקְרָא *as the graſs which is cut down* יִתְחַלְפוּן *they ſhall be changed*, i. e. loſe their verdure, and *wither*, and ſo *paſs*. To this of the *graſs* the whole ſixth verſe belongs alſo, where we have another diſtant notion of חָלַף. *In the morning* יָצִיץ *they ſhall flouriſh*, וְחָלַף *and* (not *paſs away*, or fade, or *change* from better to worſe, but, in a good ſenſe) *change* to the better, *ſpring*, and *grow*, *is renewed*, ſaith *Abu Walid*: ſo that ſame word חָלַף ſignifies alſo to *ſpring*, or *ſprout out*, *Job* xiv. 7. *There is hope unto a tree, if it be cut down, that it will ſprout out again.* The Hebrew hath יַחֲלִיף, the Chaldee יִשְׁתְּשֵׁב, *ſprout out*, the LXXII. ἀπανθήσει *reflouriſh*. So *Iſa.* xl. 31. *They that wait on the Lord* יַחֲלִיפוּ כֹחַ *ſhall* (we render it) *renew their ſtrength*, but the Chaldee וְיִסְפּוּן — *ſhall adde* or *increaſe in ſtrength*, and be *renewed* to their *youth* כְּצִפּוֹרָה דְּסַלְּקָא *as a ſprout that growes*: and ſo the conſequents interpret it, *they ſhall mount up with wings as Eagles* — And ſo ſure 'tis here, וְיִסְנֵי *and it ſhall increaſe* or *grow*, ſaith the Chaldee. And the uſing it here in this ſo different ſenſe from that of v. 5. is not without example, but poetical and elegant, oft obſervable in theſe books, in this very Pſalm, where שָׁנָה is v. 3. in the notion of *a year*, but v. 5. *of a ſleep* or *dream*; Yet the Jewiſh *Arab* taketh יַחֲלֹף and חָלָף in the ſame ſenſe in both places, and thus paraphraſes the whole paſſage, *So haſt thou ſet them*, or *conſtituted them* (the *years* foregoing) *as if they flowed, and were as a ſleep, and we in our morning are as graſs that paſſeth away. For in the morning bloſſoming it paſſeth away, and in its evening is dry, and is broken.* *Abu Walid* rendring the latter *is renewed*, declareth not his opinion of the former which he ſubjoyneth to it. And then it follows, *In the evening* יְמוֹלֵל *it ſhall be cut down* וְיָבֵשׁ *and be dried up* or *wither*. In one and the ſame day it thus alters its fate, it is *florid* and thriving, *ſprouting* out and growing *in the morning*; and before the end of that very day, it is *cut down*, and *withers* inſtantly.

V. 9. *As a tale*] הֶגֶה (from הָגָה *to ſpeak*, and that either with the tongue or heart) ſignifies either *a thought* or *ſpeech*, and being here uſed to expreſs the ſhorteſt duration imaginable, it may moſt probably ſignify *a thought*, as that which alone is quicker than a *word* is ſpoken. When the Latines would expreſs the greateſt ſwiftneſs, they do it by *dicto citius*, and this *Caſtellio* hath choſen to make uſe of here, *finimus annos noſtros dicto citius*, *we end* (ſo כִּלִּינוּ literally ſignifies) *our years ſooner than one can ſpeak*; and that ſure is as ſoon as one can *think*. If this be not it, then it muſt be remembred that הֶגֶה ſignifies alſo *gemitus* and *halitus*, *a ſigh* and *a breath*, and accordingly the Chaldee render it here, חֵיוָךְ הֶבֶל פּוּמָא דְּסִיתָא *as the vapour* or *breath of the mouth in winter*; agreeable to which is the definition of our life in Saint *James* c. iv. 14. *What is our life? It is even a vapour, that appears for a little while, but afterward vaniſheth.* The LXXII. here read τὰ ἔτη ἡμῶν ὡσεὶ ἀράχνη ἐμελέτων, *our years as a ſpider have meditated*; and the Latine, *ſicut aranea meditabuntur*, or (as the conformity with the Greek exacts) *meditabantur did meditate*, reading for the noune הֶגֶה the verb הָגָה, and for כְּמוֹ by a light change of מ into ט, כְּטוֹ which the learned *Schindler* mentions (from טָוָה *to ſpin*) as all one with the Chaldee טְוִיתָא or טְוִיאָה *a ſpider*. For this the learned *Hugo Grotius* hath a more remote conjecture, ſuppoſing them for כְּמוֹ to have read שָׁמֵם, the

the word which is uſed for *a ſpider Prov.* xxx. 28. But beſides that שְׁמָם is very diſtant from כְּמוֹ (nothing but מ common to them) there would, in that ſuppoſed reading, be nothing to anſwer the Greek ὡσεὶ, and though that alſo may be conceived to have been by them added by way of ſupply to an Ellipſis (as ſometimes it is) yet ſtill that makes the conjecture the more remote, which hath two ſuch difficulties in it. Meanwhile their meaning, in theſe words, though ſomewhat obſcure, may probably be this, *Our years as a ſpider have meditated*, or *exerciſed themſelves*, or *been imployed*, *viz.* in weaving ſuch webbs as the next broom ſweeps away; our age is ſpent in *fruitleſs* ſlight labours, which preſently come to nothing. And ſo this they might take for no inconvenient paraphraſe of *our years as a breath*, or *thought*, which they found in the Hebrew, referring the כִּלִּינוּ *we have finiſhed* or *ended* to the former part of the period.

f. שִׁבְעִים שָׁנָה

V. 10. *Threeſcore years*] In this verſe what is ſaid of the age of man, that it is but שִׁבְעִים שָׁנָה *ſeventy*, or at moſt שְׁמוֹנִים *eighty years*, is thought by moſt to belong to later ages than that of *Moſes*, by whom the Pſalm is ſuppoſed to have been compoſed. The period of life is indeed by *Solon* thus ſet, εἰς ἑβδομήκοντα ἔτεα ἔρχον τῆς ζωῆς ἀνθρώπῳ περιτίθημι, *the terme of a mans life is ſeventy years*, ſaith *Herodotus* of him, l. 11. and ſo *Laertius* in his life, Σόλων δὲ ἔρχον ἀνθρωπίνου βίου φησὶν ἔτη ἑβδομήκοντα, *Solon ſaith ſeventy years are the terme of mans life*. But in *Moſes*'s time it was ſure much larger, *Moſes* himſelfe was cxx. *years old*, *and his eye was not dimme*, *nor his natural force or vigor abated*, *Deut.* xxxiv. 7. and was eighty years old when God made him Captain of his people, as *Aaron* likewiſe was eighty three before he was made High-Prieſt, *Exod.* vii. 7. which is evidence enough, that that age of eighty was not an extreme decrepit age at that time. This hath made many reſolve that this Pſalm was of a farr later date than that of *Moſes*. But with how little reaſon they have thus reſolved, will ſoon be made manifeſt, and the difficulties of this verſe ſufficiently cleared, by remembring the ſubject matter of the whole Pſalm, the afflictions, and ſhortneſs of life, not abſolutely to all at that time, but peculiarly בָּהֶם *to them* that are there ſpoken of; בהסן *to* or *among them* ſaith the Syriack, ἐν αὐτοῖς the lxxii. the Latine *in ipſis*, *in* or *among them*, i. e. to the children of *Iſrael* in the deſert, when for their murmurings and other provocations which they were guilty of, Gods wrath and oath was gone out againſt them, that of *all that were numbred of them at their coming out of Ægypt*, not one, ſave onely *Caleb* and *Joſhua Numb.* xiv. 29, 30. *Deut.* i. 35. no not *Moſes* himſelf *Deut.* xxxii. 52. *Numb.* xvii. 13. ſhould *enter into Canaan*. This oath of Gods was to be exactly performed in the ſpace of fourty years (whilſt they wandred in the Wilderneſs from place to place, without any houſe or city to dwell in) the whole number of thoſe that were then numbred, all the males from *twenty years old and upward that were able to go forth to warr*, except only thoſe two, were conſumed. How great that number was, appears by the liſt appointed to be made *Numb.* i. 3. *ſix hundred thouſand*, *and three thouſand and five hundred and fifty*, *Numb.* i. 32. Of this number then, all that were but twenty years old were ('tis evident) cut off before they exceeded the ſixtieth year of their age; of all that were but thirty years old, none

בָּהֶם

out-lived the ſeventieth year; of all that were fourty, none, ſave only thoſe two out-lived his eightieth. And of theſe that exceeded not fourty, and were not under twenty at the coming out of *Ægypt*, who conſequently, all but two, died before they attained to eighty years, certainly the number muſt be very great, probably *near three hundred thouſand*, it being unlikely, that the number from fourty to the age of diſcharge from war, ſhould doe much more than equal that from twenty to fourty; and conſequently the reaſon of the complaint very conſiderable in that age, beyond any other age of thoſe times, that without any Epidemical diſeaſe, ſo vaſt a number ſhould dye before eighty years old. This I ſuppoſe the meaning of the addition here וְאִם בִּגְבוּרֹת שְׁמוֹנִים שָׁנָה *and if in vigor, foureſcore years.* גֶּבֶר is *a ſtrong man*, and גִּבּוֹר ordinarily uſed for a *warlike perſon*, and גְּבוּרָה 2 *King.* xviii. 20. *ſtrength for warre*; and the prime age for ſuch was about or under fourty years old. Thoſe then that at their numbring were not above fourty years old, might poſſibly live to foureſcore, but falling (all but two of them) in the Wilderneſs in the fourty years ſpace, they cannot be imagined to have ſurvived that age. And for all others, thoſe under twenty years old, that were not numbred at the coming out of *Ægypt* becauſe of their youth, the next part of the period ſeems to belong to them, וְרָהְבָּם עָמָל וָאָוֶן רָהְבָּם *and the ſtrength of them is labour and ſorrow.* By רָהְבָּם (from רָהַב *ſtrong*) *Abenezra* and *Rabbi Solomon* underſtand the *ſtrength of youth*, i. e. of the beſt of mans age, the *ſtrength*, or *firmneſs* that is in, or to a man in thoſe dayes. And thus it may ſignify Synecdochically (as by the Youth of the nation we mean in ordinary ſtile) thoſe under twenty years old. The LXXII. reads τὸ πλεῖον αὐτῶν, which the Latine renders, *Quod amplius eorum, the overplus of them*, taking רָהְבָּם in the notion of רֹב from רב *multitude*; ſo *Abu Walid*, reading רָהְבָּם, doth yet render it, *the overplus, what exceeds* of them. And thus the ſenſe will well bear, *the overplus* of them, that is the youth that were not numbred; and to this the Chaldee and Syriack ſeem to refer, who both render it וְסִיגְעֵיהוֹן *and the increaſe of them*, not *plerique ipſorum, the moſt of them*, as the tranſlator of the Syriack renders, but *the increaſe of them*, i. e. of the *Iſraelites*, viz. *their little ones Num.* xiv. 31. which God there promiſed to bring into the *land of Canaan*, when all that were numbred, ſhould fall in the Wilderneſs, v. 29, 30. Of theſe therefore it is added, that though they were not ſo ſhort-lived, yet for that while they had little comfort of their lives; though they ſurvived and entred into *Canaan*, *Numb.* xiv. 31. yet all the ſpace of the fourty years in the Wilderneſs, it was moſt true of them what here follows, their life for that ſpace was עָמָל *hard travail* or *moyle*, the LXXII. duly renders it κόπῳ *laſſitude* or *wearyſome toyle*; וְאָוֶן *and ſorrow* or *labour*, πόνῳ ſay the LXXII. *dolor* the Latine, both joyned to expreſs the *wearyſomneſs* of their tedious deſart-marches. This later paſſage ſeems to be here ſet in a parentheſis (to give ſome account of the overplus, thoſe that were not numbred, as well as the former words did of thoſe that were) for not to them, but the former belongs the concluſion of the verſe, with the cauſal particle in the front; כִּי גָז חִישׁ *— for it is ſuddenly cut off, and we flee away*; ſo to all them it was that were numbred at the coming out of *Ægypt*, ſave only to *Caleb* and *Joſhua*, in the ſpace of fourty years their *carcaſſes fell* all and every of them

them in *the wilderneſs*, and ſo they were נָזוּז *mowed graſs*, or *ſtubble*, cut up by the roots, (ſo the word ſignifies from נָזַז *to pluck up*) and like *ſtubble before the wind*, or *a rolling thing before the whirle-wind Iſa.* xvii. 13. they *fled away*. The Jewiſh *Arab* reads, *when the harveſt is nigh, we flee*, ſo taking it from נוז. If it be deduced from נוז it may then be compared with the Arabick נזז or נאז *to paſs along*, and ſo *R. Solomon* renders it by עבר. But to the reſt this cannot be applied, who did ſurvive in *Canaan*, and were not thus *cut off*. This the LXXII. have much transformed, ὅτι ἐπῆλθε πραότης ἐφ' ἡμᾶς, καὶ παιδευθησόμεθα, and ſo after them the Latine, *for manſuetude is come upon us, and we ſhall be ſtricken*. How they came thus to render the words, is not, that I finde, taken notice of by any. That which ſeems to me moſt probable is, that the Greek copies are corrupt, and that their original reading was, not ἐπῆλθε πραΰτης or πραότης ἐφ' ἡμᾶς καὶ παιδευθησόμεθα, as now we have it, but ἀπῆλθε πρωΐ, καὶ ἡμεῖς παιδευθησόμεθα, *it is early gone and we ſhall be ſmitten*. For ſo נוז and נזז, which ſignifies *to cut off*, ſignifies alſo *to paſs* and *goe away*, and ſo might probably be rendred ἀπῆλθε *is gone away*; and חִישׁ *celeriter quickly*, might as fitly be rendred πρωΐ *early*, as that is frequently uſed for *quickly* (ſee v. 14.) and ſo the Chaldee here addes in the end of the verſe, לְצַפְרָא *in the morning*, to expreſs the ſwiftneſs of the flight. And then for וְנַעֲפָה from עוף *to flee*, they ſeem to have deduced it from נגף *to ſmite*, changing the ע into א, and ſo to have rendred it καὶ ἡμεῖς παιδευθησόμεθα *and we ſhall be ſmitten*,

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וְנַעֲפָה

8. כְּיִרְאָתֶךָ

V. 11. *Thy fear*] All difficulty will be removed from this verſe, if only the כ in וּכְיִרְאָתֶךָ may be taken, as an expletive, unſignificant, for then the words will ly plainly thus, *who knows the power of thy anger,* וְיִרְאָתְךָ עֶבְרָתֶךָ *and thy terror* or *terribleneſs of thy wrath?* Thus the Syriack have taken it, rendring וְיִרְאָתֶךָ by ܘܕܕܚܠܬܟ *and the terror*. Thus *to know the force* and *terror of Gods wrath*, is to diſcerne the cauſe of it, our ſins, and to be truly affected with it, ſo as to prevent it by ſeaſonable reformation. This is the interpretation of *knowledge* in Scripture-ſtile, as 'tis uſed for ſpiritual prudence, and practice proportionable to our *knowledge*. And this the Chaldee have paraphraſtically and more largely expreſt, מַן הוּא דְיָדַע — *who is he that knoweth to avert the ſtrength of thy anger, but the juſt who fear thee and appeaſe thy fury?* The rendring the particle כ *as*, or *according to*, ſeems not here ſo facile or agreeable; for by that *according to thy fear*, ſignifying our *fear* of God, 'tis certain that Gods *wrath* is not proportioned to our *fear* of him. And that our *fear* of God ſhould ſignify our want of that *fear*, to which only his *wrath* is apportioned, is very remote and without example. *Aben Ezra* would have it to ſignifie the ſame with thoſe words of the Law, *Levit.* x. 3. *I will be ſanctified in all them that come nigh me*, viz. that Gods *anger* is encreaſed according to our *knowledge* of him, and ſo *Jarchi*, and *Kimchi*. But ſeeing the *knowledge* of God is oft ſeparated from obedience to him, but the *fear* of God in the ſacred ſtyle is not ſo ſeparable, and therefore they that *know* God, and ſo only approach him, may incurre his higheſt diſpleaſure, but they that *fear* God cannot be imagined to do ſo; therefore I cannot adhere to that notion. Yet if the former ſhall ſeem remote, then I ſhall propoſe this third, that the phraſe כְּיִרְאָתֶךָ עֶבְרָתֶךָ *as thy fear thy wrath*, ſhall bear proportion with

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that way of ſpeaking *Jud.* viii. 21. כְּאִישׁ גְּבוּרָתוֹ *as a man, his ſtrength*; which proverbial forme may probably have been transferr'd to other things, and then the meaning here may be, that Gods *wrath* is equal to what men *fear* or *apprehend* of it; God affrights not with vain, empty *terrors*, but will really inflict on impenitent ſinners to the utmoſt of his threats, or of what they can apprehend, or expect. This may not improbably be the meaning of the phraſe. Yet the context ſeems better to accord with the other, the prayer following, *So teach us*, being fitly oppoſed to the former complaint, that no man takes notice, or layes to heart the *terribleneſs of* Gods *wrath*, in cutting off ſo many daily before their eyes. And therefore of that only I have taken notice in the paraphraſe. For indeed that which follows in our books, as the beginning of v. 12. לִמְנוֹת יָמֵינוּ *to number our dayes*, will beſt be adjoyned to this v. 11. and ſo the LXXII. joyne ἐξαριθμήσασθαι—— (only for יְמִינוֹ *our dayes*, they ſeem to have read יְמִינְךָ *thy right hand*, and ſo render it δεξιάν σου.) If thus we ſet it, the ſenſe will be moſt current in the firſt way of interpretation, *Who knows the power of thine anger*, &c.— *to number*, i. e. ſo *knows* the *power* of Gods *anger*, *and terror of his indignation*, as thereby to be moved, or to learn to *number his dayes*, i. e. to look upon his life as ſhort and fading (for ſo we *number* that which is ſhort, *pauperis eſt numerare pecus*, *the poor man, that hath* but a *few cattel*, may *number* them, the flocks of the rich are innumerable) and accordingly to ſpend it the more to his eternal advantages. The asking the queſtion מִי יוֹדֵעַ *Who knows?* ſignifies a ſtrong negation, and complaint, that no man *knows*, they fall every day, and no man conſiders it ſo (in the example of *others*) as to *number* his own *dayes*, or apply it to his own benefit or amendment. And then follows a prayer to God כֵּן הוֹדַע *Doe thou ſo teach us* or *make us know*, *that we may apply*— or as that phraſe may better be rendred, וְנָבִיא לְבַב חָכְמָה *that we may bring an underſtanding heart*; ſo רוּחַ חָכְמָה *an underſtanding ſpirit Ex.* xxviii. 3. and *Iſa.* xi. 2. and in many other places: and then by that will be ſignified that *knowing the terribleneſs of Gods wrath*, the want of which was matter of the complaint, v. 11. And ſo this is a facile and obvious rendring of theſe two verſes. Yet it is not amiſs to mention other deſcants. The Jewiſh *Arab* ſeems not to take עֶבְרָה v. 11. for *wrath*, but (according to an Arabick uſe of that word) for *conſideration*, and ſo goes in his interpretation farr different from others, thus, מַן יעלם &c. *And who knows the power of thy wrath, ſo as to conſider thy fear? As the number* (or *according to the numbring*) *of our age which is known, that we might bring an heart of wiſdome*, or *wiſe heart*. Adding in a note, that the meaning is, that *our dayes are numbred and known, and if we did continually know* (or *acknowledge*) *the power of thy wrath, and puniſhment*, as *we acknowledge that our dayes and ages are fading, we would come before thee with a wiſe heart*, and by repentance turn unto thee. יְדַע he ſeems to take not for the Imperative, but for the preterperfect-tenſe paſſive. *Abu Walid* takes that in another ſenſe, and thus interprets it, *According to the meaſure of our age, ſo diſcipline* (or *chaſtiſe*) *us, exceed not meaſure in chaſtiſing us, becauſe our age is ſhort*, &c. and he compares it with *Job* vii. 19. *How long wilt thou not depart from me, nor let me alone*, &c. But this *Kimchi* in his Rootes ſeems not to like of. *R. Moſes*, mentioned by *Aben Ezra*, thus makes the

the meaning, *He that knowes the force of thy wrath, and knowes how to number our dayes, the truth is known to him.*

The Ninety First Pſalm.

The ninety firſt Pſalm is a meditation of the ſpecial ſecurity of the truly pious man, who relies on God alone for it, together with all other bleſſings of this world, as the reward of his firme adherence to God. (Tis affirmed by the Chaldee and LXXII. and Latine to have been compoſed by ‖ *David*, in reference perhaps to Gods being intreated for the land, and removing the peſtilence, 2 *Sam.* xxiv. 25. juſt as it was ſeizing on Jeruſalem, ſee note b. and hath its moſt eminent completion in the Meſſias.)

‖ אַתָּר דָּוִד *David ſaid* v. 2. Ἀινος τῷ Δαυὶδ, *Laus Cantici David, A laud of Canticle of David, &c.*

Paraphraſe.

† *remains in the protection*

1. HE that † *dwelleth in the ſecret place of the moſt High, ſhall abide under the ſhadow of the Almighty.*

He that adheres to God, that ſeeks and expects all his ſafety from his ſole protection, (and accordingly qualifies himſelfe for a capacity of that, keeps in thoſe wayes to which God hath promiſed his ſafeguard) ſhall be ſure never to faile of receiving it; His tenure cannot faile, as being founded on ſo ſure a title, as is the promiſe of him that hath all power and dominion over all creatures in the world, and can certainly, and as undoubtedly will performe, whatſoever he hath promiſed.

2. *I will ſay of the Lord, he is my refuge, and my fortreſs, my God; in him will I truſt.*

This general never-failing axiome gives me confidence chearfully to repoſe my whole truſt and affiance in God, as the moſt ſacred inviolable ſanctuary, the moſt ſtrong, provided, impregnable fort, the ſupreme and divine power, that governs and overrules the whole world, and hath by his promiſe obliged himſelfe never to deſtitute me that thus hang on him.

3. *Surely he will deliver thee from the ſnare of the fouler, and from the noyſome peſtilence.*

In this his ſafeguard I ſhall be ſecured from thoſe dangers that are in the eye of man moſt unavoidable, the moſt ſecret ambuſh that is moſt cunningly laid, and the moſt killing poyſon that propagates it ſelfe moſt inſenſibly.

4. *He ſhall cover thee with his feathers, and under his wings ſhalt thou truſt; his truth ſhall be thy ſhield and buckler.*

For as an Eagle or other bird doth with her wings protect and ſecure her feeble young ones from all approaching dangers, and to that ſafeguard they confidently reſort, without ſeeking or ſoliciting any other (from whence, and by analogy with which it is, that in the Holy of holies the Cherubims with their wings overſhadow the mercy-ſeat, to ſignify Gods gratious care and protection over all that there addreſs themſelves to him) ſo ſhall God guard and defend me, and in his protection will I repoſe all my hope and truſt, the power of the Allmighty being abundantly ſufficient, and (upon his promiſe given) his fidelity ingaged to afford his continual defenſe to all that are thus qualified for it.

a. 5. *Thou ſhalt not be afraid for the terror by* [a] *night, nor for the arrow that flieth by day,*

6. *Nor for the peſtilence that walketh in darkneſs, nor for the deſtruction that waſteth at noon-day.*

To this it is conſequent, that I have no cauſe to apprehend with terror either the moſt ſecret or the moſt open dangers, the moſt unavoidable evils that can threaten deſtruction or miſchief to me, either by night or day.

Thoſe judgments which ſeiſe on multitudes of wicked men, on every ſide of me, ſhall (like the plagues that ſwept away the Ægyptians, but paſt over the Iſraelites, or the plague that ſlew ſeventy thouſand from Dan to Beerſheba, but fell not on Jeruſalem) be forbidden to ſeiſe on me.

7. *A thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand, but it ſhall not come nigh thee.*

All the ſenſe of evil which I need fear, is in its ſeiſing on others, not on my ſelfe, the beholding the untimely deaths of many others, ſuch as is by the law denounced to ungodly men (but in time of epidemical diſeaſes, oft ſeiſes upon others as well as them.)

8. *Only with thine eyes ſhalt thou behold, and ſee the reward of the wicked.*

b. I have placed all my affiance in the Lord, and thereby ſecured my ſelfe of all the protection and ſafeguard that the omnipotent Monarch of heaven and earth can beſtow on me.

9. *Becauſe* [b] *thou* || *haſt made the Lord, which is my refuge, even the moſt High thy habitation.*

|| O Lord art my hope, thou haſt made the moſt High thy helpe or refuge (ſee Pſal. xc. 2).

By ſtrength hereof no kinde of miſchief ſhall by any miſhap befall or approach me.

10. *There ſhall no evil befall thee, neither ſhall any plague come nigh thy dwelling.*

God having ſet a guard of his about me, given charge to the holy Angels, that allwayes attend and execute his commands, that as long as I cleave faſt unto him, they ſhall ſecure me from all manner of evil that his providence ſhall permit to approach me.

11. *For he ſhall give his Angels charge over thee, to keep thee in all thy wayes.*

When any ſuch approacheth, thoſe holy officers of his ſhall be ready with their aide, and preſerve me ſafe from it.

12. *They ſhall* † *bear thee up in their hands, leſt thou daſh thy foot againſt a ſtone.*

† carryſthee ישאוּנְךָ.

The moſt ravenous and venemous beaſts, which prey on and miſchief all they meet, ſhall not be permitted to annoy me, but as ſo many conquered creatures acknowledge my power over them. (This was moſt eminently to receive its completion in the Meſſiah, here typified by the Pſalmiſt in the miraculous power which he had over the whole creation, healing all manner of diſeaſes, and caſting out devils, and communicating this power to his Diſciples, ſee Mar. xvi. 18.)

13. *Thou ſhalt tread upon the Lion and* * *adder; the young Lion and the Dragon ſhalt thou trample under feet.*

* Aſp or baſiliske, פֶּתֶן Bamidar. xxiii.

I have placed my whole joy and delight in God, moſt faithfully obſerved all his commands, and revealed them to others, given them knowledge of his will, how he expects to be ſerved by them; (This had its eminent completion in Chriſts eſpouſing the will of his father, and preaching it to the world) and this ſhall be ſure to be rewarded by him with preſervation or delivery from all danger, if any approach and involve me, he ſhall be ſure to reſcue me out of the power of it. (This was moſt literally verified in the reſurrection and aſcenſion of Chriſt.)

14. *Becauſe he hath* || *ſet his love upon me, therefore will I deliver him; I will ſet him on high, becauſe he hath known my name.*

|| delighted in me בִי חָשַׁק

God hath obliged himſelfe by promiſe, and ſhall certainly performe it, whatſoever requeſt I addreſs to him, ſhall certainly be granted me; when any affliction comes, I am ſecured of his ſupport under it, reſcue out of it, and higher degree of exaltation attending it, great length of dayes in this world (This belonged not to Chriſt, but was abundantly made up by his reſurrection) even as great as I can deſire, and then a joyfull viſion of him in another world.

15. *He ſhall call upon me, and I will anſwer him; I will be with him in trouble, I will deliver him and honour him.*

16. *With long life will I ſatisfie him, and ſhew him my ſalvation.*

Annotations

Annotations on Pſalm XCI.

a. V. 5. *Night*] In this verſe, ſaith the learned *Joſeph Scaliger*, *Ep.* ix. is an enumeration of the ſeveral ſorts of evils that humane life is ſubject to, and thoſe diſtinguiſht by the ſeveral parts of the natural day, by the viciſſitude of which our time and whole age is made up. The parts, ſaith he, are foure, midnight, and midday, the beginning of night, and beginning of day. The two former here expreſt by 1. לַיְלָה *night*, 2. צָהֳרַיִם *midday*; the two latter by 1. אֲפֵלָּה *duskyneſs* or *twilight*, (fit to denote the *evening* which is ſuch) and 2. יוֹמָם *interaiu*, the *day-time*. To theſe foure, ſaith he, are appointed foure ſorts of evils, 1. פַּחַד *fear, terror, conſternation*, (thoſe dangers or evils, that falling out in the *night*, are by the darkneſs and ſolitude of that much improved, as ſuddain aſſaults, or fires &c.) 2. חֵץ *the arrow flying by day*, (any diſeaſe or open aſſault, any calamity that uſually befalls men) 3. דֶּבֶר *the peſtilence*, (any infectious diſeaſe, that inviſibly diffuſeth it ſelfe, and can no more be prevented than an aſſault in a miſt or *twilight*.) 4. קֶטֶב יָשׁוּד a *waſting ſlaughter*, (when with all the advantages that *midday* can give to an open aſſault of overpowering enemies, an utter deſolation and ſpoile is wrought.) This the LXXII. renders σύμπλωμα ἢ δαιμόνιον μεσήμβρινον, *a midday accident and devil*; for which *Scaliger* there profeſſes to know no reaſon, (it is no doubt according to their cuſtome of taking one word for ſome other that hath affinity with it, for שׁוּד reading שַׁד, which they render elſewhere δαιμόνιον, *Pſal.* cvi. 37. and *Deut.* xxxii. 17.) But after all his care in approving this his Critical obſervation, he hath not made it probable that יוֹמָם *in the day-time* ſhould have any propriety to the *morning*, the fourth part of his νυχθήμερον, (not otherwiſe accounted for) which indeed upon all occaſions is oppoſed to לַיְלָה *the night*, and never to the *crepuſculum*, or *evening*. 'Tis therefore much more probable, (and agreeable to the practiſe of poetick writers) that the two latter, *the darkeneſs* and *noon-day*, ſhould be but an explication of the two former, *by night and by day*, and ſo but the two known parts of the νυχθήμερον be referred to, *the night* and *the day*; and proportionably the evils here mentioned by the Pſalmiſt will be at moſt but of two ſorts, the *night terror* being no more then *the peſtilence that walketh in darkneſs*, and the *arrow that flyeth by day* the ſame thing with the *deſtruction that waſteth at noon-day*. But indeed both theſe in effect but one, the *deſtroying* angel, which by the *peſtilence* ſwept them away both by *night* and *day*: and accordingly the Chaldee interpret *the terror by night*, the *fear* דְּמִיקֵי *of the devils that walke in the night*; *the arrow by day*, *the arrow* דְּמַלְאַךְ מוֹתָא *of the Angel of death*; the *deſtruction that waſteth at noon*, סִיעַת שֵׁירִין, a *company or troop of devils*; all three, as well as *the peſtilence*, named, to ſignify the *deſtroying angels*, inſtruments of thoſe Epidemical diſeaſes ſent from God. That the Pſalmiſt here principally pitcheth on this inſtance of *peſtilential* diſeaſes, or *deſtroying angels*, may probably be in reference to that *plague*, which for the ſins of the people firſt 2 *Sa.* 24. 1. and then for *David*'s ſin in numbring the people, fell upon *Iſrael*, and

and deſtroyed *ſeventy thouſand from Dan to Beerſheba*, v. 15. but when it was ready to fall on *Jeruſalem*, *the angel ſtretching out his hand upon that to deſtroy it*, v. 16. *the Lord repented, and ſaid to the angel that deſtroyed, It is enough, ſtay now thine hand*; and the Prophet *Gad* coming to *David*, and directing him to *rear an altar*, and *offer burnt-ſacrifice to God* in *Araunahs threſhing floor* v. 18. (the place where the Angel ſtood 1 *Chr.* xxi. 15.) upon the humiliation of *David and the Elders of Iſrael* 1 *Chr.* xxi. 16.) *and calling upon God*, and *offering burnt-offerings and peace-offerings*, v. 26. *God* was intreated, and propitiated, and the plague was ſtayed, and fell not on *Jeruſalem* at all. On this occaſion it follows, that *David ſacrificed there* on that *threſhing-floore of Araunah*; (*the tabernacle and the altar of burnt offering, which Moſes made in the wilderneſs, being at this time in Gibeon* v. 29.) and ſo deſigned that place for *Gods houſe ch.* xxii. 1. and there the Temple was afterwards built by *Solomon*, 2 *Chron.* iii. 1. This then being ſo remarkable a paſſage of Gods providence, and mercy in ſparing *Jeruſalem*, when *ſeventy thouſand* were ſlain in other places round about it, it might very fitly be referr'd to by the Pſalmiſt, as a ſignal inſtance of Gods mercy, and care, and remarkable preſervations over his people, and an evidence that there is no means of ſecurity, no way to avert or remove any, though but temporal evills, diſeaſe, and the like, but that one of applying ones ſelfe to God by humiliation, and reformation, and ſacrifice, i. e. ſolemn interceſſion: and then as when Saint *James*, ch. vi. 14. gives the like directions in time of *ſickneſs*, and promiſeth that *the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up*, it is not yet to be imagined, that no ſuch perſon, which obſerved ſuch directions, ſhould ever *dye*, but that generally this ſhould be a ſucceſsfull way, and that no means ſhould have that aſſurance of being effectual as this; ſo in this Pſalm, the promiſes of immunity from dangers, *peſtilential* diſeaſes, &c. made to thoſe that *remain in the protection of the moſt High*, v. 1. i. e. to pious men in the uſe of theſe means, thus adhering to, and not departing from God, are not ſo to be interpreted, that no pious man ſhall dye of any Epidemical diſeaſe, any more then that he ſhall not dye at all, but that this of adherence and addreſs to God with humiliation and interceſſion, is the only means either to preſerve ſingle perſons, or multitudes, whole nations at once; which is the full importance of *Solomon*'s prayer at the dedication of the Temple, 1. *Ki.* viii. 31. &c. which may be taken as a comment on this Pſalm: whereas wicked men, that have no right to any part in this promiſe, are to expect exciſion, whole multitudes of them together, *thouſands* and *ten thouſands* v. 7. and that as the juſt *reward* of their *impiety*, v. 8.

V. 9. That אַתָּה *thou* muſt here in the beginning of the verſe be underſtood of God, is moſt evident, and ſo the rendring clear כִּי אַתָּה יְהוָה מַחְסִי *for thou, O Lord, art my hope*; and ſo all the antient Interpreters have underſtood it: אַתָּה הוּא יְיָ — *thou thy ſelfe, O Lord, art my truſt*, ſay the Chaldee; and the lxxii. exactly accord, σὺ κύριέ μου ἐλπὶς μου, *thou, O Lord, art my hope* — and ſo the Syriack and Latine &c. But then that which follows, עֶלְיוֹן שַׂמְתָּ מְעוֹנֶךָ *the moſt High haſt thou ſet or made thy help or refuge*, is a part of a ſoliloquie between the Pſalmiſt and his own ſoule, i. e. himſelf. And though the Chaldee feigning the Pſalm to be (inſtead of a ſoliloquie) a Dialogue

b, אַתָּה

logue betwixt *David* and *Solomon*, underſtand this; as the former part of the verſe, of God alſo, that he *hath ſet the houſe of his Majeſty on high*, and ſo the Syriack alſo, *thou haſt ſet thy houſe on high*; yet the LXXII. and Latine, not diſcerning two perſons in the Pſalm (beſide God) but onely the Pſalmiſt and his own ſoule, have agreed to underſtand it of the ſoule making God her *refuge*, τὸν ὕψιστον ἔθου καταφυγήν σου, *altiſſimum poſuiſti refugium tuum, thou haſt ſet*, or *made, the moſt High thy refuge*. And indeed in this manner hath the whole Pſalm proceeded, ſometimes in the firſt perſon, ver. 2. אמר *I will ſay of the Lord, He is my refuge* — then in the ſecond perſon ver. 3. *Surely he ſhall deliver thee* — i. e. thee, my ſoule, which is in effect my ſelfe: and ſo the moſt perſpicuous way of paraphraſing the whole Pſalm is, by underſtanding it throughout in the ſame, i. e. firſt, perſon; but that ſo, as to extend it as appliable to all other pious men, as well as the Pſalmiſt, (according to the general aphoriſme in the firſt verſe, *He that dwelleth* ——) and in a moſt eminent manner to the *Meſſiah*, to whom the devil applyes it *Matth.* iv. 6. *If thou be the ſon of God* &c. *for it is written* (ver. 11, & 12. of this Pſalm) *he ſhall give his Angels charge concerning thee, and in their hands ſhall they bear thee up, leſt at any time thou daſh thy foot againſt a ſtone.* And ſo ſaith *Aben Ezra* of the laſt verſe, *and ſhew him my ſalvation*, it referrs לומות חמשיח *to the dayes of the Meſſias.* And ſo *R. Gaon*, and *Kimchi* alſo. And ſo eſpecially the latter part of the Pſalm, though in a lower ſenſe it may agree to *David*, yet hath its fuller completion in *Chriſt*. The Jewiſh *Arab* takes the whole Pſalm for a Colloquie, or diſcourſe by *David* directed to a Godly man: and therefore as he reads the firſt verſe of the Pſalm, *O thou that ſitteſt under the covert of the High*, &c. *I ſay of the Lord* &c. v. 2. ſo he renders this ninth verſe, *Becauſe thou haſt ſaid to the Lord, Thou art my refuge, and haſt made the High thy habitation.*

The Ninety Second Pſalm.

Paraphraſe.

The ninety ſecond Pſalm is a joyous meditation on the gratious works of God toward his people, and his judgments on wicked men, appointed in the Jewiſh Church to be uſed on the Sabbath day; not ſo much to commemorate the Creation, and Sabbath following that, as to foretell their peace and proſperity in this world, and withall, that † reſt from perſecutions which God had promiſed to give his Church under the Meſſiah. See note a. on the title to the Romans, and 2 Theſs. 1. note a. and Heb. iii. c. (The Jewiſh Arab aſcribes this Pſalm alſo to David.)

A Pſalm or Song for the || Sabbath day.

|| day of Sabbath, ſee note c.

ז העולם שבת שלו *the age to come of the Meſſiah which ſhall be all Sabbath. Sol. Jarchi.*

1. *It*

There is nothing that better becomes a pious man than to confeſs and laud and magnify the great and glorious name of Allmighty God, morning and evening every day to proclaim his gratious goodneſs in promiſing, and his fidelity in performing what he hath promiſed, and to doe this with all the advantage that art and all ſort of Muſical Inſtruments and voices can adde to it; there being no ſo proper and ſeaſonable imployment for all theſe, as that of worſhipping and glorifying the great and good Creator of all the world, and faithfull protector of his ſervants.

1. *It is a good thing to give thanks unto the Lord, and to ſing praiſes unto thy name, O moſt Higheſt;*
2. *To ſhew forth thy loving-kindneſs in the morning, and thy faithfulneſs every night;*
3. *Upon an inſtrument of ten ſtrings, and upon the Pſaltery, upon the* || *harpe with a ſolemn ſound.*

|| ſong or loud voice (ſee Pſ. iii. 6.) on the harpe. עַל הַנְּגִינוֹת בְּכִנּוֹר

The works of thy creation were all exceeding good, and thy continued protections and preſervations, the glorious, all-wiſe and all-gratious diſpenſations of this thy providence, are matter of the moſt raviſhing tranſporting exultation.

4. *For thou, Lord, haſt made me glad through thy work; I will triumph in the works of thy hands.*

Thy actions and thy counſels are evidences of thy tranſcendent unfathomable power, and wiſdome, and goodneſs,

5. *O Lord, how great are thy works! and thy thoughts are very deep.*

Such, as wicked men, that goe on proſperous and uninterrupted in their courſe, do not at all diſcern or comprehend the meaning of; for when they from their ſucceſſes gather matter of triumph, applaud and congratulate their proſperities, this is a moſt groſs and ſad miſtake in them: The only true account which is to be made, or concluſion to be collected from theſe their temporary ſucceſſes, being rather this, 1. that now they are haſtening to their exciſion, their bravery like that of a flower being a moſt certain indication of their approaching ruine, whilſt the righteous flouriſh like a Palme or Cedar, v. 12. get height and ſtrength and glory from their age; and 2. that Gods vengeances due to them, and not yet inflicted, will one day come upon them the more direfully and unavoidably for theſe their preſent ſhort proſperities, even utter ruine and deſtruction.

a. 6. *A brutiſh man knoweth not, neither doth a fool underſtand this.*
7. [a] *When the wicked ſpring as the graſs, and* † *when all the workers of iniquity do flouriſh,* * *it is that they ſhall be deſtroyed for ever.*

† all * that they may be deſtroyed

And herein Gods power and juſtice and fidelity is, and ſhall be moſt eminently diſcernible, to the eternal diſcomfiture and confuſion of all the enemies of him and his Church.

8. *But thou, Lord, art moſt high for evermore.*

For God ſhall certainly diſtinguiſh and make a difference betwixt wicked and pious men, his enemies and his friends and faithfull ſervants; and what ever indiſcrimination there appears between them here in this world for ſome time, he will undoubtedly make the ſeparation, he will viſibly ſeiſe on the ungodly, the oppreſſors and perſecutors of his Church, blaſt their greateſt proſperities, diſſolve their ſtrength, rout their armies, bring them to nought, and adjudge them to irremediable periſhing.

b. 9. *For loe thine enemies, O Lord, for loe thine enemies ſhall periſh: all the workers of iniquity* [b] *ſhall be* || *ſcattered.*

|| or ſeparated.

Whilſt, on the other ſide, the truly pious men ſhall have all their oppreſſions and ſufferings repaired, and be rewarded abundantly with honour and exaltation, deliverance and peace here in Gods ſeaſon, advancement to a flouriſhing condition here in this world, and eternal bliſs in another life.

c. 10. *But my horne ſhalt thou exalt like the horne of an Unicorne; I ſhall be* [c] *anointed with freſh oyle.*

And this change ſhall be moſt viſible and illuſtrious; the judgments of God and deſtructions that fall upon the obſtinate enemies of God and his Church, ſhall be very ſtupendious and remarkable.

11. *Mine eye alſo ſhall* † *ſee my deſire on mine enemies, and mine ears ſhall* * *hear my deſire of the wicked that riſe up againſt me.*

† behold or look on mine enemies. חִבְּטָ

* hear the wicked— תִּשְׁמַעְנָה

12. *The*

12. *The righteous shall flourish like a palme-tree; he shall grow like a Cedar in Lebanon.*

And the prosperity and peaceable flourishing of the Church in the fruits as well as the profession of piety, in the former resembling the fertility of the palme-tree, in the latter the tallness of the Cedar, shall be as remarkable also.

13. *Those that be planted in the house of the Lord, shall flourish in the Courts of our God.*

14. *They shall* ‖ *still bring forth fruit in old age, they shall be fat and flourishing:*

‖ Yet more עוֹד

They that sincerely and faithfully give up their names to the service of God and his worship, shall at length injoy great tranquillity, liberty of holy offices, and all other such most desirable priviledges and opportunities of piety: such trees as these, (as men are said to be trees inverted) may, without violation of the law, be planted near the altar, and flourish in the courts of God. And the Church shall be much increased by this means, propagated beyond the holy land over the face of the whole earth, and not decay with age, but herein also imitate the palme-tree v. 12. that the older it grows, is still the more fertile.

15. *To* † *shew that the Lord is upright; he is my* * *rock, and there is no unrighteousness in him.*

† declare or shew forth לְהַגִּיד

* my rock צוּרִי

All this as an eminent testimony of the great justice and uprightness of Gods judgements, who although he permit wicked men to flourish, and his own people to be afflicted for a while, yet at length changeth the scene, and by interposition of his allmighty power subdues the wicked, restores and advances his faithfull servants to all prosperity and flourishing in this life.

Annotations on Psalm XCII.

a. V. 7. *When the wicked*] The 7. and 8. verses are so to be joyned together, and read as in one period, and affixt to v. 6. that they may set down the error that is there imputed to the *ignorant* or *inconsiderate* wicked man; he thinks well of his own condition, measuring by his present successes, and atheistically despising any future account that he shall be concerned in: and this is the error noted v. 6. and refuted in the two following verses; בְּפָרְחַ רְשָׁעִים *in the wickeds springing* or *sprouting out like grass*, or *flowre* of the field, or *when*, or *that*, or *how the wicked do spring* וַיָּצִיצוּ כָּל—*and all the workers of wickedness doe flourish,* לְהִשָּׁמְדָם *to their destruction*, or *that they may be destroyed for ever*; ὅπως ἂν say the LXXii. *that they may*, this being the event and consequent of their *flourishing like grass*, for so, we know, the *flourishing* of that abodes its suddain perishing, either by excision, or natural decay (which is not true of the *flourishing* of *palmes* and *Cedars* v. 12.) וְאַתָּה *and*, or *but thou, Lord, art most high*— They *flourish*, and thereby do but accelerate their ruine, and over and above, make it more sad when it comes, but God remains just and magnified in these strange turns of his providence. The Jewish *Arab* here referrs the sixth verse to what precedes ver. 5. reading it, *How great are thy works, O Lord, and thy thoughts* &c. *And man is more foolish then that he should know them all, and more brutish then that he should understand it*; and then begins a new sentence with the seventh verse.

b. V. 9. *Scattered*] From פָּרַד *partitus est*, whence both the Latine *partiri*, and the English *part*, (in the notion of *dividing* or *separating*) is deduced, is יִתְפָּרְדוּ here in Hithpael, which the Interlinear renders *segregabuntur*, *shall be parted* or *separated*. And thus it may possibly be

be a judicial phraſe, to denote the diſcrimination that is made betwixt men, as betwixt the *ſheep* and the *goats*, *Matth.* xxv. 32. *All the nations ſhall be gathered together* or *aſſembled before him* (as a *Judge*) and ἀφορίει αὐτὸς ἀπ' ἀλλήλων *he ſhall ſeparate them one from another, as the ſhepherd* ἀφορίζει *ſeparates the ſheep from the goats.* For this interpretation we have the authority of the Chaldee which paraphraſe it by מִתְפְּרְשִׁין &c. *in the world to come they ſhall be ſeparated from the congregation of the juſt.* And in this ſenſe, if it be admitted, it will be all one with what is ſaid in more words, *Pſal.* i. 4. *The ungodly are not ſo, but* — and *the ungodly ſhall not ſtand in the judgment, nor ſinners in the congregation of the righteous*, v. 5. as that ſignifies *condemnation, rejection, periſhing*, v. 6. and ſo ἀφορίζειν (as in the Jewiſh, ſo) in the Chriſtian Church, hath been allwayes uſed to ſignify the cenſures. But the LXXII. render it by διασκορπισθήσονται, *ſhall be ſcattered*, and the Syriack ܢܬܒܕܪܘܢ *ſhall be diſperſed*: we have the word, *Pſ.* xxii. 14. *my bones are out of joynt, parted aſunder*; but here being ſomewhat beyond *periſhing*, it ſeems to be the *ſcattering* of enemies in a route, which have been worſted in battel, and ſo this may be pitcht on as the more probable rendring.

c. בַּלֹּתִי V. 10. *Anointed*] From בָּלַל *perfundere*, is בִּלֹּתִי here *I am anointed*; and ſo the Chaldee and Syriack appear to have read it. The LXXII. ſeem to have read it as from בָּלָה *ſenuit*, and ſo render it τὸ γῆρός μου, *my old age*, and ſo the Latine and Arabick: and then for בְּשֶׁמֶן רַעֲנָן *with freſh* or *green oile*, the copies which we now have of the LXXII. read ἐν ἐλέῳ πίονι, which the Latine render in *miſericordia uberi*. But as the Syriack, ſo the Arabick and Æthiopick depart here from the Latine, and aſſure us that the LXXII. wrote not ἐλέῳ, but ἐλαίῳ *oyle*. Now as there were many uſes of *oile*, ſome vulgar among the *Jews* (ſee *Mat.* vi. note i.) others were extraordinary, the ceremony of inauguration to ſome office of dignity; ſo it might here be uncertain to which of theſe the phraſe belonged, did not the context determine it, and the conjunction of *anointing* with *exaltation*, וַתָּרֶם קַרְנִי the *exalting of the horne*, כְּרְאֵים *as of an Unicorne*, is queſtionleſs the advancing to Regal Monarchick power, of which that *horne of an Unicorne* is a moſt ſignificant Emblem: and then the *anointing with freſh* or *rich oile*, adjoyned to it, muſt in all reaſon be applied to the ſame matter, and denote the inauguration to the Regal power; and then as the Chaldee confirm this, רַבִּיתָא יָתִי בְּמִשַׁח רְבוּתָא, *thou haſt magnified*, i. e. *exalted* or *inaugurated me with the oile of exaltation* or *inauguration* (*anointing* by them being ſtill expreſt by *exalting*) ſo the very reading of the LXXII. (though varied from the Hebrew) may bear a commodious ſenſe, and that which ſufficiently expreſſes the true meaning, τὸ γῆρός μου ἐν ἐλαίῳ πίονι, *my old age ſhall be in fat oile*, i. e. the latter part of my age ſhall be advanced to regal power. What is primarily meant by this, or ſo as might be applied to the Pſalmiſt's time which wrote it, cannot eaſily be determined, becauſe the writer of the Pſalm is not reſolved on among the *Jews*: the *Rabbins* ſaying it to have been made by *Adam* preſently after the creation, before the Sabbath, and ſo the Chaldee paraphraſe, and *Kimchi*; but others, as *Aben Ezra*, ſaying that all from the XC. to CI. were written by *Moſes*. Which though it be readily refuted from *Samuels* being mentioned *Pſ.* xcix. yet may have

וְתָרֶם קַרְנִי כִּרְאֵים

have truth to this, as to ſome others, particularly the XC. and then that being accepted that *Moſes* was the author of the Pſalm, and the title of the Pſalm being *A Pſalm or Song* (a joyfull Euchariſtical celebration) לְיוֹם הַשַּׁבָּת *for the day of Sabbath*, deſigning it to be uſed on their *Sabbath-dayes*, and probably referring to that *Sabbath*, that reſt, which was by *Moſes* promiſed the people of the *Jews*, *Deut.* xii. 9, 10. this may moſt fitly be reſolved on as the primary ſenſe of it, that God would bring his people the *Jews* at length, after a wilderneſs of troubles and many enemies, to reſt in *Canaan*, and eſtabliſh them a Kingdome in peace. But the more eminent, and that as (or more) literal ſenſe of it, pertains to the Chriſtian Church, firſt *Chriſt*, then Chriſtians. *Chriſt* the *Meſſias*, after his being perſecuted and crucified, was to be raiſed and inaugurated to his ſpiritual Kingdome, and that commencing in the deſtruction of his enemies the *Jews*; and the Chriſtians for ſome time after his death perſecuted by the ſame *Jews*, were to have their reſt, halcyonian dayes of peace (ſee note on *Heb.* iii. c.) and this expreſt by their being *Kings and Prieſts unto God* (ſee note on *Apoc.* i. d.) parallel to the *horne* being *exalted as the horne of an Unicorne*, and being *anointed with freſh oile* here, as it hath before been interpreted.

The Ninety Third Pſalm.

The ninety third Pſalm is a brief meditation on the power of God, and his providence, as in the works of his creation, and the ſtability of thoſe laws whereby all are governed, notwithſtanding the tumults of this ſublunary world, ſo in ſetling his Church in peace, and faithfull performing of his promiſes to his ſervants. It is reſolved by the ‖ Jews to have its fulleſt completion in the Meſſias.

‖ *R. Saad: Gaon, and Raſi, and Kimchi.*

Paraphraſe.

1. *THE Lord reigneth, he is clothed with majeſty; the Lord is clothed with ſtrength, † wherewith he hath girded himſelf: the world alſo is eſtabliſhed, that it cannot be moved.*

† he hath girded himſelfe הִתְאַזָּר

The Lord hath now been pleaſed powerfully and illuſtriouſly to ſhew forth himſelf, to give ſignal teſtimonies of his omnipotence, he is come out as in a royall, ſo in a military manner, hath ſecured the whole nation (ſee note on Mat. 24. e.) from all the dangers that incompaſt it, and ſet it ſafe from the fear of evil; (And this an emblem of the ſpiritual Kingdome of Chriſt, ſee note c. on Pſal. cvi.)

2. *Thy throne is eſtabliſhed of old, thou art from everlaſting.*

This gives us occaſion now ſeaſonably to praiſe and magnify him in all his glorious attributes of power and juſtice, which from all eternity have belonged to him, his righteouſneſs being as eternal as his being.

3. *The flouds have lifted up, O Lord, the flouds have lifted up their voice, the flouds lift up their waves.*

When the violent uproars and ſeditions of wicked men did their utmoſt to diſturb and overwhelme all, imitating the waves and ſurges of the rivers or ſeas v. 4. which make a great noiſe and roaring, (And ſo when the devils and wicked men ſtood out againſt, rejected, and crucified the Meſſias,)

God was then pleaſed ſeaſonably to interpoſe his allmighty power, to ſubdue and quiet them, and fruſtrate their moſt boiſterous aſſaults, ſhewing them and all the world beſide, that his ſtrength is farre ſuperior to the ſtrength of the moſt riotous unruly creatures, and can, when he pleaſe, reſtrain and ſtill them: (And ſo did he in the reſurrection ſet up the Kingdome of the Meſſias.)

4. *The Lord on high is mightier than the noiſe of many waters, yea even than the mighty waves of the Sea.*

And according to his ſtrength, ſo is his fidelity; he is able to performe whatſoever he pleaſe, and having interpoſed his promiſe, he will certainly fulfill it; he can no more faile in that, than he can renounce his holineſs, which is of all others his moſt divine attribute, allwayes moſt illuſtriouſly viſible in all his proceedings, and ſo ſhall continue to the end of the world. (And this diſcernible in nothing more, than in his making good his promiſes to the Chriſtian Church.)

5. *Thy teſtimonies are very ſure; holineſs becometh thine houſe, O Lord, ||for ever.*

|| to length of dayes לְאֹרֶךְ יָמִים

The Ninety Fourth Pſalm.

The ninety fourth Pſalm is an earneſt prayer to God, and a confident aſſurance of him, that he will diſſipate the attempts of wicked men, and uphold the righteous. 'Tis † thought to have been compoſed in Babylon, for redemption from thence.

† *So R. Gaon, Sol. Jarchi, and Kimchi.*

Paraphraſe.

Thou Lord of heaven and earth, to thee onely pertains that great judicial office of diſtributing puniſhments and rewards in the world; we that are injured and oppreſt, as we are not able, ſo neither is it our duty to avenge our ſelves; this is the divine prerogative annexed to thy ſoveraignty. Be thou now pleaſed to interpoſe on our ſide, and teſtifie to all, that at length thou takeſt the matter into thine own hands.

1. * *O Lord God to whom vengeance belongeth, O God to whom vengeance belongeth, ſhew thy ſelfe.*

* O Lord, thou God of revenges, thou God of revenges אֵל נְקָמוֹת יְהוָה

Thou art the one ſupreme Governour of the world, againſt whoſe Edicts it is that theſe proud oppreſſors exalt themſelves. It is juſt with thee to depreſs thoſe that exalt themſelves, to puniſh the injurious; O be thou now pleaſed to execute thy juſtice upon them.

2. *Lift up thy ſelfe, thou judge of the earth, render a reward to the proud.*

Wicked men, if they be long permitted to thrive and proſper in their courſe, are apt to talk Atheiſtically, to perſwade themſelves and others that they have maſtered heaven, that there is no power ſuperior to theirs, that they can carry all before them. Bleſſed Lord, permit them not to go on in this proud error; ſubdue at length and humble, and let them no longer continue under ſo dangerous a temptation to impiety and profaneneſs, as their proſperities have proved unto them.

3. *Lord, how long ſhall the wicked, how long ſhall the wicked triumph?*

4. *How long ſhall they utter and ſpeak hard things? and all the workers of iniquity boaſt themſelves?*

When they oppreſs and grind the faces of the people and ſervants of God, riot and glut themſelves with the blood of thoſe whom by all obligations of charity they ought to relieve and ſupport, tyrannizing over all that are weaker than they, they flatter themſelves that God either doth not ſee, or will not call them to any account for all this.

5. *They break in pieces thy people, O Lord, and afflict thine heritage.*

6. *They ſlay the widow and the ſtranger, and murther the fatherleſs.*

7. *Yet they ſay, The Lord ſhall not ſee, neither ſhall the God of Jacob regard it.*

8. Underſtand

8. *Understand, O ye brutish among the people; and ye fools, when will ye be wise?*

This is a strange, brutish, irrational, mad folly, for any that hath the understanding of a man to be guilty of.

9. *He that planted the eare, shall he not hear? he that formed the eye, shall he not see?*

Certainly the Creator of eyes and ears, he by whose only power it is that any

10. [a] *He that* || *chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know?*

creature is indued with those faculties, cannot be imagined to want himself, or not to possess in a more eminent manner what he out of his own fulness hath derived in some lower degree to others. 'Twere hard to think that the sole omnipotent Creator should want any power or excellence which he alone hath imparted to his creatures: And so there can be no question of his most exact seeing and knowing all which is here done by wicked men. And as strange it were, that having taken such care as God hath done to reveal his will, to give laws to the sons of Adam and Noah, and after by Moses to the Jews (and at last to send his own son and spirit, and by those divine means to disperse his commands of transcendent purity and charity to all the men in the world) he should not after all, demand exact obedience to these commands, and chastise and punish all disobedience.

|| instructs the nations, he that teacheth man knowledge, shall not be rebuke?

a.

11. *The Lord knoweth the thoughts of man, that they are* [b] *vanity.*

Let those that thus flatter themselves and blaspheme God, and think that they shall carry it away unpunished, know this, that even these very thoughts of theirs, so false, so foolish and Atheistical, are perfectly discerned by God the searcher of all hearts, and shall one day be severely punisht by him.

b.

12. *Blessed is he whom thou chastenest, O Lord, and teachest him out of thy law.*

The prosperity of impious men is so farre from being a felicity to them that injoy it, (as these men deem) that the direct contrary to it, viz. to be punisht and rebuked by God for all that we do amiss, and by that means to be reduced to the sense and practice of our duty, is indeed the greatest favour and mercy of God, and so the most valuable felicity, and evidence of Gods tender care of us (whereas they that are left in their sins unpunished, permitted to go on securely in their course, have reason to look on it as an act of the severest vengeance from God, a leaving them and delivering them up unto themselves.)

13. *That thou mayest give him rest from the dayes of adversity,* † [c] *untill the pit* * *be digged for the wicked.*

And withall makes us capable of Gods farther mercies, in removing afflictions and persecutions, when they have obtained their desired end upon us, rectified and reformed what was amiss: for then without question God will at once restore rest and tranquillity to the oppressed pious man, and destroy and consume the ungodly oppressor, cast the rod into the fire, when his children have been sufficiently corrected by it.

† whilst * is

c.

14. *For the Lord will not cast off his people, neither will he forsake his inheritance.*

For though God may and sometime will fatherly correct and chastise his children, and permit them a while to abide under sharp oppressions; yet will he not utterly forsake them, but in his own chosen season restore their prosperity and subdue their enemies.

15. *But judgment shall return* [d] || *unto righteousness, and* † *all the upright in heart shall follow it.*

The time shall certainly come, that all wrong judgments shall be reverst, that the sufferings of good men shall be turned into their greatest advantages, that the righteous and truly pious man shall be the most thriving and prosperous even in this world, and all impious opposers and oppressors the most unprosperous (This was eminently fulfilled in the destruction of Jerusalem and heathen Rome, the crucifiers of Christ, and bitter persecutors of Christians, and the halcyonian dayes that the Christians had after each of these, see Psal. xcvi. 13. and Isa. xlii. 1. and Rev. i. 6.) and then shall good men have all kinde of incouragements to follow and adhere to goodness, (hereby the profession of Christianity shall be propagated over all the world) as that which, though with some mixture of persecutions, hath the promise, and is sure to be rewarded even in this life, Matth. xix. 29. and 1 Tim. iv. 8. (and not only in that which is to come.)

|| even to † after it all the upright in heart.

d.

But this is to be wrought, not by any humane aids or means, by armies raised to defend piety against impiety; when these are wanting, and impiety is backt with the greatest visible strength, then shall God himself by his own wayes and means in his due time interpose, and rescue his faithfull people from the utmost imminent destruction.

16. *Who will rise up for me against the evil doers? or who will stand up for me against the workers of iniquity?*

17. *Unless the Lord had been my helpe, my soule had allmost dwelt in silence.*

If at any time the danger appear greater then ordinary, that the pious man is ready to think himself lost, then is Gods special season to interpose his hand for his relief.

18. ‖ *When I said, My foot slippeth, thy mercy, O Lord, held me up.*

‖ If Chald, אין Lxxii, כי

When he is in the greatest anxiety and sollicitude, incompast with apparent hazards on every side, and from thence disquieted and troubled, God then chooseth most seasonably to interpose, to deal with him as a tender parent with a querulous child, provides for him whatsoever may be most gratefull and satisfactory in this condition.

c.

19. *In the multitude of my thoughts within me, thy comforts* † [c] *delight my soule.*

† have cherished or refreshed

Let men sin never so confidently, make laws for impiety, as * Nebuchadnezar did for the worshiping his golden image, Dan. 3. 4. and set up wickedness on the throne or tribunal, confound all justice, and substitute oppression and rapine instead of it; the comfort is, God will never be drawn to take part with them, to favour or countenance their impiety.

* So Sol. Jarchi expounds it.

20. *Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?*

Be they never so violent and unanimous in their pursuit of the life of blameless pious men, and their formes of process never so solemn and legal, there is yet an appeal behinde to the unerring supreme tribunal, and my resort to that shall never fail to bring me a rescue from their bloudiest sentence; God shall reverse that, and protect me, and all that chearfully depend on him.

21. *They gather themselves together against the soule of the righteous, and condemn the innocent blood.*

22. *But the Lord * is my defence, and my God ‖ is the rock of my refuge.*

* to me for a defence לי למשגב ‖ for a rock of my trust לצור מחסי

And he shall most certainly requite and punish the wicked oppressors, returne that mischief on them which they designed to bring on others, and by making their sins their own scourges and certain ruine, manifest his fatherly care and providence over his obedient faithfull servants.

23. *And he shall † bring upon them their own iniquity, and shall cut them off in their own wickedness; yea the Lord our God shall cut them off.*

† render or returne וישב

Annotations on Psalm XCIV.

a. יסר

V. 10. *He that chastiseth*] יסר, from יָסַר *to instruct* and *institute*, (as well as *to correct*) is in all reason so to be understood and rendred here, *he that instructs* גוים *the nations*, all the people in the world. The Lxxii. duly render it ὁ παιδεύων ἔθνη, *he that instructs the nations*; but the Chaldee more fully דיהב אוריתא —*he that gives the law to his people.* This is here said of God, as in the end of the verse to the same sense הַמְלַמֵּד אָדָם דָּעַת *he that teacheth Adam* or *man* (all the *men* in the world) *knowledge*: *the first man*, saith the Chaldee, referring to those precepts which were given in the creation, called the *precepts of the sons of Adam* (as after of *Noah.*) Now these two being the attributes of God (as well as that of *planting* and *forming the eye* and *eare* in the creation, and ever since in procreation v. 9.) that which is in the midst,

הֲלֹא יוֹכִיחַ

midſt, הֲלֹא יוֹכִיחַ *ſhall not he rebuke* or *puniſh*? from יָכַח *increpavit, corripuit*) muſt in all reaſon belong ἀπὸ κοινοῦ to both thoſe, and to that purpoſe be beſt rendred in the end, after both, *He that inſtructeth*— and *he that teacheth* — *ſhall not he rebuke* or *puniſh*? *Is it poſſible*, ſaith the Chaldee, *that God ſhall have given law*, וְכַד יְחוֹבוּן *and when they have ſinned, ſhall they not be rebuked or puniſhed*? what is added by the Engliſh tranſlation in the end of the verſe, *ſhall not he know*? is not in the Hebrew, but was added as a ſupply to a ſuppoſed Ellipſis. But the right rendring of the verſe hath no need of that aid, the ſenſe is much more perſpicuous without it.

b. הֶבֶל

V. 11. *Vanity*] From הֶבֶל which firſt ſignifies *to vaniſh* or *come to nought*, (*Jer.* ii. 5. *they walked after* הַהֶבֶל *vanity*, וַיֶּהְבָּלוּ *and vaniſht*, or *came to nought*) is הֶבֶל here; and if in that notion, then it muſt ſignify *vaniſhing, tranſient*, that ſoon comes to nothing: and ſo the Syriack renders it, ܒܗܝܐ *a vapour*, (as they do *Ja.* iv. 14. where our *life* is called a *vapour*) and thus we have it *Pſ.* cxliv. 4. *man is like* לַהֶבֶל *to a vaniſhing tranſitory thing*, for as it follows, *his dayes are as a ſhadow that paſſeth away*. But there is another notion of הֶבֶל, by metaphor lightly varied from hence, for *ſtulteſcere growing fooliſh*; ſo *Pſ.* lxii. 11. it is beſt rendred from the Hebrew, *truſt not in oppreſſion and rapine*, אַל תֶּהְבְּלוּ *become not vaine*, i. e. *fools*, to ſignify that thoſe that ſo *truſt*, that depend on unlawfull means for the enriching themſelves, will certainly be deceived, finde this the moſt perfect *folly* in the event. And this of *folly* being that by which the Atheiſt is moſt frequently expreſt in Scripture, will be moſt agreeable to this place, where the Atheiſts cogitations are deſcribed, v. 7. confident of *Gods not ſeeing, not regarding*; which thoughts of his, as they are Atheiſtical, and ſo falſe, and ſo *fooliſh* in one ſenſe, as *folly* is *ignorance*, ſo are they moſt impudent, (which is practical, and the greateſt *folly*) will never ſecure his wicked actions of impunity, but on the contrary will betray him to all the ruine in the world. And to this ſenſe it is, that verſe 8. we finde in the like ſtyle, *Underſtand, O ye brutiſh; and ye fools, when will ye be wiſe*? and ſo this is the adæquate notion of the word here.

אֶל תֶּהְבְּלוּ

c. עַד

V. 13. *Untill*] The rendring of עַד *untill*, in this place, may much diſturbe the ſenſe, and make it believed that the *reſt* מִימֵי רָע *from the evil dayes*, i. e. from perſecution (ſee *Eph.* v. 16.) which God gives to good men, is to continue *till the pit be digged up for the ungodly*, i. e. till the meaſure of their ſins be filled up, and ſo deſtruction be ready for them: whereas the contrary to this is evident, that either the deſtruction of the wicked is firſt, and the quiet and *reſt* of the good, (oppreſſed by them) a natural effect of that, and ſo ſubſequent to it; or that both of them are of the ſame date, at once *tribulation to them that trouble you, and to you who are troubled, reſt*, 2 *Theſſ.* i. 6, 7. And this is evidently the meaning of it here, and ſo will be diſcerned, if only the עַד be rendred *dum, whilſt*, (as it is elſewhere uſed, *Jon.* iv. 2. עַד הֱיוֹתִי *whilſt I was*, *Job* i. 16. עַד זֶה מְדַבֵּר *whilſt he was ſpeaking*) for then thus it will run very fitly, *That thou mayſt give him reſt — whilſt the pit is digged* —

מִימֵי רָע

d. עַד צֶדֶק

V. 15. *Unto righteouſneſs*] The notion of צֶדֶק *righteouſneſs* for *charity* and *mercy* hath oft been obſerved; only the Emphaſis of the preposition עַד *unto* here offers it ſelfe to conſideration, which will beſt be expreſt by *even unto*, as when

Gen. xiv. 23. we read, *from a thred* עד *even to a ſhooe latchet*, and *Gen.* vii. 23. *Every living ſubſtance was deſtroyed from man to beaſt, to creeping things,* וְעַד *&* *uſque ad* ſaith the Interlinear, *and even to the fouls of heaven* (which were in leaſt danger to be deſtroyed with water.) And thus here it ſeems to import, that the preſent rigour of their enemies ſhall by Gods *judging*, or taking their part, not only be removed, but be even *converted into* the greateſt *mercies*. Thus in every revolution of ſtate it is ordinary, none are ſo likely to eſcape and be favoured by the conquerer, as they that were oppreſt by the former government. And ſo was it to the Jews of the Captivity (of whom the learned *Jews* underſtand this Pſalm) when the *Perſian* executes judgment on the *Babylonian*, when the ſacrilegious drunken Tyrant is taken in his city, as in a *pit* or *ſnare*, v. 13. the *Jews* then are no loſers by their former oppreſſions, but receive preferments in the commonwealth, *Dan.* vi. 5. and licence to returne to their own countrey. And the ſame obſervation held both in the deſtruction of the Jewiſh and Heathen enemies of *Chriſt*, the Chriſtians were not only freed from their perſecutions, but became moſt *flouriſhing*. And this is the full importance of *judgments returning even to righteouſneſs*; God not only pleading their cauſe and delivering them (which is meant by *judgment*) but even converting their former ſufferings into their greateſt advantages. To this is added וְאַחֲרָיו כָּל יִשְׁרֵי לֵב *and after it all the pure in heart.* What אַחֲרָיו ſignifies, may be learned from *Judg.* v. 14. אַחֲרֶיךָ בִּנְיָמִין *after thee Benjamin*, i. e. ſaith the Chaldee, *Saul the ſon of Benjamin ſucceeded Joſhuah*, noted before by *Ephraim*. And ſo *after this all the upright in heart*, i. e. to this ſhall immediately ſucceed the flouriſhing proſperous condition of all pious men: יִתְפָּרְקוּן *they ſhall be redeemed*, ſaith the Chaldee; but it is ſomewhat more, they ſhall returne to a flouriſhing condition; and ſo this very fitly agrees to what went before, and is as the proof of it. The ſeverity of their enemies is turned into *mercy*, and then follows the proſperity of all pious men.

אַחֲרָיו

V. 19. *Delight*] יְשַׁעְשְׁעוּ, from שָׁעַה *to look upon with delight*, is in Piel doubled, and uſed for *looking kindly* and *lovingly*, imbracing, and making much of, doing any thing that is gratefull to another. So the Chaldee underſtood it, rendring it יְפַנְקוּן, from פִּנֵּק *to make much of*: ſo they uſe the word *Prov.* xxix. 21. for that which we render, *delicately bringeth up*. And hence it is that the LXXII. render it here ἠγάπησαν, *have loved*, i.e. *behaved themſelves in a loving manner*, ſo as they which *love* are wont to do. *Iſa.* xi. 8. it is uſed for *playing* or *ſporting*, *dealing friendly* and with confidence with any; and *Iſa.* LXVI. 12. for *being dandled on the knees* like a child by the nurſe or parent: and by analogy with all theſe, being here applied to Gods conſolations, it will moſt ſignificantly be rendred, *have cheriſhed*, or *refreſh't*, *careſſed*, or *gratified my ſoule*.

יְשַׁעְשְׁעוּ

The

The Ninety Fifth Pſalm.

The ninety fifth Pſalm is an invitation to all to bleſs and praiſe the name of God, and to live obediently before him. 'Tis affirmed to be written by *David*, *Heb.* iv. 7. and may probably have been fitted by him, among others here put together, for the ſolemnity of bringing the Arke to the place of Gods reſt, v. 11. and is by the Jews * confeſt to refer to the duties of the Meſſias, as we ſee it applyed, *Heb.* 3, & 4.

* *R. Gaon, Raſi, Kimchi.*

Paraphraſe.

1. *O Come, let us ſing unto the Lord; let us make a joyfull noiſe to the rock of our ſalvation.* The Lord of heaven is he from whom all our deliverance and ſtrength doth come (ſee note on Ps. 89. 1.) O let us uniformely joyne in prayſing and glorifying his name.

2. *Let us come before his preſence with thankſgiving, and make a joyfull noiſe unto him with Pſalms.* Let us make our daily conſtant addreſſes to him with all the acknowledgments and expreſſions of thankfull hearts;

3. *For the Lord is a great God, and a great King above all Gods,* As to him that is the ſupreme God of heaven and earth, the only ſupereminent Monarch over all powers and dignities, the Angels his miniſters in heaven, and the mightieſt Princes his vicegerents upon earth.

4. *In his hands are the || deep places of the earth; the ſtrength of the hills is his alſo.* The bowels and bottome of the earth are in his diſpoſal, and (what is emblematically intimated by them) the meaneſt and loweſt men or creatures on the earth are particularly reſpected and ordered by his providence in all that befalls them here; and ſo likewiſe the loftieſt and ſtouteſt hills, and the mightieſt men in the world are bounded and governed by him.

|| ſecret parts מחקרי ארץ

5. *The ſea is his, and he made it; and his hands formed the dry land.* It is he that framed the whole orbe of the ſea and dry land, and contrived them ſo, the one in the bowels of the other, that neither ſhould incommodate the other, but both together make up an uſefull globe for men and all other creatures to inhabite.

6. *O come let us worſhip, and bow down, let us kneel before the Lord our Maker.* O let us joyntly adore, and praiſe, and pray unto him, and make the members of our bodies partners and witneſſes of the real devotion of our hearts, joyne inward and outward reverence together, even the ſubmiſſeſt and lowlyeſt geſtures, to ſignify and expreſs the ſincere humility of our ſouls, a tribute moſt due to him who is both Lord and Creator of all.

7. *For he is our God, and we are the people [a] of his † paſture and ſheep of his hand; To day * [b] if ye will hear his voice,* For although we have oft rebelled againſt him, and ſo oft deſerved his dereliction, and oft ſmarted for it, yet if now at length we ſhall be wrought on by his calls and warning, and performe ſincere obedience to him, he is moſt ready to accept us, to take us into his care and protection, and ſecure us from all our enemies. [a] *a*, [b] *b*

† or, dominion

* or if you will to day hear

8. *Harden*

Our Anceſtors, when they had been delivered by him, with the greateſt manifeſtation of his allmighty power, from the hardeſt oppreſſion and ſlavery in Ægypt, were yet ſo unthankfull and obdurate, that they repined and murmured at every turne, ten times one after another, Num. xiv. 22. apoſtatizing from and rebelling againſt them; they would not believe and rely on his power, though it were abundantly teſtified to him by miraculous effects of it, but ſtill required more miracles and aſſurances of his preſence among them, and hereby they moſt ſadly provoked Gods wrath. O let not us, that have ſo liberally taſted of his power and goodneſs and long-ſuffering, and are yet afforded his calls to repentance, imitate theſe in our ingratitude and impenitence.

8. *Harden not your hearts as in the provocation, and as in the day of temptation in the wilderneſs,*

9. *When your fathers tempted me, proved me,* ‖ *and ſaw my works.* ‖ or, though גַּם

Thoſe Anceſtors of ours for the ſpace of fourty years (wherein God for their ſins deteined and perplext them in the wilderneſs of Sin) did very frequently provoke God to indignation, made him reſolve that they were a moſt ſtupid, idolatrous people, that preferred the ſervice of the * irrational Ægyptian falſe Gods, and devils, before the obedience and worſhip of the one true God of heaven and earth; and therefore being as it were tired out with their continued provocations, God at length by an oath obliged himſelf irreverſibly, that of all the many thouſands that were liſted after their coming out of Ægypt, none, but only Caleb and Joſhua, ſhould enter the promiſed land of Canaan. O let us not offend after their example, leſt we follow them in their puniſhments alſo, and be denied our part in Gods reſt here, the priviledges of the Arke and preſence of God among us, in Jeruſalem, where he hath promiſed to reſt and dwell for ever, if we do not provoke him to forſake us. (How this was applicable to the Jews under the times of Chriſt, ſee note b.)

10. *Fourty years long was I* † *grieved with this generation, and ſaid, It is a people that do erre in their hearts, for they have not known my wayes.* † wearied אָקוּט

11. *Unto whom I ſware in my wrath that they ſhould not enter into my reſt.*

* עַמֵּא דְּטָעוּתָא *a people whoſe idols are in their hearts.* Chald.

Annotations on Pſalm XCV.

a. עַם מַרְעִיתוֹ צֹאן יָדוֹ

V. 7. *His paſture*] When the Pſalmiſt uſeth theſe two phraſes together, עַם מַרְעִיתוֹ *people of his paſture*, and צֹאן יָדוֹ *ſheep* or *cattel of his hand*, 'tis obvious to diſcern the ſeeming impropriety, and withall to cure it, by interchanging the adjuncts, and annexing the *hand* to the *people*, and the *paſture* to the *ſheep*. But it is more reaſonable to fetch the explication from the different ſignifications of רָעָה, as for *feeding*, ſo for *governing*, equally appliable to men and cattel, from whence it is but analogy, that מִרְעֶה which ſignifies *a paſture*, where cattel are fed, ſhould alſo ſignify *dominion* or *kingdome*, or any kinde of πολιτεία, wherein a *people* are *governed*. And then the other part, *the ſheep of his hand*, will be a fit, though figurative expreſſion, the ſhepheard that feeds, and rules, and leads the *ſheep*, doing it by his *hand*, which manageth the *rod* and *ſtaff*. *Ps.* xxiii. 4. by which they are adminiſtred. The Jewiſh *Arab* reads, *the people of his feeding*, or *flock*, *and the ſheep of his guidance*.

b. אִם

Ibid. If] אִם, which is here rendred *If*, is elſewhere oft uſed for an optative ſigne, and expreſſion of *a wiſh*. So *Luk.* xix. 42. εἰ ἔγνως, *If thou kneweſt*, for, *O that thou kneweſt*; and *Luk.* xxii. 42. εἰ βούλει παρενεγκεῖν, *If thou wilt*, for, *O that thou wouldeſt remove this cup from me*. So *Exod.* xxxii. 32. אִם תִּשָּׂא, *If thou wilt*, for, *O that thou wouldeſt forgive them*. And if ſo it be here, then the rendring muſt be, הַיּוֹם אִם &c. *O that to day you would hear his voice*, live obedient to him, as *people* to a Ruler, or *ſheep* to a Paſtor. And this may be thought needfull to the making the ſenſe compleat in this verſe, which otherwiſe is thought to hang (though not ſo fitly)

fitly) on the eighth verſe, and not to be finiſht without it. But it may be conſidered alſo, whether this verſe be not more complete in it ſelfe, by rendring אם *if*, thus, *Let us worſhip, and bow down, and kneel before the Lord our maker; For he is our God, and we are the people of his paſture, and ſheep of his hand, if ye will hear his voice to day,* (or, as the Jewiſh *Arab* reads, *ſheep of his hand,* or *guidance to day*, i. e. *ſpeedily, if ye will hear his voice*, perform obedience to him) ſetting the words in forme of a conditionate promiſe, thereby to inforce the performance of the condition on our part. The condition to the performance of which they are exhorted v. *6.* is paying God the *worſhip* and lowly obedience due to him; and the promiſe ſecured to them on this performance, that *he* will be their *God, and* they *his people of his paſture*, &c. i. e. that *God* will take the ſame care of them that a ſhepheard of his *ſheep*, preſerve them from all enemies, *Midianites, Philiſtims, Canaanites* &c. and that though for their rebellions and diſobediences againſt God, they had hitherto been oft diſturbed, and not long ſince the Arke taken by their heathen enemies, yet if now, *to day*, they ſhall at length *hear Gods voice*, and performe this obedience ſincerely, they ſhall alſo be ſecured, that their enemies ſhould no more diſturb them, their Arke ſhould no more be captive, but enjoy a *reſt* v. 11. with them for ever in *Jeruſalem.* That to this of *Jeruſalem*, the *reſt* ſpoken of by *David* referred, as well as to the land of *Canaan*, in *Moſes*'s time, is the obſervation of *Rab. Solomon*, לארץ ישראל ולירושלם קראתיה מנוחה *to the land of Iſrael, and alſo Jeruſalem, which is called a reſt, as* 'tis *ſaid, This is my reſt for ever, here will I dwell.* And ſo their enjoying this *reſt* of Gods, theſe priviledges of the Arke and Gods preſence among them, was the completion of the promiſe on Gods part, that he would be *their God*, and *they his people*, &c. And according to this ſenſe of this verſe, the Apoſtles diſcourſe ſeemeth to be framed, *Heb.* iv. *6, 7.* thus, *ſeeing they to whom it was firſt preached entred not in becauſe of unbelief: Again he limiteth a certain day, ſaying, To day* &c. i. e. notwithſtanding all former rebellions, if you will now come in, the promiſed *reſt* ſhall be made good to you. Which the Apoſtle there applies to the *Hebrews*, under the preaching of the Goſpel; not as if it had no completion in *Davids* time, by the carrying up the Arke to *Jeruſalem*, and Gods reſting, and their *worſhiping* him there; but becauſe beyond that, the Pſalm had a farther completion in the *Meſſias*, (as the *Jews* themſelves, *Rab. Kimchi* and others confeſs,) in whom God did much more eminently dwell, then he ever did in the Ark, or Temple at *Jeruſalem.* From whence therefore the Apoſtle concludes, that there *then remained a reſt to the people of God*, the perſecuted Chriſtians, and to all unbelieving *Jews*, upon condition, *if* they ſhall *hearken to the voice of* God in the preaching of the Goſpel. For then notwithſtanding all their misbehaviours continued in till that time (of his writing to them that warning) they ſhould yet be Gods *people*, and enjoy the glorious promiſes of peace and happineſs under the *Meſſiah.* In which words, *to day if*, a farther offer of grace and pardon is made to thoſe *Jews*, on condition of timely reformation. And ſo elſewhere, according to theſe grounds, the Apoſtle ſaith, *'twas neceſſary that the Goſpel ſhould firſt be preached to the Jews*, but they then again *refuſing*, it was to *depart* from them, and be promulgated to the *Gentiles*, who, in the ſcheme here

here uſed in this verſe, are called by *Chriſt other ſheep*, *Jo.* x. 16. *which are not of this fold*, taken in by God into his Church upon their *hearing his voice*, when the *Jews*, who, if they would have *heard* at that time, had ſtill continued his *ſheep*, were caſt out, and given over, as loſt *ſheep*, for their *not hearing*.

The Ninety Sixth Pſalm.

The ninety ſixth Pſalm is a forme of common thanksgiving and praiſing of God for all his works of grace and mercy, as the great Creator and Preſerver, Redeemer and Judge of the world. It was firſt compoſed by *David*, and, among others, delivered into the hand of *Aſaph* and his brethren, at the carrying up of the Arke from the houſe of *Obed-Edom* to *Zion*, 1 *Chron.* xvi. 23. &c. and afterward lightly changed, and ‖ ſaid to have been uſed at the rebuilding the Temple after the Captivity: And is in the prophetick ſenſe very appliable to Chriſts ſpiritual Kingdome and the effects thereof in the converſion of the Gentiles, &c. (ſee note c.)

‖ *ſee the* Lxxii. *their title of the Pſalm.*

Paraphraſe.

O let all men in the world acknowledge and bleſs and magnify the Lord of heaven, and this in the utmoſt chearfull joyous manner, every day of their lives; but more peculiarly we at this time, who have this preſent ſignal addition to his wonted mercies, commemorating all the glorious works and mighty deliverances which he hath wrought for his people.

1. O *Sing unto the Lord a new ſong; ſing unto the Lord all the earth.*
2. *Sing unto the Lord, bleſs his name, ſhew forth his ſalvation from day to day.*

Let this zeal of ours indeavour to extend it ſelfe to the benefit of all the heathen people in the world, thoſe that know not God; and by proclaiming the glorious miraculous acts of his power and goodneſs to his faithfull ſervants, invite and perſwade all to become proſelytes to his ſervice.

3. *Declare his glory among the heathen, his wonders among all people.*

For certainly his power and goodneſs, his majeſty and his mercy is moſt worthy to be adored by all rational creatures; and his divine vengeance (ſo lately felt by the Philiſtims, whoſe Gods were plagued by him, as well as their votaries, and by the Jews themſelves, in that breach upon Uzza 1 Chron. 13. 11.) ought in all reaſon to be admired, and reverenced, and trembled at by all oppoſers, much more than all the feigned deities that are feared and worſhipped among men, and are not able to ſecure their worſhippers or themſelves.

4. *For the Lord is great, and greatly to be praiſed: he is to be feared above all Gods.*

a. The choiſeſt of thoſe that the heathen people of the world have adored for Gods, are but either Angels, or ſouls of men, or celeſtial bodies; and what are theſe but the creatures of God? (who is the Creator of the higheſt heavens, and of all that inhabite there) and are therefore in all reaſon to give place to the kingdome of the Meſſias, which is to be erected in mens hearts: (ſee note c.)

5. *For all the Gods of the nations are* a *idols; but the Lord made the heavens.*

The ſanctuary or holy place appointed for the aſſembly to whom God will powerfully preſentiate himſelf, is the moſt glorious majeſtick place in the world; the Angels, thoſe ſplendid miniſters of his, reſide there, and by their miniſtry our prayers are heard, our wants ſupplied, and ſo ſufficiency of ſtrength imparted to thoſe that ſtand in need of it, and there petition for it. And this an image and imperfect type of what ſhall be at the coming of Chriſt, that ſpiritual kingdome of his among us, by the efficacy of his grace in his Church.

6. † *Honour and majeſty are before him, ſtrength and beauty are in his ſanctuary.* † ſplendor הוד

7. *Give*

7. *Give unto the Lord, O ye kindreds of the people, give unto the Lord glory* [b] *and* || *strength.*

|| power, or empire.

O Let all the nations and people of the world acknowledge him the great and glorious Creator and supreme sole Governour of all. b

8. *Give unto the Lord the glory due unto his name, bring an offering, and come into his courts.*

Let them pay to him those acknowledgements which his all-wise and gratious providence and disposals, and the redemption which he hath wrought for the whole world, exact from all, and offer up themselves and their prayers (those their spiritual sacrifices) together to him in his Church.

† or, his holy majesty, see Ps. xxix. 6.

9. *O worship the Lord in* † *the beauty of holiness: fear before him all the earth.*

Let them magnify and adore him in all his glorious attributes, revere and obey him in all his commands, and never fall off or apostatize from him.

10. *Say among the heathen that* [c] *the Lord reigneth; the world also shall be established, that it shall not be removed: he shall judge the people righteously.*

Let his people of the Jews instruct the heathen world in these great Articles of their Creed, not only that the God of Israel, the Creator of the world, is also the sole Governour of it, but farther that the Messias his eternal Son, having conquered death, shall have all dominon over his Church committed to him by his Father; that by his divine providence and power he shall so over-rule, and settle, and compose the disturbances and oppositions among men, that he shall plant miraculously, and then powerfully support his Church against all the enemies thereof, destroying in a remarkable manner those that hold out against him, and will not be subject to his kingdome. c

11. *Let* [d] *the heavens rejoyce, and let the earth be glad; let the Sea* * *roar, and the fulness thereof;*

12. *Let the field be joyfull, and all that is therein; then shall all the trees of the wood* || *rejoyce,*

13. † *Before the Lord, for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.*

* make a loud noise ירעם

|| cry vehemently ירננו

† at the presence of לפני

And this is matter not of mourning, but of joy to the whole heathen world, who upon this act of divine vengeance and judicature, Christs destroying their false Gods, and casting them out of their Temples, and by their forsaking those ridiculous detestable idol-worships and all the pollutions annext to them, and receiving the Christian faith, and with it mortification of lusts, practice of all Christian virtues, and tasting the inward joyes and comforts of these, shall be obliged to bless and praise and magnify God, and acknowledge this soveraign mercy farre beyond all that ever they aspired to, and admire his justice and wisdome in this blessed turne of his providence, and withall the uprightness of his judgments, the exact justice thereof in dispensing both his punishments and rewards to all the people in the world, protecting those that by adhering to him take care of their eternal welfare, and eminently and signally destroying those that will not permit so gratious a Saviour and Redeemer (with his easy and pleasant yoke, and not only light, but beneficial burthen) to rule and reign over them. d

Annotations on Psalm XCVI.

a אֱלִיל

V. 5. *Idols*] From אֵל *not*, is אֱלִיל *a thing of nothing, that which profits not*: *Job* xiii. 4. רֹפְאֵי אֱלִיל *Physitians that profit not*, are not esteemable, are not able to cure or help. So a false *vision* or *prophecy*, not fit to be heeded, or depended on, is called אֱלִיל *a nothing*, *Jer.* xiv. 14. and *a shepheard that leaveth the flock*, that instead of *visiting, healing, feeding, devoureth* and *teareth the flock* in pieces, *Zach.* xi. 16. is called a *pastor* הָאֱלִיל *of nothing*. From this notion, is the word used of the *false Gods* of the *heathens*, which *Hesth.* xiv. 11. are stiled τὰ μὴ ὄντα, *things that are not*, and of which therefore the Apostle pronounceth that *an Idol is nothing* 1 *Cor.* viii. 4. Not simply *nothing*, for

for that *Phyſitian* was not *nothing*, nor that *viſion*, nor that *ſhepheard*, but, as the context there inclines to interpret, *we know an Idol is nothing in the world, and that there is no other God but one*; that the *Idol-God* is אֵל אַל *not a God*, there being in the whole world but one ſuch, the Creator and firſt cauſe of all other λεγόμενοι θεοὶ *thoſe that are called Gods*; and again that the *Idol-Gods* are not able to *profit*, to preſerve or defend their worſhippers. So *Deut.* xxxii. 16. *they provoked me to jealouſie* בְּלֹא אֵל *with that which was not God*, and *Jer.* ii. 9. *they walkt after* לֹא יוֹעִילוּ *thoſe that profit not*; where the notion of the heathen Gods is, that they are not *Gods*, and that they *profit not*. In which reſpect they are *Eſth.* xiv. 10. called ματαιὰ *vain things*, and iii. *Mac.* both κεναὶ and ματαιὰ, *empty* and *vain*. And ſo heer, when *the Gods of the heathen* are ſaid to be אֱלִילִים, the meaning is clear, they are *not Gods*, but creatures of Gods making; for be they the Angels of heaven, or the ſouls of eminent men, ſuppoſed to be aſſumed thither, or the Sun, Moon, and Stars, it is *the Lord* that *made the heavens* (as here it follows) and conſequently all that is comprehended in them; and being creatures they are not able to *profit* their worſhippers. 'Tis here obſervable with what variety the antient interpreters in this place have expreſt this word. The Syriack have ܩܠܝܠ̈ܐ (from ܩܠܩ *vain* or *empty*) *the vain things*, as ματαιὰ in *Heſter* and iii. *Mac.* The Chaldee have טָעֲוָתָא from טָעָה *to erre*, and *to fornicate*, either as a *wandring* from the true to falſe Gods, or elſe as the worſhips of them had all manner of filthineſs joyned with them. The Jewiſh *Arab* reads *Idols*. *Abu walid*, as he puts the ordinary interpretation of the name, as denoting *things of no poſſibility*, and *vain*, ſo he commends another reſpect to be had in the underſtanding of it, according to the uſe in the Arabick of the word אליל, in the notion of *grief* and *dolour*, as things bringing and cauſing *grief*, and ſo may be compared with that other name given to an Idol, אָוֶן from *trouble* or *moleſtation*. But the LXXII. and Latine have δαιμόνια *dæmonia*, which elſewhere they uſe alſo, *Iſa.* LXV. 11. for *Fortune* (ſo the *Jews* expound *Gad* there) *Iſa.* xxxiv. 14. for צִיִּים the *wild beaſts of the deſert*, *Satyrs*, &c. *Deut.* xxxii. 17. and *Pſal.* cv. 35. *Pſal.* xc. 6. for שֵׁד and יָשׁוּד *the deſtroyer* or *evil Angel*, as again *Tob.* iii. 8. vi. 17. viii. 2. and *Iſa.* xiii. 21. for שָׂעִיר *the Satyr* again, and *Bar.* iv. 7, 35. for the *falſe Gods* promiſcuouſly, as they are there v. 7. oppoſed to the one true God. By all which it appears that the δαιμόνια in the LXXII. and the Helleniſts ſignify neither *evil ſpirits* (or *devils*) alone, as it is vulgarly thought, nor peculiarly the *ſouls of men departed* (as others conceive of the word) but more comprehenſively all ſorts of *falſe heathen Gods*, as they are oppoſed to the *true God*, whatſoever *creatures* have by the errors of men been deified and worſhipt, in the notion wherein *Plato* uſes θεοὶ *Gods* in the plural, when, in *Timæo*, he ſaith that the *ſupreme God, the parent of all things, created all the reſt of the Gods*. See *Auguſtin de Civit. Dei* l. ix. c. 23. Of the original of this creature-worſhip, as farre as it concerns the ſtarrs of heaven, *Maimonides* hath ſpoken at large, l. 1. de *Idololat.* and in oppoſition to thoſe אֱלִילִים *no Gods*, it is here literally to be underſtood, *the Lord made the heavens*; theſe viſible ſpheres which they ſo admire and adore as *Gods*, the *one God* of the *Jews* did make. As for that of *deified men*, *Iſtiæus Mileſius* hath as clearly deduced the ſtory of

of it (see *Euseb. Chron.* l. 1.) that of the line of *Japhet* came *Zerug*, ὅς πρῶτος ἤρξατο τῆς ἑλληνισμοῦ—— *who first began the Græcian* or *heathen worship*; for, saith he, *Zerug and they that were with him did with statues of pillars honour those which had antiently been warriers or Captains, or that did any virtuous or valiant act in their lives worth the commemorating, and worshpiped and sacrificed to them as Gods. After them others arising, and not knowing their predecessors intention, viz. that they honoured them as their ancestors and inventors of good things with memorials only, they worshipt them as Gods of heaven, and sacrificed to them. And this was their forme of making Gods of them. After their deaths they put their names in the books of their Priests, and solemnized a feast to them at a set time, saying that their souls were gone to the fortunate Islands*, &c. In this relation thus set down in those fragments set out by *Scaliger*, there is certainly a foule mistake, an οὐκ *not* left out. For when of the first institutors it is here said, that they *honored* those Heroes μνημαῖς μόναις *with memorials only*, how can it be imagined that in the relation of that very passage foregoing, *Istiæus* should say, ὡς θεὸς προσεκύνουν καὶ ἐθυσίαζον, *they adored them as Gods and worshipt them*? It must therefore of necessity be thus read, that *Zerug—— did with statues of pillars honour their Captains* —— καὶ οὐκ ὡς θεὸς προσεκύνουν καὶ ἐθυσίαζον, *and did not worship them as Gods*, or *sacrifice to them*, as others arising afterward did. And of these again it is as clear, that these deified men, who were supposed to be assumed to heaven, and were no doubt many of them truly gone thither in their souls, were yet but אֱלִילִים *not Gods*, but creatures of that one supreme *Jehovah*, who שָׁמַיִם עָשָׂה *made the heavens*, and those most eminent saints that dwelt there. And this seems to be the fullest importance of this verse.

V. 7. *And strength*] As (from עוז *fortis fuit*) is עֹז *strength*; so doth the same word signify what the Greeks call ἐξουσία *power, dominion, empire*. In the notion of *strength* or *robur* it may probably be used v. 6. where as *beauty*, so *strength* is said to be in his *Sanctuary*; *beauty* in respect of the *glory* of the divine presence, by the guard of Angels that attend there, and *strength* in respect of the assistance that is by God provided and furnished there to all that seek it by prayer. But the latter notion is fitter for this place, where it is joyned with *glory* and attributed to God; and so 1 *Pet.* v. 11. which seems to be taken from hence, it is αὐτῷ ἡ δόξα καὶ τὸ κράτος *to him be glory and dominion*; and the Arabick there read ואל אעז, a light variation from the עֹז here: and from hence Gods title of παντοκράτωρ is best rendred (not *allmighty*, or he that hath *all strength*, but) he that hath the עֹז or κράτος *dominion* or *empire* over *all*. And thus in the Doxologie annext to the Lords prayer, *Kingdome* as well as *power* is joyned with *glory*, when they are attributed to God. And to this accord the LXXII. which here render it τιμὴν *honor*, or *dignity*, referring to the royall power, to which that *dignity* belongs. And so their giving him the *power* or *empire* here, is agreeable to the proclaiming v. 10. *that the Lord reigneth*.

b. עֹז

V. 10. *Lord reigneth*] That *the Lord* in this place is *the Messias*, is the resolution generally of the antients, both *Jews* and Christians. Of the *Jews*, *R. Solomon* affirms this is spoken of *the days of the Messiah*, and gives it for a rule, that *wheresoever 'tis said* שִׁיר חָדָשׁ *a new song, 'tis meant of the future age*, (and thus indeed *Rev.* v. 9. & XIV. 3. *the new songs* are sung unto *Christ*) And *R. Gaon* ren-

c. יְהוָה מָלָךְ

ders the reaſon, *becauſe then there ſhall be a new heaven and new earth.* *Kimchi* alſo ſaith the Pſalm concerns *the dayes of the Meſſias.* And to this בְּשַׂרוּ v. 2. hath a great propriety, having a particular notion of *good tidings*, or *Goſpel*, and is duly rendred by the LXXII. εὐαγγελίζεσθε *Evangelize*, or as a piece of *Goſpel preach, declare his ſalvation*; פּוּרְקָנֵיהּ *his redemption*, ſaith the Chaldee. Of the Chriſtians ſee *Juſtin Martyr* in his Dialogue with *Trypho* the Jew p. 298. &c. And the Pſalm being (as appears 1 *Chr.* xvi. 23.) firſt compoſed on occaſion of the bringing of the Arke to *Sion* (though afterward lightly changed and fitted, if we believe the Greek title of it, to the *rebuilding of the Temple after the captivity*, ὅτε ὁ οἶκος ᾠκοδόμηται μετὰ τὴν αἰχμαλωσίαν) may thus fitly be underſtood in its prophetical extent to embrace *Chriſts* aſcending to heaven in his humane nature: By his aſſumption of humanity he did truly dwell among us, and that much more eminently than ever he did in the Arke or *Sanctuary*; and the carrying of this to heaven was anſwerable to the bringing up the Arke, and placing it ſolemnly in *Sion.* Now to this exaltation of his, the Croſs was the forerunner, and ceremony, as it were, of his inauguration, his Kingly office commencing at his reſurrection from the grave, to which the Croſs conveyed him, τὸν μετὰ τὸ σταυρωθῆναι ἀποθνήσκοντα, καὶ βασιλεύσαντα πάσης τῆς γῆς καθιξωμένον, *God after his death upon the Croſs having given him the Kingdome of all the Earth*, ſaith *Juſtin* p. 300. A. This is the meaning of the words, and of that antient Scholion which S. *Auguſtin* on the Pſalms, and *Arnobius* and ‖ others after him, and (of the moſt antient) † *Juſtin Martyr*, and * *Tertullian* recite, as from this place, ἐβασίλευσεν ἀπὸ τοῦ ξύλου, *The Lord hath reigned from the wood* or *tree*, i. e. *from the Croſs.* That theſe words ἀπὸ ξύλου *from the wood*, or *Croſs*, were once in the text, and by the *Jews* taken out from thence, though it have the authority of *Juſtin*, and be eagerly defended by *Lindanus*, hath no degree of probability in it. The very LXXII. (which alone are concerned in the charge) in the copies which have come down to us, have it not, nor the vulgar Latine, nor yet the Arabick, nor Æthiopick, which all follow the LXXII. no nor the verſion of S. *Jerome*, much leſs the Chaldee or Syriack, from all which it cannot with any ſhew of reaſon be pretended that the *Jews* have raſed or ſtolne it out; (for how was it poſſible for them to corrupt the Greek Bible throughout the world, many of which were in the hands and libraries of heathens?) or that the univerſal Church, which for many hundred years hath allowed of, and confirmed the Original Copies, and all theſe tranſlations, hath joyn'd with the *Jews* in their ſacriledge, and oppoſition to Chriſtianity, and that after it had received warning from ſo great a perſon as *Juſtine* was. Many other evidences are produced to this purpoſe by our learned Countrey-man *Nicholas Fuller*, *Miſcell.* l. iii. c. 13. and his concluſion is unqueſtionable, that it was but a Scholion of ſome of the antients written in the margent of his book, (as the reſult of his obſervation of the Kingdome of *Chriſt*, diſcernible in this prophecy) which after by ſome unskilfull ſcribe was inſerted in the text, and ſo perhaps in more then one, found by *Juſtin*, and by his writings communicated to others, who examined not the truth by the Hebrew text, or more antient copies of the LXXII. Meanwhile by this gloſs, and the reception of it with *Juſtin*, and *Tertullian*, and *Auguſtin*,

‖ *Fortunatus in Hymn. Impleta ſunt quæ concinit David fideli carmine, Dicens in nationibus, Regnavit à ligno Deus.*
† *Apol.* II. p. 80. A. & *Dial. cum Tryph.* p. 298, 299.
* *advers. Judæos* c. x. & xiii. & *adver. Marc.* l. iii. c. 19, 21.

guſtin, &c. it competently appears to have been the opinion of the firſt Chriſtians, thoſe before as well as after *Juſtin*, that theſe words *the Lord reigneth*, and ſo this Pſalm, belonged to the reſurrection of *Chriſt*, and the regal power wherein that inſtalled him (and accordingly it was uſed in the Eaſtern ſervice) and this Kingdome of his ſet up here in this world, in converting both *Jews* and heathens, and bringing them into the Church. This is the ground of the ſtyle wherein the verſe begins, and this his Kingdome is mentioned, *Say among the heathen that the Lord reigneth*; as before v. 6. that *all the Gods of the heathens are Idols* or *no Gods, but 'tis God that made the heavens*, i. e. that this *God, that made the heavens*, ſhould caſt out all the *heathen Gods* out of their temples, and ſet up his ſpiritual Kingdome in its ſtead, throughout the heathen world, which is the interpretation of his *coming to judge the earth*, v. 12. thus exerciſing his regal power, to which he was inaugurated, in deſtroying idolatry through the world. From this and the like predictions it was, that as *Tacitus Hiſt.* l. v. c. xiii. *Sueton.* in *Veſpas.* c. iv. and *Joſephus de Bell. Judaic.* l. v. c. xii. tell us, there was an univerſal belief and rumor ſcattered through the Eaſt, before the reign of *Veſpaſian* (ſoon after the reſurrection of *Chriſt*) that a *King ſhould come thence and reign over the whole world*; which the heathen ignorantly applied to *Veſpaſian*, but was thus verified in *Chriſt*; not in his birth, but in this ſpiritual exerciſe of his regality, partly in converting Jews and Gentiles to the faith, and partly in deſtroying their worſhip, the *Moſaical* rites, together with the Temple on one ſide, and the heathen Temples and Oracles on the other ſide.

V. 11. *The heavens*] *The heavens*, and *earth*, and *ſea*, and *fields*, and *trees*, are here put together (after the ſcripture-ſtyle, which uſeth by the enumeration of parts, to ſignify the whole) to denote the whole inferior world, which (interpreting the *heavens* of the aiery regions) is made up of theſe, ſee note on 2 *Pet.* iii. e. Then for that phraſe, the *whole world*, that in the ſacred dialect alſo, as πᾶσα κτίσις, *every creature*, ſignifies the *whole heathen world*, ſee note on *Mar.* xvi. b. and *Rom.* viii. d. and ſo theſe two v. 11. and 12, 13. are but a poetical expreſſion of the great cauſes of *joy* that this Kingdome of *Chriſt*, (expreſt by the *Lord's reigning*, v. 10. and *coming to judge the world* v. 13.) which ſhould be ſpiritually erected among them, ſhould bring to the heathen world.

d. שִׂמְחוּ הַשָּׁמַיִם וְתָגֵל הָאָרֶץ יִרְעַם הַיָּם וּמְלֹאוֹ׃

The Ninety Seventh Pſalm.

|| τῷ Δαυὶδ ὅτε ἡ γῆ αὐτοῦ κατοικεῖται, Lxxii.

The ninety ſeventh Pſalm, agreeable to the ninety ſixth, is the praiſing the God of heaven for his works of juſtice and mercy. 'Tis || thought to be compoſed by *David* on occaſion of his peaceable reeſtabliſhment in his kingdome, after the rebellion and deſtruction of *Abſolom*; but it as literally contains a prediction of the Meſſias his inauguration to his regal office, and the ſignal exerciſe thereof in the deſtruction of his crucifiers, and all other enemies of his kingdome. See note a.

Paraphraſe.

God hath ſubdued all the enemies and oppoſers of that kingdome which he hath been pleaſed to erect, to ſeat his anointed quietly in his throne, an eminent type of the kingdome of the Meſſias, which is to commence at his reſurrection, and to be ſet up in the hearts of believers, and ſhall prove matter of all true joy to all the heathen world, and the ſeveral nations thereof, as well as to the Jews.

1. THe Lord reigneth, let the earth rejoyce; let the † *multitude of the Iſles be glad thereof.*

† many Iſlands אִיִּים רַבִּים

His judgments are ſecret and unſearchable, and ſo the infinitely wiſe wayes and depths of his providence; but all founded in, and managed with moſt perfect juſtice and rectitude.

a.

2. *Clouds and darkneſs are round about him; righteouſneſs and judgment are* [a] *the* * *habitation of his throne.*

* baſis

Thoſe that will not receive him when after his miraculous reſurrection and aſcenſion the Goſpel is preached to them, ſhall be ſoon overwhelmed with ſignal judgments from heaven, as remarkable and formidable, and as fully evidenced to be the effects of Gods wrath, as if fire from heaven, or flames of lightnings, or Angels the witneſſes of Gods preſence, ſhould viſibly appear in their deſtruction. (And this firſt and in the moſt illuſtrious manner to be executed on the nation of the Jews the crucifiers, the city and temple of Jeruſalem, and after upon heathen Rome, &c.

3. *A fire goeth before him, and burneth up his enemies round about.*

4. *His lightening inlightened the world; the earth ſaw and trembled.*

5. *The hills melted like wax at the preſence of the Lord, at the preſence of the Lord of the whole earth.*

And all Angels and men ſhall diſcern and acknowledge and proclaim the great juſtice of it, and the glorious manifeſtation of the divine power of Chriſt in the ruine of his malicious oppoſers.

6. *The heavens declare his righteouſneſs, and all the people ſee his glory.*

This vengeance all are to expect among the nations, who do not preſently forſake the worſhip of their falſe Gods (ſee Pſal. xcvi. note a.) that ſtill adhere to idols, when the faith of Chriſt the eternal God, Creator of the world, whom the very Angels adore and obey Heb. 1. 6. is preached among them. (There being no way to reſcue Idolaters from this ruine, but an hearty ſpeedy acceptation of the Chriſtian faith, as appeared in the Romane Empire.)

b.

7. *Confounded be all they that ſerve graven images, that boaſt themſelves of idols: worſhip him all ye* [b] || *Gods.*

|| Angels.

This was good news both to Jeruſalem, and the villages and towns about, the daughters of that mother city: And all the true children of Abraham, all the believing Jews (and Gentiles, alſo) ſhall by this means be delivered from their perſecutions, and ſo obliged to glorify the juſtice and mercy of God in it.

8. *Sion heard and was glad, and the daughters of Judah rejoyced, becauſe of thy judgments, O Lord.*

9. For

|| most high עֶלְיוֹן

9. *For thou, Lord, art || high above all the earth; thou art exalted farre above all Gods.*

For this (Messias whom we have hoped for so long) is the supreme God of heaven and earth, whose creatures they are which all the Idolatrous people of the world have worshipt for Gods; and accordingly at the preaching of the Gospel all their oracles and worships shall vanish.

10. *Ye that love the Lord, hate evill: he preserveth the soule of his saints, he delivereth them out of the hand of the wicked.*

O let all that pretend to love or honour or serve him, fly from all pollution both of flesh and spirit, all that he hath forbidden, all that may any way provoke his wrath, who is a God of pure eyes, and cannot behold iniquity. And if all their lives be laid out on this one care of approving themselves to him, their time will be well spent in this service; and beside the endlesse reward in another world, they shall not fail of the evidences of his goodnesse and gratiousnesse here in giving them signal preservations and deliverances from all the machinations of wicked men, and in his time rest and cessation of persecutions, peaceable assemblies and opportunities of serving him.

11. c *Light is sown for the righteous, and gladnes for the upright in heart.*

For though the service of God under the Gospel have an annexation of tribulations, which must be expected, and chearfully supported in this life, being dispensed by the divine providence for many salubrious and beneficial ends; yet is there that seed and foundation of joy and abundant delight to all honest and truly pious hearts sown there, that shall not faile to bring forth all comfortable and blessed effects to them even in this life, by the practice of Christian virtues, by the comforts and peace of conscience, and that lively hope that is afforded to all faithfull obedient disciples, and over and above, after this life, the fruition of endlesse bliss and glory. c

12. *Rejoyce in the Lord ye righteous, and give thanks at the remembrance of his holiness.*

This therefore is matter of the greatest exultation, and thanksgiving, and commemoration of Gods infinite goodness and mercy to all truly pious men.

Annotations on Psalm XCVII.

a מְכוֹן כִּסְאוֹ

V. 2. *Habitation of his throne*] From כון and נָכוֹן *prepared, fitted, confirmed*, is מְכוֹן here, used for *a place, seat*, but especially *a basis* whereon any thing is set: from whence the LXXII. had their μεχωνὰθ (the very Hebrew מְכוֹנוֹת) for *basis*, 1 *King.* vii. 27. The Chaldee here reteins the Original מְכוֹן, but the LXXII. from the notion of the verb for *fitting*, read κατόρθωσις the *setting right of his throne*; the Syriack by way of paraphrase, *by equity and judgment* ܒܩܫܛ *thy throne is confirmed*: all which concurr to the notion of *basis* and *foundation*, which is the thing which gives the *rectitude* first, and then the *stability*, to the *chair* or *throne* that is *set* on it. And so that is without question the right, intelligible rendring of the phrase, *Righteousnes and judgment are the* (not *habitation*, but) *basis of his throne*, i. e. his sentences, decrees, judicatures are all built upon *righteousnes and judgment*, as a *throne* is built and *established* on a *foundation*. The Jewish *Arab* renders it הֵיאָה *the condition, state*, or *manner*.

b אֱלֹהִים

V. 7. *Gods*] That אֱלֹהִים sometimes signifies *Angels* hath been formerly noted. And that in this place it doth so, and not as it doth afterward v. 9. and *Psal.* xcvi. 4, 5. *the Gods of the Gentiles*, the *Idol false Gods*, or as here the Chaldee understand it, כָּל עַמְמַיָּא פָּלְחֵי טָעֲוָתָא *all the nations that serve Idols*, is manifest not only by the LXXII. that render it ἄγγελοι αὐτοῦ *his Angels*, and

the Syriack ܡܫܬܒܚܘܗܝ to the ſame ſenſe, and ſo the Latine &c. but eſpecially by the Apoſtle *Heb.* i. 6. where ſpeaking expreſly of Chriſts preeminence above *Angels*, and bringing teſtimonies of it out of Scripture, he addes that ὅταν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, *when it*, i.e. the Scripture, *would introduce the firſt born*, i. e. the *Meſſias*, *into the world*, i. e. that ſuperior world call'd οἰκουμένην μέλλουσαν *the world to come* c. 11. 5. λέγει, *it ſaith*, καὶ προσκυνήτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ, *and let all the Angels of God worſhip him.* Which words being evidently taken from the LXXII. in this place, as they convince אֱלֹהִים here to ſignify *Angels*, ſo they are a key to admit us into the full importance of this whole Pſalm, that it is the introducing the *Meſſias* into heaven, a deſcription of *Chriſts* middle coming, ſo frequently ſtyled in the New Teſtament παρουσία *the coming* or *preſence* (as here v. 5.) *of the Son of man*, and the *kingdome of God*, and *of heaven*, viz. his aſcent thither, and ſo entering on his regal power v. 1. which he was to exerciſe there. To which therefore are annext the effects thereof on thoſe that would not permit or allow him to reign over them, deſtroying the obſtinate rebels, both *Jews* and Gentiles, and giving all cauſe of *rejoycing* to all that received the faith, and ſubjected themſelves to his Government. That this ſo uſefull a key to this Pſalm may not be wreſted from us, it is not amiſs to take notice, that ſome ſhew of probability there is, that the words *Heb.* i. 6. may be taken from *Deut.* xxxii. 43. (and not from this Pſalm) where the LXXII. read theſe very words, προσκυνησάτωσαν αὐτῷ πάντες οἱ ἄγγελοι θεοῦ, *Let all the Angels of God worſhip him.* But firſt, the Hebrew in that place hath no ſuch words, but only theſe, הַרְנִינוּ גוֹיִם עַמּוֹ, which the Chaldee, and Syriack, and Samaritan, and Arabick, and Vulgar Latine, all with exact accord, render, *Praiſe his people ye Gentiles*, (or *proclaim*, *depredicate his people*, *promulgate* Gods ſpecial favour to them) for which the cauſe is rendred in the next words, *for he will avenge the blood of his ſervants*, whereas the LXXII. as our copies now have it, preſents us with this great variety, no leſs then foure expreſs Scholions, for this one plain ſenſe, Εὐφράνθητε οὐρανοὶ ἅμα αὐτῷ, καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ. Εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ, καὶ ἐνισχυσάτωσαν αὐτῷ πάντες υἱοὶ θεοῦ, *Rejoyce ye heavens together with him, and let all the Angels of God worſhip him; Rejoyce ye Gentiles with his people, and let all the ſons of God be ſtrong to him.* Of theſe it may be obſerved, that as only the firſt and the third pretend to be rendrings of the Hebrew, and the ſecond and fourth paraphraſes or explications of their meaning in them; ſo the falſe reading of עִמּוֹ *with him* for עַמּוֹ *his people*, hath begotten them both. For having rendred that in the former, ἅμα αὐτῷ, *together with him*, they have converted גוֹיִם *nations* into οὐρανοὶ *heavens*, then annext the ſecond to render an account of that, *let all the Angels of God worſhip him*, ſignifying the *Angels worſhipping him* to be that which they meant by *the heavens rejoycing together with him*, and ſo thoſe *heavens*, thoſe *Angels* in them, to be the גוֹיִם *the nations* there called to, to *praiſe* or *rejoyce with him.* In the third they have rendred הַרְנִינוּ גוֹיִם by Εὐφράνθητε ἔθνη, *rejoyce ye Nations*, (which differs but lightly from *praiſe* or *proclaim ye Gentiles*) but then again for עַמּוֹ *his people*, they read μετὰ τοῦ λαοῦ αὐτοῦ *with his people*, which is the conjunction of עִמּוֹ and עַמּוֹ both.

As

As for προσκυνησάτωσαν αὐτῷ πάντες οἱ ἄγγελοι θεοῦ *let all the Angels of God worſhip him*, it is ſo farre from having any the leaſt affinity with the words in the Hebrew, that 'tis no way probable that it was in the original copies of the Greek, (but only by ſome ſcribe caſt into the margent, from this Pſalm) it being certain that none of thoſe antient tranſlators, which uſe to follow the LXXII. do follow it in this. This conſideration therefore will render it very unreaſonable to fetch thoſe words, (which the Apoſtle citeth out of the Scripture) from this place of *Deuteronomy*, where the Original text hath nothing like it, and which the Hebrews, to whom the Epiſtle was written, did know was not to be found in the Hebrew, when this text in the Pſalm in the Hebrew, as well as Greek, did ſo readily afford it. Secondly, this citation *Heb.* 1. coming in conſort with many other teſtimonies of the Old Teſtament, 'tis obſervable that all the reſt of the teſtimonies (ſave only that of *I will be to him a father, and he ſhall be unto me a ſon*, which ſeems to be taken from 2 *Sam.* vii. 14. where they are ſpoken of *Solomon* the ſon of *David*, a ſpecial type of *Chriſt*) are taken out of this one book of Pſalms. *Thou art my ſon, this day have I begotten thee*, v. 5. from the expreſs words *Pſal.* ii. 7. *Who maketh his Angels ſpirits*, &c. v. 7. from *Pſal.* civ. 4. *Thy throne, O God, is for ever*, &c. v. 8, 9. from *Pſal.* XLV. 6, 7. *Thou Lord, in the beginning*, &c. v. 10, 11, 12. from *Pſal.* cii. 25, 26. *Sit thou on my right hand*, &c. v. 13. from *Pſ.* cx. 1. And therefore in all probability from the ſame book of Pſalms, and therein from the expreſs words in this Pſalm, this teſtimony was cited by the Apoſtle.

V. 11. *Light*] *R. Solomon* reads אור here in the notion of *a plant*, or *herbe*, as we have it *Iſai.* xxvi. 19. אורות טל *the dew of herbs*, and 2 *Kin.* iv. 39. where the LXXII. read ἀγελωθ, a corruption of the Hebrew אורות. If this might be admitted, it would be appliable to the *Germen David*, which was to ſpring up as a tender plant. But the conjunction with *gladneſs* here, gives it the ordinary notion of *light*, which is ſo gladſome, and ſo fitly uſed for *joy*, (as *darkneſs* for *ſorrow*) *the ſeed* whereof *is little*, ſaith *Aben Ezra*, *but the harveſt great*; which *R. Saadiah* interprets, *the ſeed is in this world, but the harveſt in that to come.* The Jewiſh *Arab* reads, *Light is powred forth to the righteous.*

ב׳ אור

The

The Ninety Eighth Pſalm.

Paraphraſe.

The ninety eighth Pſalm, compoſed probably as a breviate of Moſes's ſong at the delivery of the Iſraelites, and deſtroying Pharaoh and the Ægyptians, Exod. xv. 1, &c. is (as the ninety ſixth and ſeventh foregoing) a ‖ prediction of Chriſts Kingdome, and the bringing the Gentile world in ſubjection to it: it is thought to have been compoſed by † David.

תושבחת נבואה *A Prophetick Pſalm* Chald. †Ψαλμὸς τῷ Δαυὶδ Lxxii. *Syr. Lat.* &c.

A Pſalm.

It is now a moſt opportune ſeaſon to praiſe and magnify the Lord of heaven, for all the miraculous deliverances which he hath wrought, but eſpecially for that glorious reſurrection of the Meſſias out of the grave (the pawn and pledge of ours) a work of his omnipotent power, and an evidence of his fidelity in making good his promiſe to him.

a. 1. *O ſing unto the Lord a new ſong, for he hath done marvelous things: his right hand and his holy arme hath * gotten him the* [a] *victory.*

* *helped him, or brought him ſalvation, or deliverance.*

This mighty worke of his in raiſing the Meſſias from the dead, and the exact completion of his predictions and promiſes therein, is by God appointed to be annuntiated and proclaimed to all the men in the world; to the Jews firſt, beginning at Jeruſalem, Luk. xxiv. 41. (ſee v. 3.) and then through all the Gentile regions, to every creature.

2. *The Lord hath made known his ſalvation; his righteouſneſs hath he openly ſhewed in the ſight of the heathen.*

And this not as a miracle only, though of a moſt ſtupendious nature, but as an act of infinite goodneſs, and promiſed mercy, and ſo of fidelity in performing it; the benefits whereof as they were firſt reached out to his own peculiar people the Jews, ſo were they to extend, and ſoon after to be preached and promulgate, to the utmoſt nations of the world, who have all their parts in the redemption from ſin and ſatan atchieved and wrought by it.

3. *He hath remembred his mercy and truth to the houſe of Iſrael: all the ends of the earth have ſeen the ſalvation of our God.*

This is true matter of the greateſt joy and exultation to all men, and deſerves to be celebrated in the moſt ſolemn manner, with all the inſtruments of Muſick uſed in the ſervice of God; and all little enough to expreſs the glory of the worke, and the infinite advantages deſigned to us, by Chriſt thus entring on his regal office, and ſubduing all the world to the power of the Goſpel, that Scepter of his Kingdome.

4. *Make a joyfull noiſe unto the Lord all the earth; make a loud noiſe, and ‖ rejoyce and ſing praiſe.*

‖ *cry vehemently* וְרַנְּנוּ Ps. xcvi. 12.

5. *Sing unto the Lord with the harpe, with the harpe, and the voice of a Pſalm.*

6. *With Trumpets and ſound of Cornet, make a joyfull noiſe before the Lord the King.*

The whole habitable world, the heathen people that have been long under the ſervitude of their falſe Idol-worſhips, ſhall now be redeemed from that ſlavery of ſin and Satan, their oracles and temples deſtroyed, and the doctrine of the true God, and practice of piety and juſtice and charity, ſet up in their ſtead, and thereby a moſt happy joyfull reformation wrought among men, which deſerves all the acknowledgments of humble and thankfull hearts. See Pſal. xcvi. 11, 12, 13. and note d.

b. 7. *Let the Sea † roar and the fulneſs thereof, the world and they that dwell therein.*

† *make a loud noiſe* יִרְעַם Ps. xcvi. 11.

8. *Let the * flouds* [b] *clap their hands, let the hills ‖ be joyfull together*

* *Rivers* נְהָרוֹת

9. *Before the Lord, for he cometh to judge the earth; with righteouſneſs ſhall he judge the world, and the people with † equity.*

‖ *cry vehemently* יְרַנֵּנוּ

† *uprightneſs* מֵישָׁרִים

Annotations

Annotations on Pſalm XCVIII.

a. הוֹשִׁיעָה לוֹ

V. 1. *Victory*] From יָשַׁע *to deliver*, is הוֹשִׁיעָה here in Hiphil, and being in conſtruction with לוֹ the dative caſe, ſignifies *to bring help* or *relief* to any. The Jewiſh *Arab* reads, *And his right hand and his excellent power hath holpen his people.* So *Pſal.* cxvi. 6. *I was brought low,* וְלִי יְהוֹשִׁיעַ *and he helped me.* The Chaldee פְּרִיקַת לֵיהּ *hath relieved*, or *redeemed him*: the LXXII. ἔσωσεν αὐτῷ, and the Latine *ſalvavit ſibi, hath ſaved for him*; the Syriack ܦܨܐ ܠܗ, as the Chaldee, *hath relieved* or *redeemed him.* This being here applied to God, that *his right hand and holy arme hath relieved him, helped him, brought him ſalvation* or *deliverance*, though by ſome figure it may be interpreted of Gods *relieving* his people, and ſetting forth himſelfe *victorious* in the eyes of men, yet moſt literally it belongs to the prophetick ſenſe, accompliſht in the reſurrection of *Chriſt*; for then in an eminent manner did the divine power, called יְמִין *his*, i. e. Gods, *right hand*, and Gods fidelity in making good his promiſed relief (*he will not leave my ſoule in hades*—) fitly ſtiled זְרוֹעַ קָדְשׁוֹ *his holy arme*, bring him, i. e. *Chriſt*, relief, in raiſing his dead body out of the grave, and exalting him perſonally to Gods right hand in heaven: and this peculiarly ſeems to be the נִפְלָאוֹת *the wonderfull things*, the complication of *miracles*, which are here mentioned in the beginning, and are the matter of the ſolemne thankſgiving in the inſuing Pſalm.

יְמִינוֹ

זְרוֹעַ קָדְשׁוֹ

נִפְלָאוֹת

b. יִמְחֲאוּ כָף

V. 8. *Clap*] יִמְחֲאוּ כָף *ſhall clap the hands*, is here applied to נְהָרוֹת *the rivers*, as an expreſſion of great joy. The whole heathen world are here expreſt by the ſeveral parts of this viſible globe, *Sea*, and *World*, and *Rivers*, and *Hills*, as before by *Earth*, and *Sea*, and *Field*, and *Trees*, *Pſal.* xcvi. ſee Note d: and ſo the joy that is here attributed to each of theſe, being the joy of men in the world, is fitly deſcribed by thoſe expreſſions of joy which are frequent among men; yet ſo as may have ſome propriety to thoſe inanimate parts, of which they are literally ſpoken. In triumphs and ovations it is ordinary among men to make a loud and vehement noiſe, and the *roaring* of *the ſea* is not very unlike that; and ſo likewiſe the *mugitus* which hath ſometimes been heard to break out from *hills*, in an earthquake: and accordingly יִרְעַם *make a loud noiſe*, is here applied to the *ſea*, v. 7. and יְרַנְּנוּ *cry vehemently*, to the *hills* v. 8. And ſo the *clapping of the hands* being a token of delight and approbation, and the ſtriking or daſhing of the water in a river being, for the noiſe of it, a reſemblance of that, *the rivers* are here ſaid to *clap their hands*. The Chaldee, ſaith *Schindler*, explain it by יְתַחְנָן תְּפַיָּא אִידָא *they ſhall ſtrike* or *play on the timbrels with the hand*, but ſure that is a falſe reading of the Chaldee; the more emendate copies read יְמַחְנָן כַּפַּיָּא כַּחֲדָא *let the rivers clap their hands together*, &c. and ſo the LXXII. κροτήσωσι χειρὶ, *ſhall clap the hand.* The ſame phraſe is uſed of *trees*, *Iſa.* LV. 12. and there both Chaldee and LXXII. agree in the rendring, יִשְׁעֲנוּן בַּעֲנָפַיְהוֹן, ἐπικροτήσει τοῖς κλάδοις, *they ſhall clap the hand*, or *applaud with the boughs*, the claſhing of *boughs* together in the *tree*, being a like ſound to that of *clapping of hands.*

יִרְעַם

יְרַנְּנוּ

The

The Jewiſh *Arab* reads. *And let the people of the rivers ſtrike* or *clap their hands, and the people of the mountains all of them cry aloud* or *ſhoute.*

The Ninety Ninth Pſalm.

‖ Ψαλμὸς τῷ Δαυὶδ *A Pſalm of David.* Lxxii. *Syr. Lat.* &c.

The ninety ninth Pſalm, antiently ‖ attributed to *David*, ſeems firſt to referre to his quiet eſtabliſhment in that throne to which God had choſen him, but prophetically alſo (as the former) to the Kingdome of the Meſſias.

Paraphraſe.

a. The omnipotent God of heaven, that God that hath promiſed to be preſent in his ſanctuary, and appointed the Cherubims to be placed covering the propitiatory, thereby to denote his preſence there to all that ſeek him and pray to him, hath at length been pleaſed to ſhew forth his power in behalfe of his ſervant David, hath diſcomfited the Canaanites and Jebuſites, and other his heathen enemies, and now quietly ſeated him in his throne (a lively image of his erecting the Meſſias's kingdome in mens hearts) and ſo ſhall firmly continue in deſpite of all commotion or oppoſition whatſoever. (The gates of hell ſhall not prevail againſt the Church, the ſpiritual Kingdome of Chriſt here.)

1. THe Lord reigneth, a *let the people* † *tremble*: he * *ſitteth between the Cherubims, let the earth be moved.*

† be unquiet * that ſitteth

And herein hath God magnified himſelfe in the ſight of all the people round about, the God that is worſhipt and preſentiates himſelf in the Arke, now placed in Zion, is diſcerned even by heathen men to be farre too ſtrong for any nation to reſiſt or oppoſe.

2. *The Lord is great in Zion, and he is high above all people.*

This they now are forced to acknowledge, to dread his power and vengeance, and confeſs that it is moſt juſtly evidenced on them, to the ſubduing of them, and magnifying his people. (This was more eminently fulfilled in the converſion of the Gentiles to Chriſt.)

3. ‖ *Let them praiſe thy great and terrible name,* † *for it is holy.*

‖ They ſhall confeſs יודו † that

All the ſtrength and ability that David hath had to bring him to this height and peace and ſtability, he hath received wholly from God: and that God which hath thus holpen him, hath done it to this great end, to puniſh ſin, and ſet up all manner of virtue, caſting out and deſtroying the deteſtable idolaters, ſeverely viſiting their unnatural ſins upon them, and by excellent laws, and Rulers after his own heart, indeavouring to advance the practice of all purity and juſtice and charity among the Iews.

4. *The Kings ſtrength alſo loveth judgment: thou doeſt eſtabliſh equity, thou executeſt judgment and righteouſneſs in Jacob.*

O let us all make our humbleſt united approaches unto him: and as they that petition a Prince on earth, uſe to caſt themſelves proſtrate at his feet, ſo let us be proſtrate in his ſanctuary (ſee v. 9.) that place of his peculiar reſidence, where we are appointed to aſſemble; and let us there uniformely adore, and praiſe, and magnify him for this ſignal act of his glorious goodneſs and mercy toward us, and offer up our prayers and ſupplications unto him, as to one that never fails to make good his promiſe of hearing and anſwering the prayers of his faithfull ſervants, which are ardently addreſt to him.

5. *Exalt ye the Lord our God, and worſhip at his footſtoole; for he is holy.*

6. *Moſes*

‖ chief men

6. *Moses and Aaron among* [b] *his* ‖ *priests, and Samuel among them that call upon his name: they called upon the Lord, and he answered them.*

Thus hath he constantly dispensed his mercies to his people at the prayer of those holy men whom he hath set over them. Three eminent instances there are of it recorded. One Exod. xxxii. 11. when at the prayer of Moses God was propitiated after the great provocation of the golden calfe. A second Num. xvi. 46. when upon Aaron's making the atonement for the people in the businesse of Coreh, the plague was stayed. A third 1 Sam. vii. where upon Samuel's burnt-offering v. 9. and prayer v. 5. and crying importunately and constantly to God for the people v. 8. the Lord heard him v. 9. and the Philistims were discomfited v. 10.

b

† pillar of cloud

7. *He spake unto them in* [c] *the* † *cloudy pillar: they kept his testimonies, and the ordinances that he gave them.*

With every one of these God was pleased to commune and talke, as a friend with a friend, giving them vocal answers out of a bright cloud which incompassed them, a wonderfull dignation of Gods to those faithfull servants of his which obeyed and observed his commands.

c

* O God thou wert propitiated for their sakes, even punishing, & when thou wert punishing their machinations.

8. *Thou answeredst* [d] *them, O Lord our God;* * *thou wast a God that forgavest them, though thou tookest vengeance of their inventions.*

And when the people had provoked God, and God's wrath was allready gone out against them for their crying sins, these mens prayers were so effectual with him, as to avert the plagues, and obtain remission for them.

d

9. *Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy.*

O let these unspeakable dignations of his, and signal answers unto the prayers of his servants, bring us all to his sanctuary on our knees, to praise and adore his sacred and glorious majesty, and offer up our continual and ardent prayers unto him.

Annotations on Psalm XCIX.

ā. רָגַז

V. 1. *Tremble*] Of רָגַז we have spoken before (see note on *Ps.* iv. e.) and observed the notion of it, as for *anger* so also for *fear* (so saith *Abu Walid* of this root, that in the Arabick it signifies *trembling* and *commotion*, and is sometimes from anger, sometimes from fear, and other occasions) the word generally signifying *motion* or *commotion*, either of body or of minde, and both these being equally *commotions* of minde. Here the context may seem to direct the taking it in the notion of *commotion* simply, as that signifies ἀκαλασσαλα *sedition* or *tumult of rebels* or other *adversaries*. And then the sense will lye thus, *The Lord reigneth,* יִרְגְּזוּ עַמִּים *let the people be moved*, i. e. Now God hath set up *David* in his throne, and peaceably setled the *kingdome* on him, in spight of all the *commotions* of the people. The

יִרְגְּזוּ עַמִּים

LXXII. render it to this sense (as *Ps.* iv. 4.) ὀργιζέσθωσαν λαοὶ, *let the people be angry*, or *regret* it, as much as they will. The Chaldee and Syriack use the same word רְוָעָן, from רוּעַ *to be moved*, which competently agrees to this notion, as also the latter part of this verse: for as יֹשֵׁב כְּרוּבִים in the participle, *he that sitteth on* or *inhabiteth the Cherubims*, is all one directly with יְהוָה *the Lord*, so תָּנוּט from נוּט, which, as נוּד also, signifies *motion* and *agitation*, is exactly the same with יִרְגְּזוּ, and accordingly the Chaldee renders it יִתְרְעַשׁ, the former word רוּעַ or עַ reduplicated, and so to the very same sense; the LXXII. have σαλευθήτω *be shaken*, the Latine *moveatur* be *moved*, the same also. Yet may it also be read as in the future, and in the notion of *fearing* and *quaking*; *The nations shall tremble*; and *the earth*

יֹשֵׁב כְּרוּבִים

תָּנוּט

shall

ſhall be moved, as appearances of God are wont to be received with *trembling* and *amazement*, and at the giving the law, *the people trembled* and *the earth ſhook*, and this will be a fit expreſſion of the ſubjecting the heathen world to *Chriſts* kingdome. *Abu Walid* doubts whether תָּנוּט ſhould be referred to אֶרֶץ to ſignify *let the earth be moved*, the ſame with תָּמוּט, or whither to God, and ſo be of the ſignification with נוּט in Arabick, *to hang*, making *the earth* the accuſative caſe, *he that ſitteth between the Cherubims hangeth* (*faſt*) *the earth*, according to that of *Job* xxiii. 7. *and hangeth the earth upon nothing*. And thus in an Hebrew-Arabick gloſſary it is rendred מעלק *hanging*.

b. כֹּהֵן

V. 6. *Prieſts*] כֹּהֵן, from כָּהַן *to miniſter*, is a common title of civil as well as Eccleſiaſtical officers. Hence it is that *Exod.* ii. 16. where the Hebrew hath כֹּהֵן, the Chaldee reads רַבָּא *the Prince of Midian*. So *Exod.* xix. 22, 24. הַכֹּהֲנִים clearly ſignifies, not the ſons of *Aaron*, but the firſt-borne or chief of the families. So 2 *Sam.* viii. 18. *Davids ſons were* כֹּהֲנִים, not *Prieſts*, but *Princes* or *chief Rulers*; רִבְרְבִין *great* men, ſaith the Chaldee, the ſame called הָרִאשׁוֹנִים *principal* or *chief men at the hand of the King* 1 *Chron.* xviii. 17. Of which ſort was *Ira*, called כֹּהֵן, not a *Prieſt*, but a *chief Ruler about David*, 2 *Sam.* xx. 26. And in the more general notion of the word, as it comprehends both civil and Eccleſiaſtical Rulers, it is evident that *Moſes* as well as *Aaron* are here rightly recited בְּכֹהֲנָיו *among* God's *Rulers* or *chief men*.

c. עַמּוּד עָנָן

V. 7. *Cloudy pillar*] What עַמּוּד עָנָן *ſtation* or *pillar of cloud* here ſignifies, as farre as referrs to *Moſes* and *Aaron*, there is no difficulty. For as in their paſſage out of *Ægypt*, God conducted and protected them by a bright *cloud*, *Ex.* xiii. 21. which is there, as here, called עַמּוּד *a pillar*, ſignifying thereby the forme or ſimilitude of an hollow *pillar*, or concave body over their heads, coming down to the ground on every ſide of them, and ſo like wings incompaſſing and ſhielding them (ſee note on 1 *Cor.* x. a.) ſo when 'tis added c. xiv. 1, that *the Lord ſpake unto Moſes, ſaying*, that *Lord* that in the verſe immediately foregoing went before them in a *pillar of cloud*, there can be no doubt but God, as here is ſaid, *ſpake unto them in a pillar of cloud*. So *Exod.* xvi. 10. *the glory of the Lord appeared in the cloud, and the Lord ſpake unto Moſes ſaying*: ſo *Exod.* xvii. 6. when God ſaith unto *Moſes*, *I will ſtand before thee upon the rock in Horeb, and thou ſhalt ſmite, and water ſhall come out*, this is again this עַמּוּד *pillar*, or (according to the notion of the theme עָמַד *ſtetit*) *ſtanding of the cloud* on *Horeb*. So *Exod.* xix. 9. *Loe I come to thee in a thick cloud, that the people may hear when I ſpeak with thee, and believe thee for ever*: and ſo v. 16. as *there were thunders and lightnings*, ſo there was *a thick cloud upon the mount*, and *the Lord deſcended* v. 18. *and anſwered Moſes by voice* v. 19. and to this commerce *Aaron* was admitted v. 24. So c. xx. 21. *Moſes drew near to the thick darkneſs* (all one with *the cloud*) *where God was, and the Lord ſpake unto Moſes* v. 22. All the difficulty is, what relation this of the *pillar of cloud* can have to *Samuel*, in whoſe time this is not reported. To this the anſwer might be, that although the *anſwering them* v. 6. were common to all the three perſons, *Moſes* and *Aaron* and *Samuel*, yet there is no neceſſity that *the pillar of cloud* ſhould be common to them all; 'twere ſufficient that it is applicable to *Moſes* and *Aaron*, though not to *Samuel*. But yet even of *Samuel* it is evident, that (as 'tis here) God ſpake unto him, calling him by his name,

1 *Sam.*

1 *Sam.* iii. and 'tis there ſaid at the fourth time of calling, when he proceeded to ſpeak and reveal himſelfe to him, v. 10. *the Lord came, and ſtood, and called, Samuel, Samuel.* This muſt certainly ſignify the ſame thing that was ſaid of Gods appearing to *Moſes*, *Exod.* xvii. 6. *I will ſtand before thee upon the rock.* And that being reaſonably reſolved to be this of the *pillar of cloud*, in probability this to *Samuel* being parallel to that, may be conceived to be this *pillar of cloud* alſo, though at three former calls 'tis certain it appeared not. So again at the time when *Samuels* offering and prayers were ſo ſignally heard at *Mizpeh* 1 *Sam.* vii. it is ſaid v. 9. *the Lord anſwered him, and* v. 10. *the Lord thundered with a great thunder*; where Gods voice, and *thunder*, were queſtionleſs like that of *Exod.* xix. 16. where *the cloud* is mentioned as well as *the thunder*; and indeed where thunder is, a cloud is ſuppoſed to be, and ſo this *anſwering* of *Samuel* with *thunder*, muſt be Gods *ſpeaking to* him at this time (if not before) *out of the cloud* alſo. Thus in the New Teſtament we ſo frequently have the *voice* of God *out of a cloud*, that when the *voice* is mentioned without the mention of the *cloud*, the *cloud* is yet to be ſuppoſed, as that from whence the *voice* came.

d. לָהֶם V. 8. *Them*] The difficulty of this v. 8. will beſt be cleared by obſerving the notion of לָהֶם, not *to them*, or barely as a dative caſe (*forgaveſt them*) but *for them*, i. e. *for their ſakes*. The Chaldee render it אֲמְטוֹלְהוֹן *for*, or *becauſe of them*. נְשָׂא And then Gods being נְשָׂא *pardoning* or *propitiated* (ſo נְשָׂא oft ſignifies *remiſſion*, *propitiation*) לָהֶם *for them*, is his ſparing the people for their prayers, as he certainly did in all the examples of *Moſes* and *Aaron* and *Samuel*; for all their prayers being for the averting of Gods wrath from the people, Gods being *propitiated for them* (or as the LXXII. ἐυίλατος αὐτοῖς, *eaſily propitiated by them*) is Gods *pardoning* not *them*, but the *people for their ſakes*, or at their requeſts. This ſignal dignation of Gods to them, in being thus *propitiated* and *reconciled* to the people *for*, or *by* their prayers, is here farther ſet off by the addition of וְנֹקֵם — (literally,) *and revenging their inventions*, i. e. when thou wert *revenging* or *puniſhing* their *wicked deeds*, when thou wert juſt entring on the worke, then thou wert *propitiated*. Thus in the firſt example, that of *Moſes*, it is viſible; The people had terribly provoked God, and God was juſt puniſhing them, and he was ſtayed only by *Moſes* prayers, *Exod.* xxxii. 10. *Now therefore let me alone, ſaith God, that my wrath may wax hot, and that I may conſume them, and I will make of thee a great nation*; i. e. Gods wrath was gone out againſt them to the deſtroying of ſome of them, for this idolatry of theirs: ſo it appears v. 35. *the Lord plagued the people becauſe they made the calfe* — i. e. *the Lord was* נֹקֵם עַל עֲלִילוֹתָם ἐκδικῶν ἐπὶ τὰ ἐπιτηδεύματα αὐτῶν, *avenging*, or *acting revenge on their deeds* or *machinations*, and ſome of the people were allready *fallen* by Gods hand, and *three thouſand in one day* were ſlain by the *Levites* at *Moſes*'s command v. 28. and if *Moſes* would have *let God alone*, they had been all utterly *conſumed*: and now, when Gods wrath was thus high, and ingaged in the execution, *Moſes beſought the Lord* v. 11. and *God repented him of the evil which he thought to doe unto this people* v. 14. So in the ſecond example, that of *Aaron*, *Num.* xvi. *God ſaith to Moſes* v. 45. *Get you up from this congregation, that I may conſume them as in a moment*, and it follows, *they fell upon their faces* (and prayed to God) then v. 46. *Moſes ſaid to Aaron, Take a*

וְנֹקֵם

נֹקֵם עַל עֲלִילוֹתָם

Censer, and put fire therein from off the Altar; and put on incense, and goe quickly unto the congregation, and make an atonement for them, for there is wrath gone out from the Lord, the plague is begun, and v. 47. *behold the plague was begun among the people*: (and so God was literally נקם *avenging* or *punishing their deeds*) *and he*, i. e. *Aaron, put on incense, and made atonement for the people, and stood between the dead and the living, and the plague was stayed.* The like is also intimated in the third instance, that of *Samuel*, 1 *Sam.* vii. For there 'tis evident the *Israelites* were sore prest and worsted by the *Philistims*, and *afraid of* them v. 7. and *Samuel* tells them, that *if they doe return unto the Lord with all their hearts, then they must put away their strange gods*— *and God will deliver them out of the hand of the Philistims*, v. 3. And they do as he bid them v. 4. and kept a solemn *fast* v. 6. (certainly for the averting some judgement under which they were) *and they said to Samuel* v. 8. *Cease not to cry unto the Lord our God for us, that he will save us*— And just then it was, that God was propitiated by *Samuels* prayers, *Samuel took a lamb and offered it, and cryed unto the Lord for Israel,* ויענהו *and the Lord answered him*, as here in the beginning of the verse, אתה עניתם *thou answeredst them, O Lord our God.* And so in every of the examples here specified, this appears to be the full and ready importance of this passage.

The Hundredth Psalm.

Paraphrase.

The hundredth Psalm being made up of lauds and praises of God for all his mercies, was appointed to be used at the offering of those peace-offerings which were for a thanksgiving, Lev. vii. 12. the præfect or præcentor beginning, and singing,

A Psalm || of praise. || for thanksgiving. לתודה

O let all the people in the world bless and worship and praise, and offer up their prayers and supplications to the God of heaven, resort daily to his sanctuary, and constantly attend his service, and count this the most estimable and delectable taske, the most renowned and glorious imployment:

1. *Make a joyfull noise unto the Lord, all* † *ye lands*;
2. *Serve the Lord with gladness, come before his presence with* * *singing.*

† the earth הארץ
* ovation or triumph ברננה

As being our way of conversing with the great and glorious omnipotent creator of heaven and earth, to whom we owe all that we have, our very being and conduct and preservation, and to whom we are obliged to pay all the obedience and observance that the meekest creatures in nature pay to those that have care and conduct of them.

a.

3. *Know ye that the Lord he is God,* || *it is he that hath made us, and* a *not we our selves: we are his people and the sheep of his pasture.*

|| he hath הוא

O let us make our solemn addresses to his sanctuary, that Court or Palace where his divine Majesty is signally pleased to exhibite himselfe, and to testifie his peculiar residence, and favourable audience to them who assemble there, by the presence of his holy Angels in that place; let us come thither with all the humility and devotion of loyall thankfull hearts, and praise and magnify his name for all the mercies we have ever received from him. To which beginnings of the Præfect, the whole quire of Priests answer,

4. *Enter into his gates with thanksgiving, and into his courts with praise: be thankfull unto him, and bless his name.*

5. b For

5. b *For the Lord is good, his mercy is everlaſting, and his truth endureth to all generations.* b.

To this we have all imaginable obligations, not only that of his ſoveraign dominion over all, to which therefore all the performances of our lives are but a moſt unproportionable tribute; but alſo his abundant benignity, his rich promiſes of a never failing mercy, and his conſtant fidelity in performing to every man, that is qualified for receiving it, the utmoſt that he ever promiſed, to any.

Annotations on Pſalm C.

a. V. 3. *Not we our ſelves*] The Jewiſh-*Arab* follows here another reading, not לא, but לו *to him*, and accordingly interprets it, *we are* לה *to him*, or *his, his people, and the ſheep of his paſture.* And ſo the Chaldee alſo, he hath made us, וּדִילֵיהּ אֲנַחְנָא *and we are his*; but the Syriack and lxxii. and Latine and Arabick accord in the other reading οὐχ ἡμεῖς, *and not we.*

b. כִּי טוֹב V. 5. *For the Lord is good*] That the Pſalm was appointed to attend the oblation of the peace-offering, appears by the title of it, מִזְמוֹר לְתוֹדָה a *Pſalm of confeſſion, acknowledgment, thankſgiving*, proportionable to that ſacrifice of *thankſgiving*, ſo ſtyled, *Lev.* vii. 12. Now as in the offering of ſuch, the prieſts prepared and fired the ſacrifice, ſo the ſingers prepared and began the lauds. And this Pſalm being, in the former part of it, an *admonition* to *bleſſing* and *praiſing*, (which was the *Levites* office, as the Deacons in the Primitive Church, who was therefore ſtyled the *monitor*, that invited or called upon them to pray) *Make a joyfull noiſe, ſerve, Come before his preſence, Know ye, Enter, be thankfull*— but in this laſt verſe a General forme of *prayer*, uſed upon all occaſions, *the Lord is good, his mercy is everlaſting, and his truth endureth*— this laſt ſeems to be the Reſponſe of the whole Chorus of the Prieſts, at the inſtant of the firing of the ſacrifice, the præfect or præcentor having begun the reſt.

The Hundred Firſt Pſalm.

Paraphraſe.

A Pſalm of *David.*

The hundred and firſt Pſalm, compoſed by David, is a meditation, and reſolution of all care of piety both in his own perſon and family, and in the adminiſtration of the regal office, to incourage and advance virtue, and rebuke and chaſtiſe impiety. It ſeems to have been compoſed on occaſion of bringing up the Arke to the city of David, to qualify them for the preſence of that amongſt them: and it is an excellent directory to all perſons in the greateſt or loweſt place of authority on earth, whoſe ſole end and deſigne it ought to be, if they deſire Gods bleſſing upon them, to people the world with virtuous living, and to diſcountenance all wickedneſs.

1. *I will ſing of mercy and judgment; unto thee, O Lord, will I ſing.*

This Pſalm will I addreſs unto the Lord of heaven, the ſubject of it being a firme reſolution and vow that I have inwardly made to him, for the ſetting up all goodneſs in my own, my ſervants, and ſubjects hearts, and for the managing of that office to which he hath raiſed me, ſo as may moſt tend to the incouraging of piety, and repreſſing of impiety, by diſtributing rewards and puniſhments with that impartial juſtice as ſhall moſt contribute to thoſe ends.

a. Now that God hath restored my peace, and established me in the Kingdome, and afforded me this signall testimony of his presence, the Arke of his Covenant, I am obliged to endeavour my utmost to fit and qualify my selfe for so great mercies, and am therefore stedfastly purposed, that from the day of his Arks coming into Ierusalem, I will with all the wisdome and prudence with which he shall indow me, set my selfe to the most exact performance of my duty, and in all things indeavour to approve my selfe to him, ordering all my affairs and actions, those especially of my Court, and of publick administration, so as may best demonstrate the sincerity of my heart, and the uprightness of my desires and purposes in his service.

2. *I* [a] *will* ‖ *behave my selfe wisely in a perfect way*: † *O when wilt thou come unto me? I will walk within my house with a perfect heart.*

‖ *instruct in the perfect.* † *when he shall come unto me,*

I will not entertain any one unlawfull designe, though it should pretend to reason of state, or appear to contribute to worldly advantages never so much. The least declination from the rules of justice, whatsoever the plausible pretense be, I will for ever detest and avoid, and never permit my selfe to be thus insnared by the politick maximes of the world, as to admit that as prudential, which is not exactly consonant to the strictest laws of justice and piety.

3. *I will set no wicked thing before mine eyes: I hate the worke of them that turne aside, it shall not cleave to me.*

b. He that shall think to obtain my favour, or gain admission into my court or Counsels, by being more shrewd or subtle or cunning than other men, by being able to direct me to wayes of serpentine wisdome, shall much faile in his project: There is none I shall more solicitously avoid, and banish from my secrets or service, than such, being absolutely bent never to make use of any one such art in all my deliberations.

4. [b] *A* * *froward heart shall depart from me: I* ‖ *will not know a wicked person.*

* *wrested or cunning* ‖ *know no evill,* רַע לֹא אֵדָע

c. Those wayes of whispering and detraction, by which men are wont to gain confidence and favour and imployment from Princes, shall not only miss of that success with me, but be sure to be severely punished, whensoever I meet with them: As for those whose pride, and ambition and insatiable desires of inriching or advancing themselves, do put them forward to seek offices or imployments under me, I will have no patience for them, assuring my selfe that those that designe such advantages to themselves, are never likely to intend the good of the publick.

5. *Who so privily slandereth his neighbour, him will I cut off: him that hath an high look and* [c] *a* † *proud heart, will not I suffer.*

† *wide or vast* רְחַב

In the choise of Counsellers, or servants and officers, this shall be my constant rule, to seek out those that are of most tryed fidelity and exact honesty, that for any advantage whatsoever, even the preservation of the Kingdome, will not admit of any unlawfull practice: such and none but such I shall expect will do me service; and I will not admit any else, but such as shall thus approve themselves, into any imployment about me.

6. *Mine eyes shall be upon the faithfull in the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.*

A subtile, cunning, false person shall be so farr from getting advancement in my Court or Counsels, or being preferred to the supreme offices of state, that he that hath been found guilty of such arts as these, that makes no conscience of injustice or deceit, shall not be indured in my presence.

7. *He that worketh deceit shall not dwell* * *within my house; he that telleth lies shall not tarry in my sight.*

* *in the midst of* בְּקֶרֶב

d. When wicked men are brought before my tribunals, I shall judicially proceed against them, and extirpate them out of the nation, and reforme and reduce all this people, called by Gods name, to the practice of all godlines, leaving, if it be possible, never an obstinate notorious sinner among them.

8. *I will* ‖ [d] *early destroy all the wicked of the land, that I may cut off all wicked doers from the city of the Lord.*

‖ *in the morning* בַּבְּקָרִים

Annotations

Annotations on Pſalm CI.

V. 2. *Behave my ſelfe wiſely*] From שָׂכַל *to underſtand*, is אַשְׂכִּילָה here in Hiphil, *I will make wiſe*, or *inſtruct*; ſo *Pſal.* xxxii. 8. אַשְׂכִּילְךָ *I will inſtruct thee.* The Chaldee interpret it as a ſpeech of God to *David*, אַשְׂכֶּלְנָךְ *I will inſtruct thee*; but the reſt of the Pſalm favours not this interpretation, being all in ſequence to the firſt verſe, in the firſt perſon, applicable to none but *David* himſelfe. Of him therefore the word here in Hiphil being uſed, it muſt be applied in relation to his Kingdome, or family, that he will *inſtruct* them, or perhaps as 'tis ſometimes uſed intranſitively, *I will underſtand*, or (as elſewhere 'tis frequent) in the notion of Hithpael, reciprocally, *I will inſtruct my ſelfe*: which the LXXII. have ſufficiently expreſt by συνήσω, *I will underſtand*, and the Syriack by ܐܬܟܠ *and I will walke*, which is the paraphraſe, though not the literal rendring of it; the only end and uſe of his knowing, learning, or *inſtructing himſelfe in the way*, being the *walking* in it. And indeed *knowing* in the ſcripture-ſtyle ſo frequently ſignifying *doing* (*viz.* the practical knowledge) and *wiſdome* being uſed for *piety*, as *folly* for *ſin*, 'tis but regular, and agreeing to rules of analogy here, that *underſtanding*, or *inſtructing ones ſelfe in the right way*, ſhould ſignify the *walking in* it. The Jewiſh *Arab* here reads, *I will ſhew underſtanding* or *deal with underſtanding in an upright way*, or *I will conſider the perfect way, till thy enlargement* or *refreſhment come unto me, and I will walk in perfectneſs* or *uprightneſs of my heart, in the midſt of my family.* But if we conſider the latter part of the verſe, which may moſt probably direct us to the occaſion of compoſing this Pſalm, we ſhall finde reaſon to apply it to others as well as himſelfe, and indeed particularly to his houſhold, or family. When *David* reſolved to bring up the Ark of the Lord to *Jeruſalem*, 2 *Sam.* vi. *they brought it on a cart out of the houſe of Abinadab*, and *Uzza* driving the cart and taking hold of the Arke, *God ſmote Uzza and he died* v. 7. On this *David was diſpleaſed* v. 8. *and afraid* v. 9. *and ſaid, How ſhall the Arke of the Lord come to me?* And *David would not remove the Arke unto him into the city of David, but carried it aſide unto the houſe of Obed-Edom*, and *there it continued three moneths.* But then being incouraged by the *bleſſing of the Lord on Obed-Edom and his houſhold*, v. 12. he reſumed the enterprize again, & *brought up the Arke of God into the City of David with gladneſs*, and *offered ſacrifice* v. 13. & *danced* v. 14. & *offered burnt offerings* and *peace offerings* v. 17. and *bleſſed the people* v. 18. and *dealt to all the people to every one a portion of bread, and fleſh, and wine*, v. 19. and *then David returned to bleſs his houſhold* v. 20. Where beſide the ſolemnities of carrying up the Ark, two things are obſervable in order to this preſent verſe of this Pſalm: 1. his being *afraid of the Lord*, which cauſed him to ſay, *How ſhall the Arke of the Lord come to me?* v. 9. and 2ly, his *returning to bleſs his houſhold* v. 20. Theſe two paſſages had in all probability relation the one to the other. He was *afraid*, the ſins or unworthineſs of his *family* might ſo farr unqualify them for receiving benefit by the preſence of the Arke, that it might bring a curſe inſtead of a bleſſing upon him; and although by the experience of it on *Obed-Edom*, he was encouraged to hope well, yet

a. אַשְׂכִּילָה

as ſoon as he had brought up the Arke, he omits no time, neglects no care, to fit and prepare his *family* for ſuch a *bleſſing*; and that ſure was by inſtructing them in the rules of Gods worſhip and obedience, purging out all unreformed evill livers, not permitting one wicked perſon, ſlanderer, lyar, to remain in his houſhold, which as it is the meaning of his *returning to bleſs his houſhold* (in the notion of *bleſſing*, *Act.* iii. 26. for *turning every one from his iniquities*) and withall, the interpretation of what we read in the latter part of this Pſalm, A *froward heart ſhall depart from me: I will not know a wicked perſon* v. 4. *Who ſo privily ſlandereth his neighbour, him will I cut off: him that hath an high look and proud heart, I will not ſuffer* v. 5. *Mine eyes ſhall be on the faithfull, that they may dwell with me, and ſerve me* v. 6. *He that worketh deceit, ſhall not dwell in the midſt of my houſe; he that tells lies ſhall not tarry in my ſight* v. 7. ſo it is exactly equivalent to his *inſtructing in a perfect way*, he (which therefore probably muſt be interpreted to belong, as the *bleſſing* did, to his *houſhold* or *family*, yet including himſelf as his firſt care, the chief member of it.) Thus again to thoſe words of his, cauſed by his *fear*, אֵיךְ יָבוֹא אֵלַי אֲרוֹן יְהוָה *how ſhall the Arke of the Lord come to me?* the next words here are anſwerable, מָתַי תָּבוֹא אֵלָי *when it ſhall come to me*, by *it* meaning *the Arke* or *God*, which had that his peculiar reſidence in the *Arke*. (*Aben Ezra* reads, *I will underſtand the perfect way, when it*, i. e. *that way ſhall come unto me.*) By this accordance we have little reaſon to doubt, but this of the ſecond preparation of bringing up the Arke to *Jeruſalem*, was the occaſion and ſeaſon of compoſing this Pſalm, and his reſolution of purging, and ſo bleſſing of his *houſhold*, the ſubject of it: and this will prove a fit key to let us in to the meaning and full importance both of this verſe, and the reſt of the Pſalm; and therefore I have thus farr enlarged on it.

מָתַי תָּבוֹא אֵלָי

V. 4. *A froward heart*] From עָקַשׁ *pervertit, curvat, to bend the wrong way*, or *make crooked*, is עִקֵּשׁ *crooked*, or *cunning*; he, or that, which recedes from *ſtreightneſs* or *directneſs*; and ſo 'tis to be taken here, in ſequence to them that *decline* or *turne aſide*, v. 3. The lxxii. render it καρδία σκαμβὴ *a crooked heart* (ſo ſaith *Heſychius*, σκαμβὸς ϛρεβλὸς, the word ſignifies *crooked*) in oppoſition to *directneſs* and clearneſs of dealing; and ſo the Chaldee עִוְקְמָנָא from עִקְּמָה *oblique* or *crooked*. All to expreſs that ſerpentine ſubtilety, made up of *crooked* motions and Mæanders, which are moſt oppoſite to upright and honeſt and clear dealings. b. עָקַשׁ

V. 5. *Proud heart*] From רָחַב *latus* or *dilatatus eſt*, is the noune רָחָב here, *broad*, or *wide*, or *large*, and being applied to the *heart* or *ſoule*, it notes *largeneſs of deſires*. So *Pro.* 28. 25. רְחַב נָפֶשׁ *he here that is large in ſoule*, The lxxii. fitly rendred ἀπλήϛως *inſatiable*, applying it either to wealth or honour, the *inſatiate deſire* of either of which (as there it follows) *ſtirrs up ſtrife*. And ſo here they have rendred it again, ἀπλήϛῳ καρδίᾳ, *he that cannot be filled in the heart*, i. e. the covetous or ambitious man: the Syriack read ܪܚܝܩ; *wide* or *broad*, ſo the Jewiſh *Arab*, *Him that is high of eyes, and wide of heart, I can have no patience with thoſe two.* c. רָחָב

V. 8. *Early*] The judicatures for the examination and ſentencing of wicked men were wont to be in the Morning, ſaith the Learned *Hugo Grotius*, who thinks this alſo to be the meaning of *Job* xxxviii. 13. where of *the morning* 'tis ſaid, that *wicked men are driven away by it.* And thus 'tis poſſible that phraſe of being d. לַבְּקָרִים

being *dispelled* or *driven away* may be used for the cutting *them off* in judicature, for so *Psal.* 1. 4. the *ungodly being driven away by the wind*, is attended with their *not standing in judgment*. But it may perhaps in that passage in *Job* more probably referr to the *dispersing* of those, whom the darkness of the night incouraged to wickedness, theeves, treacherous persons &c. whom the light would discover. To those the consequents seem to refer it; see the learned *Castellio* on that place. However of the custome it selfe there can be no doubt, both as to sitting in Courts of Judicature, and to executions, that among them, as among us, they were usually *in the morning*, at least began then, when they continued till the evening. And to this most probably לַבְּקָרִים in the plural, *in the mornings*, here referrs, the season wherein *David*, as a Judge, entring on the Tribunal, *destroyes* and *cuts off the wicked-doers*. The former part of the Psalm contains his resolution for choise of Counsellers and officers of state, preferring the plain, honest, and not the subtilest contrivers; and this last for the execution of justice, discountenancing, and judicially *cutting off all wicked men*. The Jewish *Arab* reads *according to the passing of the mornings*, i. e. continually, day after day, every day or *morning*.

The Hundred Second Psalm.

Paraphrase.

A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord.

The hundred and second Psalm, styled from v. 17. and 23. the prayer of the afflicted, seems to have been composed in time of the * Captivity (see v. 13, 14. &c.) probably by Nehemiah, after the return of Ezra with commission for rebuilding the Temple, see Nehem. i. 3. &c. and is a fit forme for any that is sore afflicted and ready to ‖ faint under the weight, and out of a mournfull soule affectionately addresseth his prayer to God.

לְעַל לְשׁוֹן בְּנֵי הַגָּלוּת *in the person of the Captives, Kimchi. So Chald.* v. 24. אוֹרַח גָּלוּתָא *the way of our exile.* ‖ אָרוּם מִשְׁתַּלְהֵי *when he faints, Chald.*

1. *Hear my prayer, O Lord, and let my cry come unto thee.*

O blessed Lord, that hast promised thy seasonable relief to all that in time of distress humbly require it from thee, I am now overwhelmed with sorrow (see Nehem. i. 4.) and desire to

2. *Hide not thy face from me in the day when I am in trouble: incline thine eare unto me, in the day when I call, answer me speedily.*

poure out my soule unto thee, to cry and call for thy relief. O be thou graciously pleased to admit my address, and not to reject or cast me from thee, to hear and answer my petitions, and that, as the exigence of thy people requires, with all speed possible.

3. *For my dayes * are consumed* [a] *like smoak, and my bones are burnt up as ‖ an hearth.*

If thy relief be not speedy, we shall soon be consumed, our life will be suddenly at an end, our strength is allready well-nigh exhausted.

a.

* are consumed in the smoak, or end in smoak, ‖ dry wood † because כִּי

4. *My heart is smiten, and withered like grass, † so that I forget to eat my bread.*

The punishments which we groan under are so pressing, that they permit me not to take my ordinary food, and that brings fainting and feebleness upon me.

5. *By reason of the voice of my groaning my bones cleave to my skin.*

My grief and sorrow is such that it hath wholly emaciated me.

6. *I*

And for any relief from man, I am as diſtetute and hopeleſs of it as the moſt ſolitary Pelican in the deſert, which complains ſo ſadly, or the owle that conſtantly takes up his lodging in ruinous houſes,

b. 6. *I am like a Pelican of the Wilderneſs, I am like an owle of* [b] *the* || *deſert.*

|| waſt places, or deſolations,

Or the ſparrow, that having never a mate, ſits very ſad and ſolitary and mournfull, expecting the returne of her company, and in the mean time hath no proviſion of food nere her, no allay of her ſorrow or ſolitude.

7. *I watch, and am as a ſparrow alone upon the houſe top.*

My adverſaries imploy both their tongues and hands, make no ſcruple of the fouleſt ſlanders and perjuries to miſchief me.

c. 8. *Mine enemies reproach me all the day, and* † *they that are* [c] *mad againſt me are ſworn againſt me.*

† my ſlanderers have

d. e. This hath been matter of exceſſive continual ſorrow to me, and accordingly I have ſolemnly betaken my ſelfe to faſting and mourning.

9. [d] * *For I have* [e] *eaten aſhes like bread, and mingled my drink with weeping;*

*wherefore

And the principal ingredient in my ſorrow is the conſideration of that great diſpleaſure of thine, to which I am to impute all theſe ſad and direfull effects of it.

f. 10. *Becauſe of thine indignation and thy wrath, for thou haſt* [f] *lifted me up, and caſt me down.*

My condition is every day worſe and more hopeleſs than other, my joyleſs life haſtening to its fatal period: and unleſs thou pleaſe to interpoſe thy ſoveraign power, I am utterly and finally loſt. But herein this one great comfort remains, that thy ſtrength is beyond our weakneſs, thy eternity is oppoſed to our frail tranſitory ſtate, thy mercy ſurmounts our wants and miſery; and on this I ſtill found an hope and confidence, that thou wilt in thy good time returne the captivity of our Church and nation, reſtore us to the priviledges and bleſſings of peacable aſſemblies, and that it will not now be long ere that moſt deſirable and acceptable time come.

11. *My dayes are like a ſhadow that declineth, and I am withered like graſs.*

12. *But thou, O Lord, ſhalt endure for ever, and thy remembrance unto all generations.*

13. *Thou ſhalt ariſe and have mercy upon Zion; for the time to favour her, yea the ſet time is come.*

g. To this hope I am induced by thine own promiſe, that whenſoever thy people are carried captive by heathen enemies, if they ſhall be truly ſenſible of thy puniſhments, and humbled for their ſins, thou wilt then remember thy Covenant, and reſtore them. And this is our condition at this time. Now thy Church is laid waſt among us, (ſee Nehem. i. 3.) we cannot chooſe but be ſenſible of our loſs and our ſins, and with all compaſſion and affection be tranſported, when we think of either. At preſent the want of outward proſperity hath not rendred her leſs deſirable in our eyes, but rather inhanſed the value of thoſe interdicted felicities, and made us vow all readineſs to endeavour the repairing of thoſe ruines, whenſoever thou ſhalt pleaſe to grant us that welcome opportunity.

14. *For thy ſervants* g || *take pleaſure in her ſtones, and* † *favour the duſt thereof.*

|| reſent, † will favour, or deal kindly with

When that bleſſed time ſhall come, it ſhall be an effectual means to bring in whole heathen nations, Princes and people to thy ſervice, when they ſee ſo great a deliverance wrought for thy people, their captivity returned, and their Temple reædified, evidences as of the omnipotent power of God, ſo of his readineſs to hear the prayers of thoſe that are brought to the loweſt ebbe of miſery and deſtitution.

15. *So the heathen ſhall fear the name of the Lord, and all the Kings of the earth thy glory.*

16. *When the Lord ſhall build up Zion, he ſhall appear in his glory.*

17. *He will regard the prayer of the* * *deſtitute, and not deſpiſe their prayer.*

* ſtrub הָעַרְעָר

The wonderfullneſs of this deliverance ſhall be recorded to all poſterity, and in probability be a means of bringing in thoſe that have not yet any being, to be proſelytes to the ſervice of ſo great and compaſſionate a God;

18. *This ſhall be written for the generation to come, and the people which ſhall be created ſhall praiſe the Lord.*

19. For

19. *For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth,*

20. *To hear the groaning of the prisoner, to loose those that are appointed to death,*

21. *To declare the name of the Lord in Zion, and his praise in Jerusalem,*

22. *When the people are gathered together, and the Kingdomes to serve the Lord.*

When they hear how signally he doth exercise his power and providence in affairs of the world here below, and how ready he is to relieve and rescue those that are in the greatest distress and destitution, to returne their captivity, and restore them to their countrey again, there to bless and praise, and proclaim the power and mercy of God in his Temple, making their constant solemn resort thither, from all the quarters of the land, at the times by God appointed.

23. h *He weakened my strength in the way, he shortened my dayes.*

24. *I said, O my God, take me not away in the midst of my dayes: thy years are throughout all generations.*

When I consider the sadness of our state, the misery and shortness of our lives, and on the other side the strength and eternity of God, I cannot but address my prayers unto him, with some hope that he will spare us, and restore us to some prosperity, and not cut us off in the most flourishing part of our lives. h

25. *Of old hast thou laid the foundations of the earth, and the heavens are the work of thy hands.*

26. *They shall perish, but thou shalt endure; they all shall wax old like a garment, as a vesture shalt thou* ‖ *change them, and they shall be changed:*

27. *But thou art the same, and thy years shall have no end.*

'Twas he, that by his allmighty power at first created the whole world, and all the parts thereof; and though by the same he will in his due time either destroy, or change them quite from the condition of their creation, yet through all these transmutations he shall continue the same to all eternity.

‖ See Heb. 1. note c.

28. *The children of thy servants shall continue, and their seed shall be established before thee.*

And this irresistible power and immutable will of his is a ground of firme hope and confidence to me, that there shall be a time of rest to Gods faithfull servants, that upon our sincere returne to him, and reformation of our sins, he will returne our captivity: and if this fall not out in our dayes, yet our children and their posterity shall receive the benefit and comfort of it, and be continued a people to him, and thereby for ever ingaged to serve him.

Annotations on Psalm CII.

a כלו בעשן

V. 3. *Like smoak*] For בְּעָשָׁן *in smoak*, which we read in the Hebrew, the Chaldee and lxxii. are thought to have read כְּעָשָׁן *as smoak*, and accordingly they render it ὡσεὶ καπνὸς *as smoak*. But 'tis more probable that they so express what they thought to be the meaning, then that they read it otherwise then we do: For the Jewish *Arab*, though reading בְּעָשָׁן, yet renders it כמא &c. *as smoak is consumed* or *vanisheth*. The Syriack read ܟܥܫܢܐ *in smoak*, and so the sense will best bear, either *my dayes* or *time* of my life כָּלוּ *consume*, and wither *in smoak*, as *Ps.* cxix. 83. *a bottle in the smoak*, afflictions have had the same effect on me, as *smoak* on those things that are hung in it, dried me up, and deformed me: or perhaps כָּלוּ *end*, or *faile*, or *consume in smoak* (as when any combustible matter is *consumed*, *smoak* is all that comes from it, and so it *ends* in that:) and to that the latter part of the verse may seem to incline it, וְעַצְמוֹתַי *and my bones*, or *members*, or *body*, נֶחֱרוּ *are burnt up*, as

b וְעַצְמוֹתַי נֶחֱרוּ

as that is all one with *conſumed*; ſo חָרַר ſignifies *uſtus, exuſtus eſt*, *Iſa.* xxiv. 6. *the inhabitants of the earth* חָרוּ *are burnt up*, סְגִיו ſaith the Chaldee, *are conſumed*; and *Ezech.* xv. it. *it is caſt into the fire for fewel, the fire devoureth both ends, and the midſt* נָחַר *is burnt up*; and *Ezec.* xxiv. 10. ſpeaking, as here, of *the bones* יֵחָרוּ *let them be burnt up*. As for בְּמוֹקֵד בְּמוֹקֵד, that is added, the interpreters differ in the underſtanding it. The word coming from יָקַד *accenſus eſt*, may be either the *place* where the fire is, or the *pot* which is *heated* by the flame of the fire, or the *wood* which is ſet on fire. The Syriack ſeems to take it in the firſt notion, rendring it, *my bones are grown white, as the hearth*, for ſo the *chimney* or *hearth* doth with the fire conſtantly *burning* on it. The Chaldee reads הֵיךְ חַפְיָא as one of the *ſtones* that is ſet under the *pot* or *cauldron*, for that is the moſt probable meaning of חַפְיָא, and the Arabick אתפיא, ſee note on *Pſal.* lxviii. g. But the lxxii. read ὡσεὶ φρύγιον *as dry wood* (ξηρὸν ξύλον ſaith *Heſychius*) and the Latine, *ſicut cremium, as dry combuſtible wood*, and that is moſt appliable to the matter in hand; *the bones* or *members* of the body their being *burnt up* as *dry wood*, notes the ſpeedy exhauſting of the radical moiſture, which ſoon ends in the conſumption of the whole. And then the whole verſe fitly accords, *My dayes are withered away in the ſmoak*, or perhaps *end in ſmoak, my bones are burnt up like dry wood.*

b. V. 6. *Deſert*] From חָרַב *to be deſtroyed*, or *laid waſt*, *Iſa.* lx. 12. *Jer.* xxvi. 8. *Zeph.* iii. 6. is חָרְבָּה חָרְבָּה, *a waſt place*, or *deſolation*, the *ruines* of an houſe, or an houſe ready to fall down, being uninhabited. In this ſenſe it muſt here be taken, ſo as to fit it for the *owle* (ſo בּוּם בּוּם ſignifies *Leu.* xi. 17. *Deut.* xiv. 16.) here mentioned, for that is known to chooſe its lodging or place of abode in ſuch *ruinous* places. The lxxii. render it ἐν οἰκοπέδῳ *in the foundation of an houſe that is fallen*; though the Latine miſtook it, when they read, *in domicilio, in an houſe.* The Jewiſh *Arab* read *waſt deſolate places*, or *ruines.*

V. 8. *Mad againſt me*] הָלַל, c. מְהוֹלְלִי which ordinarily ſignifies *laudavit*, ſignifies alſo *to behave* ones ſelfe *indecently*, like a *mad-man*, and in the Chaldee and Syriack dialect *to reproach*, or *ſlander.* Thus *Pſ.* lxxv. 5. *I ſaid* לְהוֹלְלִים, the Chaldee renders it לְמִתְלַעְבִין *to the ſcoffers*, לָא אַל חַהְלוּ, they read again תִתְלַעְבוּן *ſcoffe not*, and ſo the ſenſe beſt bears there, ſpeaking of the rebels that depraved and defamed and ſlandered him. And ſo here מְהוֹלְלוּ חֵרְפוּנִי אוֹיְבַי, adjoyned to *my enemies reproach me*, are moſt probably *my reproachers*, or *ſlanderers*; the Chaldee reads again מְתַלְעְבַי *my ſcoffers* or *backbiters*, and to them moſt properly belongs, נִשְׁבָּעוּ בִּי *they have ſworne againſt me*, בִּי נִשְׁבָּעוּ confirmed their *ſlanders* by oaths, or execrations upon themſelves if they be not true, ſee *Num.* v. 21. The lxxii. read οἱ ἐπαινέσαντες με, *they that commend me*, from the firſt notion of הָלַל *laudavit*, and the *Syriack* and *Latine* and *Arabick* agree with them.

V. 9. *For*] That כִּי ſometimes is d. כִּי a note of the cauſe, ſometimes of the effect, and accordingly is ſometimes rendred ὅτι *for*, or *becauſe*, ſometimes διότι *wherefore*, ſee note *Luk.* vii. d. And to the latter ſenſe the context inclines it here, his *eating aſhes for bread*, i. e. his mourning (ſee note e.) and plenty of *tears*, being ſure the effect of the *reproaches* and *ſlanders* precedent, cauſed by them, and therefore not to be thought mentioned here as the cauſe of them, as the Greek ὅτι, and Latine *Quia*, and Engliſh *For*, muſt import.

Ibid.

e. אֵפֶר אָכַלְתִּי

Ibid. Eaten aſhes like bread] The importance of this phraſe אֵפֶר אָכַלְתִּי *I have eaten aſhes*, may perhaps be miſtaken by thoſe who interpret it literally, of *feeding* on *aſhes*, or mixing *aſhes* with their *food*, whether it be by *eating panem ſubcinericium, bread baked in the embers*, which is not cleanſed from the *aſhes* that ſtick to it, or whether by making *aſhes* one of the ingredients in their *bread*, or (as ‖ *Bonaventure* ſaith of S. *Francis*) *caſting aſhes upon his meat*. The uſe of *aſhes* in mourning is frequently mentioned in Scripture, but that not as of a kinde of diet, but as of that which accompanied *ſackcloth*, and was caſt upon their head, or tumbled and wallowed in, or ſat in. See 2 *Sam.* xiii. 19. *Eſth.* iv. 1,3. *Job* ii. 8. & xlii. 6. *Iſa.* lviii. 5. & lxi. 3. *Jer.* vi. 26. *Lam.* iii. 16. *Ezech.* xxvii. 30. *Dan.* ix. 3. *Jon.* iii. 6. And that certainly was the uſe of *aſhes* among the *Jews* to *diſguiſe* them (ſee 1 *King.* xx. 38. & 41.) to make them look ſadly and neglectedly. But this had no relation to *eating*, but was generally uſed in their times of humiliation and faſting, when they eat nothing at all. Only *Iſa.* xliv. 20. we read, *He feedeth on aſhes*, but that certainly in a prophetical, i. e. figurative ſenſe; for it is applied to the Idolworſhipper v. 17. who prayed to that which cannot hear or help him, any more than *aſhes* would nouriſh; he cheats and abuſeth himſelf, *a deceived heart hath turned him aſide*, as there it follows. It remains therefore that this one place here in this Pſalm, which ſpeaks of *eating aſhes like bread*, be lookt on as a poetical phraſe, to be interpreted by the context, and by the general uſe of *aſhes* in the Scripture. The context ſpeaks of ſadneſs and mourning, and *aſhes* were the ſolemn rite thereof, being caſt upon the head &c. and then faſting being joynd with mourning, the union of theſe two are here poetically expreſt by *eating aſhes like bread*, i. e. *eating no bread*, taking no food at all, but inſtead of that, entertaining themſelves with *aſhes*, though not *eating* them, but ſitting down or wallowing in them. And this being the importance of this phraſe, the other that follows וְשִׁקֻּוַי בִּבְכִי מָסָכְתִּי *I mingled my drink with weeping*, muſt be underſtood by analogy therewith, not literally, that he put any of his *tears* into his *drink*, but that inſtead of *drinking* (which is expreſt by *mingling* of *drink*, becauſe they commonly drank their wine *mixt* with water) he ſpent his time wholly in *weeping* and *lamenting*. Thus *Pſal.* xlii. 3. *my tears have been my meat*, is no more, but inſtead of *eating* I *weep*; as when *Chriſt* ſaith *Jo.* iv. 34. *My meat is to do the will of him that ſent me*, i. e. he follows that taske incumbent on him from his Father, and his doing ſo ſupplies the place of *eating*, he doth this inſtead of that: and ſo *Pſal.* lxxx. 5. *Thou feedeſt them with the bread of tears, giveſt them tears to drink*, i. e. they *weep* and faſt, or eat nothing. And ſo that is the utmoſt importance of this whole verſe, mourning and faſting accompanied with *aſhes*, the ceremony, and *tears*, a natural conſequent of both theſe.

‖ *in vita Franc. c. 5. cinere conſpiciebat ciboria.*

וְשִׁקֻּוַי בִּבְכִי מָסָכְתִּי

V. 10. *Lifted up*] What is meant by נְשָׂאתַנִי *thou haſt lifted me up*, &c. is to be judged by the immediate antecedents, וְחֲמָתֶךָ וְקִצְפֶּךָ *indignation* and *wrath*; by thoſe is meant a vehement *diſpleaſure* and *anger*, and in God, in whom *anger* is not found, effects that bear analogy with thoſe which proceed from angry men. To ſuch it is ordinary to *caſt to the ground* any thing that they are diſpleaſed with, and when the diſpleaſure is vehement, *to lift it up* firſt as high as they can, that they may *caſt it down* with more violence,

f. נְשָׂאתַנִי

lence, and dash it in pieces by the fall. And this is the meaning of the phrase here, and so is a pathetical expression of his present affliction, heightened by the dignity of the publick office wherein *Nehemiah* was at the time of writing this mournfull Psalm, *Nehem.* i. 1. and ii. 1. The greater his place was at *Shushan*, the deeper this sorrow for his countrey-men, and for *Jerusale*, *Nehm.* i. 3. pierced him, whereupon he complains that God by way of *indignation* hath dealt with him, as those that take an earthen *vessel*, and throw it against the pavement, and that they may beat it to pieces the more certainly, *lift it up* first, as high as they can, to *throw* it *down* with more violence. This the lxxii. have fitly rendred ἐπάρας κατέρραξάς με, and the Latine *elevans illisisti me*, *having lifted me up, thou hast dasht me to pieces.* The Jewish *Arab* reads, *as if thou hadst carried me, and then cast me to them.*

g. רָצוּ V. 14. *Take pleasure in her stones*] The fullest meaning of רָצוּ אֶת אֲבָנֶיהָ will be fetched from the promise of God to the *Jews*, *Lev.* xxvi. 41. that when they are carried captive by the *heathens*, and there *pine in the enemies land*, if *they shall confess their iniquity*—— and if *their uncircumcised heart be humbled*, וְאָז יִרְצוּ אֶת עֲוֹנָם we read, *and accept of the punishment of their iniquity, then will* God *remember his Covenant with Jacob* &c. and *remember the land.* In those words it is certain, that עָוֹן is (as we render it) the *punishment of iniquity*, see 1 *Sam.* xxviii. 10. and such surely was the demolishing of the Temple, the ruine of that fabrick, which is here expresst by אֲבָנֶיהָ *her stones*, i. e. *rubbish*, or *heaps* of the ruinated *stones* of the Temple. So that in what sense soever יִרְצוּ is taken in *Leviticus*, applyed to עָוֹן *punishment of iniquity*, in the same it must be taken here, where 'tis applied to the *stones* or *ruines* of the Temple; and that is sure a passionate resentment with humble melting sorrow, to look upon the judgments inflicted, assenting to the equity of them. In this sense, I suppose, רצה must be taken in the thirty fourth verse of that xxvi. of *Levit.* אָז תִּרְצֶה הָאָרֶץ אֶת שַׁבְּתֹתֶיהָ *then shall the land resent* (we misrender, *enjoy*) *her sabbaths*, speaking of the desolate countrey, lamenting and bewailing the loss of those pretious opportunities which they formerly had, and made not use of. And thus in *Vespasians* coyne, in memory of the conquest of *Palæstine*, there was on one side a woman sitting weeping under a Palme-tree, and *Judæa Capta Jury taken*, in the reverse. And so of this Captivity the Psalmist tells us, *Psal.* cxxxvii. 1. *By the waters of Babylon we sat down*, and *wept when we remembred thee, O Sion.* To which kinde of melting resentment seeing the promise is made in that place of *Levit.* that God *will then remember the Covenant, and the land*, the Psalmist here fitly endeavours to prove that *the time is come*, in which God should *have mercy upon Sion*, v. 13. by this argument, *for* or *because thy servants* רָצוּ *passionately resent her stones*, &c. referring in all likelihood to that promise of God, of which that *resentment* was the expres condition. As for that which follows, אֶת עֲפָרָהּ יְחֹנֵנוּ it will best be rendred (as it is) in the future tense, *they will* or *shall favour*, or *deal kindly with her dust* or *rubbish*, i. e. they now promise most affectionately to repair her ruines, according to that of *Zorobabel*, *Zach.* iv. 7. he *shall bring forth the head-stone thereof with shoutings*, חֵן חֵן לָהּ *grace, grace to it*, or *favour, favour*, in accord with יְחֹנֵנוּ *shall favour the dust of it* here: they that now passionately bewail and lament those ruines, and their

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own and their fathers ſins, as the cauſes of them, ſhall hereafter joyfully joyne in the repairing thereof, and celebrate their finiſht worke with the ſame tender, though more gratefull or pleaſing paſſion. The Jewiſh *Arab* thus renders the verſe, *For now thy ſervants are pleaſed with the ſtones thereof, contented* [or *contentedly*] *and are tenderly affected towards its duſt, in honour* [or *honouring it*:] and he explains himſelfe in a note, that whereas formerly they ſet light by the Sanctuary, and ſinned againſt it, they now ſought after it, *veſtigium poſt oculum* (an Arabick phraſe proverbially ſignifying the *ſeeking after that which one hath let goe*) magnifying, or honouring the duſt thereof, how much more the building thereof, if it might be built?

h. V. 23. *Weakned*] From the different acceptions of עָנָה for *anſwering* and *afflicting*, and by reading כֹּחוֹ for כֹּחִי, the LXXII. have much deformed this ver. 22. rendring עָנָה בַדֶּרֶךְ כֹּחִי *he hath afflicted* or *humbled my ſtrength in the way*, by ἀπεκρίθη αὐτῷ ἐν ὁδῷ ἰσχὺς αὐτοῦ, *he anſwered him in the way of his ſtrength*; and the Latine take it from them, *reſpondit ei in viâ virtutis ſuæ*; but the Syriack depart from them, and read אַתְּמָה &c. *They have humbled my ſtrength on earth.* Then to קִצַּר יָמָי *he hath ſhortned my dayes*, the LXXII. connect the אֹמַר *I will ſay*, following, and render it τὴν ὀλιγότητα τῶν ἡμερῶν μου ἀπάγγειλόν μοι— and the Latine likewiſe, *paucitatem dierum meorum nuncia mihi, declare to me the paucity of my dayes.* And herein the Syriack alſo agree with them; only the Chaldee divide them, and render them aright, *My ſtrength is afflicted through the labour of the journey of my exile, my dayes are ſhortned, I will ſay before the Lord.* And this is ſurely the full rendring of the verſe. The Jewiſh *Arab* reads, *He hath weakened in this way my ſtrength, and ſhortned my age from it*, i. e. ſaith he, the *way of patience*, or *enduring* and *calling* [out on thee,] *and we being in captivity our ſtrength is weakned from* [or by it, or from bearing] *it, by reaſon of the length of it.*

עָנָה בַדֶּרֶךְ כֹּחִי

קִצַּר יָמָי

The Hundred and Third Pſalm.

Paraphraſe.

‖ Davids. לְדָוִד

‖ A Pſalm of *David.*

The hundred and third Pſalm is a ſolemn acknowledgment of the great and abundant mercies and deliverances of God, eſpecially that of pardoning of ſin, and not exacting the puniſhments due to it, which muſt interweave in every mercy or deliverance which is beſtowed on ſinfull men, whoſe demerits have ſo much provoked the contrary. It was compoſed by David, as 'tis † thought, on a recovery from ſickneſs, and is alſo a * prophetick deſcription of the ſtate of Chriſtians under the Goſpel.

† ſo *Aben Ezra* and *Kimchi.*

* אִתְאֲמַר בִּנְבוּאָה *it was ſpoken by prophecie, Chald.*

1. *Bleſs the Lord, O my ſoule, and all that is within me bleſs his holy name.*

2. *Bleſs the Lord, O my ſoule, and forget not all his beneſits:*

When I behold God in himſelfe and his glorious divine attributes, but eſpecially in his works of mercy toward me, I am obliged with my whole heart, and all my moſt ardent affections of devotion, to bleſs and praiſe his name for all the mercies and favours which in great bounty he hath afforded me,

Particularly that for ſome time having corrected me for my good, to bring me to repentance, he hath now returned to me in mercy, pardoned my ſins, which moſt juſtly deſerved this his wrath, and withdrawn his puniſhments from me; and not only reſcued me from the greateſt dangers hanging over my life, out

3. *Who forgiveth all thine iniquities, who healeth all thy diſeaſes:*

4. *Who redeemeth thy life from deſtruction, who crowneth thee with || loving kindneſs and † tender mercies:*

5. *Who ſatisfieth* [a] *thy mouth with good things, ſo that* [b] *thy youth is renewed like the Eagles.*

6. *The Lord executeth righteouſneſs and judgment for all that are oppreſſed.*

a. b.

|| mercy חסד
† commiſeration, or bowels רחמים

of the bowells of his compaſſion to his diſtreſſed creature, but reſtored me to a perfect health, and to a moſt proſperous condition, a confluence of all mercies, to ſurround me, and ſatisfie all my deſires, and ſo made my old age like that of the Eagle, when ſhe hath moulted the old, and comes out furniſhed and adorned with new young plumes, as freſh and flouriſhing as in youth it ever had been; hereby exerciſing that ſignal property of his, to vindicate the cauſe of all thoſe that ſuffer injuries, to puniſh the oppreſſor, aod relieve thoſe that are not able to defend themſelves.

Thus did he once proclaim his name to Moſes and the Iſraelites, Exod. xxxiv. and therein his glorious nature, and the manner of his dealing with men, all exactly according to the rules of the moſt abundant mercy, in giving and forgiving, and ſparing long, and never ſending out his thunderbolts or deſtructions, till our provocations, continued in impenitently, extort and force them from him.

7. *He made known his wayes unto Moſes,* [c] *his* * *acts unto the children of Iſrael.*

8. *The Lord || is mercifull and gracious, ſlow to anger, and plenteous in mercy.*

c.

* inclinations or nature

|| mercifull רחום

And this is Gods conſtant courſe; though he rebuke and expreſs his juſt diſpleaſure, and puniſh us for our ſins, yet upon our reformation and ſerious returne to him he takes off his puniſhing hand again, and will not proceed with us according to that meaſure that our ſins might juſtly expect from him.

9. *He will not allwayes chide, neither will he keep his anger for ever.*

10. *He hath not dealt with us after our ſins, nor rewarded us according to our iniquities.*

On the contrary, to them that love and fear and ſerve him faithfully, his mercy is moſt abundantly poured out, as much above the proportion of their ſervices, as heaven is above the earth, nay infinitely more, there being indeed no proportion between them.

11. *For as the heaven is high above the earth, ſo great is his mercy* [d] † *toward them that fear him.*

d.

† or down

And by that mercy of his it is, that at this time he hath ſo perfectly reconciled himſelfe to us, and freed us from the puniſhments due to our ſins:

12. *As farre as the Eaſt is from the Weſt, ſo farre hath he removed our transgreſſions from us.*

And ſo he conſtantly will deal with all that ſincerely returne from their ſins to new obedience, having the bowels of a father to all ſuch, which will never permit him to be wrath with penitents, to ſcourge but rather compaſſionate that childe that reformes that for which the puniſhment was ſent.

13. *Like as a father pittieth his children, ſo the Lord pittieth them that fear him.*

For he knows and conſiders the frailneſs and ſickneſs and great infirmities of our lapſed ſinfull nature, our firſt original out of the duſt of the earth, an emblem of our meanneſs and vileneſs, to which the || corruption introduced by Adams firſt ſin, (ſee note on Pſal 51. 3.) and hereditarily derived to us, hath added wicked inclinations, which oft betray us to actual ſin, if we do not ſtrictly watch and guard our ſelves; and ſuch is our weakneſs in this lapſt ſtate, that the moſt perfect, being not able to keep allwayes upon ſo diligent and ſtrict a watch, do oft ſlip and fall: All which God is gratiouſly pleaſed to weigh, and not to deal in rigor with us, to puniſh us, or to caſt us out of his favour, or withdraw his grace from us for every ſin that we commit through this weakneſs, but in all his proceedings with us, to make an allowance for ſuch ſins as are committed through infirmity, ſuddain ſurreption, continual incurſion of temptations, &c. and for theſe to afford his mercy (in Chriſt) to all that ſincerely endeavour his ſervice, and do not indulge themſelves to any deliberate ſin,

14. *For he knows our frame, he remembreth that we are duſt.*

|| יצרנא בישא דמחטי יתנא
Our evill concupiſcence that hurreis us to ſin. Chald.

15. *As*

‖ The dayes of man אנוש ימיו

15. ‖ *As for man, his dayes are as grass; as a flour of the field, so he flourisheth.*

16. *For the wind passeth over it and it is gone, and the place thereof shall know it no more.*

Man is a pittifull, weak, feeble, frail creature, fit to be compared with the most short-lived herbe, or floure, which in its height of flourishing is suddenly blasted and destroyed, and gone, never to returne again. And herein is the infinite mercy of God toward his servants to be seen, that it is much more durable than their lives:

17. *But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto childrens children,*

18. *To such as keep his covenant, to those that remember his commandments to do them.*

If they adhere faithfully to him in constant loyalty to his precepts, performe their part of the Covenant made with him, that of uniforme, sincere, though not of never-sinning obedience, his mercies shall continue to them even after death (and then what matter is it, how short their present life is?) to their persons in eternal immarcescible joy and bliss in another world, and to their posterity in the blessings of this life, which he hath promised not only to the third and fourth, but to the thousandth generation, Exod. xx. 6. and being thus by promise obliged, will be sure to performe it to all those that are carefull to observe the condition of it.

19. *The Lord hath prepared his throne in the heavens, and his kingdome ruleth over all.*

This is he surely able to do, being the omnipotent God of heaven and earth, sitting in heaven as a great Monarch in his throne, and exercising dominion over all creatures in the world, who are all most ready to obey him, and doe whatsoever he will have them. But most eminently this will he doe, by sending his Son the Messias into the world, the spring of all grace and mercy, who, after his birth and death, shall rise, and ascend, and enter on his regal office in heaven, subduing the whole heathen world in obedience thereto. See Rev. iv. 2.

20. *Bless the Lord, ye his Angels, that excell in strength, that do his commandments,* [e] † *hearkening unto the voice of his word.*

† a hearing the—

A natural and proper consequent to this it is, that (as Rev. iv. 8. at the erecting of Christs throne, all the living creatures rest not day and night, saying, Holy, holy— so) the Angels of heaven (meant by those living creatures) those Courtiers that attend his throne, and are by him indued with the greatest power of any, that incompass him, many Myriads of them, and do whatsoever he commands them with all the readiness and speed imaginable, these glorious creatures that are witnesses and ministers of his great and wonderfull acts of mercy, should for ever bless and magnify his sacred name.

[e]

21. *Bless ye the Lord, all ye his hosts, ye ministers of his, that do his pleasure.*

22. *Bless the Lord, all his works, in all places of his dominion: bless the Lord, O my soule.*

And that all the men in every corner of the world acknowledge and bless and praise his name, as being all the subjects of his kingdome as well as works of his power; among whom it is most just that I, that have received such mercies from him, should take up my part of the Antheme, make one in the quire and consort of those that sing continuall praises to him.

Annotations on Pſalm CIII.

a. עֲדִיךָ

V. 5. *Thy mouth*] What עֲדִיךָ here ſignifies, is not agreed among interpreters. The Chaldee renders יוֹמֵי סִיבוּתָיְכִי *the dayes of thy old age*, referring it, ſaith *Schindler*, to עֲדִים *old, worn out* clothes, oppoſed to the *renewing of the age*, which here follows. But the word is uſed for the *mouth Pſal.* xxxii. 9. עֲדִי *whoſe mouth muſt be holden* —— the LXXII. there render it σιαγόνας αὐτῶ *his jawes*. According to this notion it is that the Syriack here render it ܦܓܪܟ *thy body*, but the LXXII. ἐπιθυμίαν σου, *thy deſire*, or *ſenſitive appetite*, the *ſatisfying* of which is the providing for the *body* all the *good things* it ſtandeth in need of, and ſo is a commodious paraphraſe for *filling the mouth*, the organ of conveying nouriſhment to the *body*. *Aben Ezra*, and *Kimchi*, that refer this Pſalm to *David*'s recovery from ſickneſs, give this farther account of the phraſe, becauſe in ſickneſs *the ſoule refuſeth meat*, *Job* xxxiii. 20. and the Phyſitian reſtreins from full feeding, and preſcribes things that are nauſeous: In which reſpects the bleſſing of health is fitly deſcribed by the contrary. *Abu Walid* recites two interpretations; 1. that of our tranſlators, 2. taking עֲדִיךָ in the notion of *ornament, that multiplieth thy adorning with good*, i. e. *that abundantly adorneth thee with good*, *Aben Ezra* approves the notion of *ornament*, but applies it to the *ſoule*, *the ornament of the body*, i. e. *who ſatisfieth thy ſoule with good*: And an Hebrew *Arabick* Gloſſary renders נסדך *thy body*.

b. כַּנֶּשֶׁר

Ibid. Thy youth is renewed like the Eagles] Of the *Eagle* S. *Auguſtine* affirms, that the beak grows out ſo long, that it hinders her taking her food, and ſo would endanger her life, but that ſhe breaks it off upon a ſtone; and of this he interprets the *renewing her youth here*. But S. *Hierome on Iſa.* xl. 30. more fitly expounds it of the *changing of feathers*. Of all birds it is known, that they have yearly their moulting times, when they ſhed their old, and are afreſh furniſhed with a new ſtock of feathers. This is moſt obſervable of Hawks and Vultures, and eſpecially of *Eagles*, which when they are near an hundred years old, caſt their feathers, and become bald, and like *young* ones, and then new feathers ſprout forth. From this ſhedding their plumes, they ſeem to have borrowed their name, נֶשֶׁר *an Eagle* from נָתַר or נָשַׁר *decidit, defluxit* to *fall* or *ſhed*. To their bareneſs, or baldneſs, the Prophet *Micah* referrs, c. 1. 16. *inlarge thy baldneſs as the Eagle*, כְּנֶשֶׁר הַרְחִיבִי נִזְרֵךְ *as the Eagle whoſe feathers ſhed*. And to the coming again of their feathers *Iſaiah* relates, c. xl. 30. *they that wait on the Lord ſhall renew their ſtrength* יַעֲלוּ אֵבֶר כַּנְּשָׁרִים *as Eagles they ſhall ſend up their feathers*: πλεοζωήσουσιν, *they ſhall ſprout out their feathers*, ſay the LXXII. and ſo the Syriack ܢܦܩܘܢ they ſhall ſend *out their wings*; but the Chaldee וְיִתְחַדְּתוּן לְעוֹלְמָהוֹן *and they ſhall be renewed to their youth*, juſt as here תִּתְחַדֵּשׁ נְעוּרַיִךְ *thy youth ſhall be renewed as an Eagle*; which therefore in all reaſon muſt refer to the new or young feathers, which the old *Eagle* yearly ſprouts out. *Aquila longam ætatem ducit, dum vetuſtis plumis fatiſcentibus, novâ pennarum ſucceſſione juvenefcit. The Eagle is very long-*

תִּתְחַדֵּשׁ נְעוּרַיִךְ

long-lived, whilst the old plumes falling off, she grows young again with a new succession of feathers, saith S. *Ambrose Serm.* LIV. So the Jewish *Arab* reads, *So that thy youth is renewed like the feathers of Eagles.*

c. עֲלִילוֹתָיו

V. 7. *His acts*] From עָלַל *to machinate, to designe, to study, to attempt* to do any thing, is עֲלִילוֹתָיו here annext to דְּרָכָיו *his way*, by these to signify the nature and *wayes* of God, or his dispensations toward men. The place here evidently refers to *Exod.* xxxiii. There *Moses* petitions God, *Shew me thy way that I may know thee*, v. 13. and *I beseech thee shew me thy glory*, v. 18. by his *way* and *glory* meaning his *nature*, and his *wayes* of dealing with men, that they might discern what to conceive of him, and expect from him. *And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord*, v. 19. by which his nature is signified: and what that *name* is, is set down by enumeration of his attributes, c. xxxiv. 6. *The Lord, the Lord God mercifull and gratious, long-suffering and abundant in goodness*, just as here in the next verse, *The Lord is mercifull*— Which concludes that God's עֲלִילוֹת here are his *nature*, that which in men would be called *studium* or *indoles, disposition* or *inclination*, as דְּרָכָיו *his way* is his dealings, his methods or course of dealing with men, the first his attributes, the second his *actions*, all which are totally made up of *mercy* and *compassion*, and grace, not punishing his servants according to their sins. The LXXII. fitly render it θελήματα αὐτοῦ *his wills*, or *inclinations*, but the Chaldee עוֹבָדוֹי *his doings* (and so the Syriack ܥܒܝܕܘܗܝ) but the learned *Castellio* most fully to the sense of the place in *Exodus*, *naturam suam*, *his nature*. The Jewish *Arab* שמאילה *his nature* or *properties* in the plural (for so the word here is.)

דְּרָכָיו

V. 11. *Toward*] Though עַל signify *on*, and *toward*, as well as *above*, or *over*, and be fitly so rendred v. 13. and 17. where (as here) God's *mercy* is said to be עַל *upon his children*, and עַל *upon them that fear him*; yet the comparison that is here made betweeen *the heaven* and *the earth*, and the *height* or excellence of one עַל (not *upon*, but) *above* the other, being answered, in the ἀνταπόδοσις, by the *greatness* or *strength* (so גְּבַר signifies) of Gods *mercy* עַל יְרֵאָיו, that phrase must by analogy be rendred, *above*, not *upon*, or *toward them that fear him*. And then the meaning must needs be this, that whatsoever our *fear* or *obedience* to God be, his *mercy* toward us is as farre *above* the rise or proportion of that, as *the heaven* is *above the earth*, i. e. there is no proportion between them, the one is as a point to that other vast circumference; nay the difference farr greater, as Gods *mercy* is infinite, like himself, and so infinitely exceeding the pitifull imperfect degree of our obedience. The other expression that follows v. 12. taken from the distance of the *East from West*, is pitcht on, saith *Kimchi*, because *those two quarters of the world are of greatest extent*, being all known and inhabited. From whence it is that Geographers reckon that way their Longitudes, as from North to South their Latitudes.

d. עַל

e. לִשְׁמֹעַ

V. 20. *Hearkning*] The notation of לִשְׁמֹעַ in this place seems best expresst by the Arabick, *statim atque audiunt, as soon as they hear*, for that is the character of the *Angels obedience*, that *as soon as they hear the voice of Gods word, as soon as his will is revealed to them, they promptly and presently obey it.* The Chaldee render it לְמִשְׁמַע קָל *at his voices being heard*, the LXXII. τῆ ἀκοῆ *as they hear*, or *as soon as they hear.*

The Hundred and Fourth Pſalm.

The hundred and fourth Pſalm is a moſt elegant pious meditation on the power and wiſdome of God, in framing and preſerving all the creatures in the world. 'Tis uncertain by whom it was compoſed, though in ‖ ſome tranſlations it hath *David's* name in the inſcription of it.

‖ *Greek, Latine, Syriack, Arabick, Æthiopick.*

Paraphraſe.

There is no more conſonant imployment or exerciſe for the ſoule of man, whoſe chief end and hope it is to come to the viſion of God, then to ponder and meditate on his glorious eſſence and attributes, his power and providence or wiſdome, the greatneſs and vaſtneſs of the one, and the infinite goodneſs and excellence of the other, ſuch as cannot but be liked and admired by all that conſider it. To which if I adde his grace and mercy, wherein he hath revealed himſelf to me, not onely as a Lord and Prince of the whole creation, but withall as my moſt gratious God, and Father, and preſerver, and Redeemer, I ſhall be obliged to acknowledge my ſelfe under innumerable ingagements to bleſs and magnify him with my very ſoule, and all the faculties thereof.

1. *BLeſſe the Lord, O my ſoule: O Lord my God, thou art very great, thou art clothed with* † *honour and majeſty;*

† *glory and beauty,* הוֹד וְהָדָר

a, He hath ſet up his throne and palace in the higheſt heavens, that place of the greateſt ſplendor, which was at firſt all light, the chief work which is mentioned of the firſt dayes creation, Gen. i. 3. In this he afterwards on the fourth day placed thoſe glorious luminaries, the Sun, Moon, and multitudes of Starrs, Gen. i. 14. and on that glorious ſpangled robe, the great Jehova ſeems to ſhroud himſelfe from humane view; and whenſoever he appears, or exhibites himſelfe to his ſervants (being in himſelf an infinite ſpirit, and ſo inviſible to the eye of fleſh) he doth it in a bright ſhining cloud, a weak image of that immenſe ſplendor and glory, thereby to challenge that admiration and reverence which is moſt due to him. Then under that pure luminous body of the heavens, he framed on the ſecond day the regions of the aire, Gen. i. 6. erected them as a ſpacious tent or Tabernacle or pavilion, expanded and extended round about, ſo as to incompaſs the earth, which was placed in the midſt of that great globe, as the center of it, and by his ſecret power he hath ever ſince ſuſteined it in this poſture.

2. *Who covereſt thy ſelfe with light as with a garment, who ſtretcheſt out the heavens like a* [a] * *curtain;*

* *tent.*

b, c, In the middle region of this element of aire he placed alſo vaſt receptacles of waters, Gen. i. 6. which he diſpenſeth to things below, as he ſees convenient for them, and ſo alſo a multitude of clouds; and if at any time he will evidence his ſpecial preſence, come down in judgment, or in mercy, among us men, thoſe clouds are his high triumphant chariot, as it were, wherein he ſits, and the wind as it were the wheels of that chariot, on which, as on the wings of Cherubims in the Arke, overſhadowing the mercy-ſeat (i. e. by the miniſtry of Angels) he is pleaſed to deſcend toward us.

3. *Who laieth the beams of his* ‖ [b] *chambers in the waters, who maketh the clouds his charet, who walketh upon the wings of the* [c] *wind;*

‖ *upper rooms*

For though he be able to doe all things by himſelf, to adminiſter the whole world, as he firſt created it, by a word, by ſaying, and it was done, yet is he pleaſed to make uſe of the miniſtry of Angels, who ſome of them in ſubtile bodies of aire, others of fire, come down, and execute his commands here upon the earth.

4. *Who maketh his Angels* † *ſpirits, his miniſters a flaming fire;*

† *winds,* ſee note c.

As for the globe of the earth, which is incompaſſed with the regions of aire and celeſtial ſpheres, and hath no viſible ſupport to ſuſtain ſo heavy a body, hanging in the midſt of ſuch an expanſion, yet hath God ſetled and eſtabliſhed it as firme as if it reſted on the moſt ſolid baſis or foundations, fitted ſo ſtrange a place for it, that being an heavy body, one would think it ſhould fall every minute, and yet which way ſoever we would imagine it to ſtirr, it muſt contrary to the nature of ſuch a body fall upwards, and ſo can have no poſſible ruine but by tumbling into heaven. Thus hath God provided for its ſuſtentation, and ſo ſhall it be ſure to continue till the end of the world.

5. *Who* * *laid the foundations of the earth, that it ſhould not be removed for ever.*

* *hath built the earth upon her baſes* יָסַד אֶרֶץ עַל מְכוֹנֶיהָ

6. *Thou*

6. Thou coveredst it with the deep as with a garment, the waters stood above the mountains.

7. At thy rebuke they fled, at the voice of thy thunder they hasted away.

At the first creation, the earth was covered all over, and as it were clothed with the great deep, that vast expansion of aire and waters; those that are now the highest mountains, were then all under that liquid element: But in the second day a division was made, and the Firmament placed betwixt the upper and lower waters, Gen. i. 7. And then as at Gods command v. 9. these inferior waters were all gathered together into one place, and dry land appeared, and in the cavities of the earth large roome was made for an Ocean of waters, and for many lesser streams and lakes, and so the earth became habitable by this means, and a bare word of God did all this; so the other portion of those waters were made to flote aloft in the aire, and when they are ready to discharge themselves, thereby to drown what is beneath them, at the blast of an unseen wind, as at a rebuke of Gods, they disperse and hide themselves, and at the voice of thunder which purifies the aire, they immediately vanish, and are so farr from overflowing the earth, which their posture seemed to threaten, that they are not discerned to be at all, save only to refresh us sometimes with their seasonable shours.

‖ climb the- יַעֲלוּ † fall down on יֵרְדוּ * prepared, provided יָסַדְתָּ

*8. [d] They ‖ goe up by the mountains, they † goe down by the valleys, unto the place which thou hast * founded for them.*

This great body of waters being thus disposed, and withall the earth distributed into mountains and valleys, some parts much higher than the other, it pleased God that the water which was thus placed in the lower abysse or ocean, should by secret passages through the bowels of the earth, where it meets with an advantage to rise by, ascend farr above its level, and so break forth and spring in those mountains, and from thence tumble down into the valleys, and so again by a perpetual alternation return unto the Ocean; d.

9. Thou hast set a bound that they may not pass over, that they turne not again to cover the earth.

And being there inclosed, though it be perpetually tumultuous, soming and swelling and tossing it selfe, labouring to overswell and overflow them by its waves, and billows, and surges, daily threatening to recover its old position of incompassing the face of the whole earth, yet hath God set such boundaries and banks to it, and by his own power so wonderfully restrained it, and promised alwayes to do so, that it observes a regularity in its disorder, a temper in its madness, keeps still a just return of ebbing and flowing, seldome transgresses the known water-marks, and so frees us from all fear that it shall ever be able to prevail to drown the earth (see Jer. v. 22.)

‖ brooks נְחָלִים † between בֵּין see note e. * send out their voice from between the boughs or leaves,

10. He sendeth the springs into the ‖ valleys, which run † among the hills.

11. They give drink to every beast of the field, the wild Asses [e] quench their thirst.

*12. By them shall the fouls of the aire have their habitations, [f] which * sing among the branches.*

But on the other side, the water thereof God dispenseth through veins of the earth, which sweetens and takes off all the brackishnes of it, and then pours it out in springs, and those fill the hollow or low places, set by him for receptacles of waters; and having from the hills, as they pass, still fresh supplies, they grow at length into deep and navigable rivers, from which all the wants of men and beasts and fouls of the aire (that feed on flyes and insects, and fishes generated there, and are sheltered with the thickets which that moisture plentifully produces, and fill the woods with variety of sounds) are sufficiently provided for. e. f.

‖ or upper rooms, see note b.

13. He watereth the hills from his ‖ chambers: the earth is satisfied with the fruit of thy works.

14. He causeth the grass to grow for the cattel, and herb for the service of men, that he may bring forth food out of the earth,

15. And wine that maketh glad the heart of man, and oile to make his face to shine, and bread which strengtheneth mans heart.

As for those superior parts of the earth which are not thus furnished, the clouds are a store-house for them, and those God by his speciall care and providence empties out upon the earth, when he sees fit, and gives it its fill of moisture, whereby it is inabled to bring forth grass for the beasts, all manner of plants and grain for men, bread and wine and oile, all manner of provision both for necessity and delight, for daily food and festivities; all which are by this means demonstrated to be the special productions of Gods all-wise and gratious providence.

16. The

And the ſame wiſe providence extends to the trees of the forreſt, affords maintenance even to the talleſt and goodlieſt of them, the Cedar and the Firr; and that in the moſt improbable ſoile, the tops of the barreneſt mountains, never manured or planted by humane induſtry, in the midſt of rock and flint, where no graſs can grow to any height, and where 'tis hardly imaginable how the roots of ſuch trees ſhould faſten: This ſure an act of no leſs then a divine power and wiſdome, deſigned for ſome more then common end. The Cedars are of ſuch excellent uſe for buildings, that they ſeem to have been planted and nouriſhed by God on Lebanon on purpoſe for the moſt magnificent ſtructure of the Temple; and both that and the firr-tree grow to a vaſt height, ſo as to ſecure the birds that build in them, as the tops of the ſteepeſt hills ſecure the goats (that have the peculiar faculty of climbing them, where no hunter can follow them) and as the holes in the rocks are a ſafe retreat for the rabbets, paſſing a mine and building themſelves an houſe, where no crows of iron could make entry.

16. *The trees of the Lord* ‖ *are full of ſap, the Cedars of Lebanon which he hath planted;*

17. *Where the birds make their neſts: as for the ſtorke,* g *the firr-trees are her houſe.*

18. *The high hills are a refuge for the wild goats, and the rocks for the* h *conies.*

‖ *ſhall be ſatisfied* ישבעו

g. h.

A ſpecial work of the ſame providence it is, that by the motion and influences of the moon, the fit ſeaſons of huſbandry and other humane actions are meaſured and directed, according to the different quarters thereof; on this depend the ſtationary returns of tides, the growth of plants, the increaſe and decreaſe of humours in the body even of man, and peculiarly his brain, the ſeat of his underſtanding, is much concerned in it. In all which reſpects it is, that the ſun, which hath ſo much to do in the governing and bleſſing every part of the world, doth not allwayes keep up in any horizon, but leaves ſome part of every natural day to that other luminary to manage.

19. *He appointed the moon for ſeaſons, the ſun knoweth his going down.*

And as between theſe the day and the night are divided, ſo there are evidences of Gods wiſdome in each of theſe, ſpecial uſes for each. The darke of the night is uſefull to beaſts of prey, which are purſued by mankind, and are fain to keep in their holes and caverns all day, when if they ſhould come abroad, they would much diſturbe the quiet of men, but then by advantage of the darkneſs of night are inabled to ravage, and feed, and ſuſtein themſelves; and though the Lions for want both of ſwiftneſs and of ſent be ill qualified to provide for themſelves, yet hath divine providence taken care of them, directed them to make uſe of another creature which is ſwift, and of a quick ſent, and that joyns in league with them, and having ſeiſed the prey, ſtands by, till they have filled themſelves: A wonderfull diſpenſation, to which, and to the hand of God in it, they owe their food as diſcernibly as they would doe, if God in anſwer to their roaring, as by way of returne to our prayers, immediately powr'd down, or beſtowed their food upon them.

20. *Thou makeſt darkneſs, and it is night, wherein all the beaſts of the forreſt* † *creep forth.*

21. *The young Lions* * *roar after their prey, and ſeek their* i *meat from God.*

† *tread or move, ſee note k.*
* *roaring for prey, and to ſeek* שאגים לטרף ולבקש

i.

And the day is more eminently uſefull for other offices, the doing all the works incumbent on us, for the culture of the earth, &c. and for this a fair ſpace is aſſigned from ſun-riſe till ſun-ſet, all which ſpace thoſe beaſts of prey lie cloſe in their dens, to which they gather themſelves in companies, though by the ſame providence it is ordered that they go not out in herds, (if they did there would be no reſiſting them) and thither they betake themſelves at the ſame time that men riſe to their labour, i. e. conſtantly every morning.

22. *The ſun ariſeth, they gather themſelves together, and lay them down in their dens.*

23. *Man goeth forth to his work, and to his labour untill the evening.*

Thus hath God created and diſpoſed not onely theſe, but all things elſe, in all variety of excellencies; his wiſdome and his bounty is ſeen in all things; and not onely in the earthly part of the globe, but in the other as to appearance barren and deſtructive element, that moſt vaſt and ſpacious ocean, furniſhed with ſuch a multitude of fiſhes of all ſorts and ſizes, uſefull alſo to the benefit of men by navigation, and famous for the great ſea-dragon, the whale, which is fortified againſt all force and art, ſo as to contemn all aſſaults of men.

24. *O Lord, how manifold are thy works? in wiſdome haſt thou made them all; the earth is full of thy riches.*

25. *So is* ‖ *this great and* k *wide ſea, wherein are* l *things* † *creeping innumerable, both ſmall and great* * *beaſts.*

26. *There go the ſhips, there is that* l *Leviathan, whom thou haſt* ‖ *made to* m *play therein.*

‖ *the ſea, great and wide in ſpace*
† *ſwimming*
* *living creatures, ſee note k.*
‖ *formed to ſcorn, or triumph, or contemne.*

k. l. m.

27. Theſe

27. *Theſe wait all upon thee, that thou mayeſt give them their meat in due ſeaſon.*

28. ‖ *That thou giveſt them, they gather; thou openeſt thy hand, they are filled with* n *good.*

‖ Thou giveſt (ſ.)

And for all theſe hath God made abundant proviſion of food, to ſupport and refreſh them when they ſtand in need of it, and that by wayes of his own wiſe diſ- n.

penſing, without any care or ſollicitude of theirs, requiring no more of them than to partake of that feſtival entertainment which he hath prepared for them.

29. *Thou hideſt thy face, they are troubled: thou takeſt away their breath, they die, and return to their duſt.*

30. *Thou ſendeſt forth thy ſpirit, they are created, and thou reneweſt the face of the earth.*

And from him their very life, and all the joyes and comforts thereof every minute depend. The withdrawing his favour and benigne aſpect and concurrence, and ſuſtentation, is the cauſe of all their miſery, of all the ſtrokes and judgments that light upon any part of this lower world, and of their preſent death, and returne to the elements whereof they are compounded, when he ſees fit to ſummon them. And as at firſt by his bare will and command, as by a breath and word of his mouth, all theſe were created out of nothing; ſo by the ſame omnipotent creative power and wiſe diſpoſal, of his own meer will and pleaſure, he continues the ſpecies of each by ſeed and ſucceſſion, by which, as by a natural ſtock of ſupply to all that decayes and departs, he doth yearly and daily renew the world, and keep it up as full as if nothing ever periſhed in it, (an emblem of his future dealing with us men in the reſurrection.)

31. *The glory of the Lord ſhall endure for ever; the Lord ſhall rejoyce in his works.*

This method and courſe of Gods, for the ſetting out and illuſtrating the glory of his infinite power and providence, ſhall thus laſt as long as this world continues; and as God in the firſt creation, had his reſt and ſabbath, took delight in his own work, lookt on it altogether, and behold it was exceeding good; the ſame complacency hath he in the continuance, and managery of it ever ſince. (O let not us men be the only ungrateful part of his creation; let us for ever praiſe and glorify his name, tranſcribe that feſtival ſabbath of his, and returne him the tribute of our obedience and our moſt pious acknowledgments for theſe and all his abundant mercies, afford him that equitable content and delight, of not pouring out his benefits on ſuch unworthy receivers as we men moſt frequently are, and as we ſhall be, if we live not in uniforme obedience, in all works of piety before him.)

32. *He looketh on the earth, and it trembleth; he toucheth the hills, and they ſmoak.*

And as his providence, ſo his ſovereign power and dominion is continued over all the creatures in the world. As one breath or act of his will created all, ſo one look of his, one leaſt expreſſion of his diſpleaſure, is enough to ſet the whole earth a trembling, and the loftieſt parts of it, the mountains, a ſmoaking (and ſo to caſt the ſtouteſt proudeſt ſinner into an agony of horror and dread. 'Tis a moſt formidable thing to fall into the hands of the living Lord. As the Law was given on Sinai with thundrings and lightnings and earthquakes; ſo ſhall our obedience be exacted of us, and our diſobedience avenged in a moſt fearfull manner. And the foreſight of all that may very reaſonably charme us to all duty and obſervance.)

33. *I will ſing unto the Lord as long as I live; I will ſing praiſe to my God while I have my being.*

34. *My meditation* o † *of him ſhall be ſweet; I will be glad in the Lord.*

† ſhall be ſweet to him.

On both theſe accounts every faithfull ſervant of his having a rational ſoule to apprehend, a ſpirit inflamed and enlightned to obſerve, and a tongue and o.

voice to ſpeak theſe wonders, will finde very frequent occaſions of continuing to bleſs and praiſe his name as long as God allows them life and faculties to do it: They will take care to be conſtantly and diligently exerciſed in performing this moſt acceptable duty to him, and take more pleaſure in it, than in all the moſt dilectible divertiſements or tranſporting ſenſralities in the world, and never be fully cheated but in ſome exerciſes of piety or virtue, which they are aſſured is gratefull to him, and will be it ſelfe a reward to him that is thus exerciſed; and yet hath aſſurance of much more, God himſelf will be to all ſuch their joy and gladneſs.

35. *Let the ſinners be conſumed out of the earth, and let the wicked be no more. Bleſs thou the Lord O my ſoule. Praiſe ye the Lord.*

As for thoſe that will ſtill ſtand out againſt his ſo juſt, ſo reaſonable, ſo honorable, ſo joyous an imployment, and in ſpight of all convicti-

on and obligation maintain their ſtubborn diſobedience againſt the all-wiſe, all-powerfull, all-mercifull Creator, and force him to the exerciſe of his juſtice, they can look for nothing but periſhing and utter deſtruction. O let my lot be among them that praiſe him here, and ſhall for ever praiſe him hereafter, I will therefore make haſt to joyne with the bleſſed Saints and Angels in heaven, and now early beforehand practice that which I hope to chant out for ever, and end, as I began, by calling all men to joyne with me in an Halleluiah. Bleſſed be the name of the Lord now and to all eternity.

Annotations

Annotations on Pſalm CIIII.

a. יְרִיעָה

V. 2. *Curtain*] What יְרִיעָה properly ſignifies, will appear by *Ex.* xxxvi. there we finde *ten* יְרִיעוֹת *of fine twined linen* —— v. 8. and thoſe being *coupled one unto another became one Tabernacle*, v. 13. Over theſe *he made* יְרִיעוֹת *of goats hair for the tent* or *covering over the Tabernacle*. Here 'tis evident that both the ſides of the *tabernacle*, ſuch as we uſually call *curtains*, and the top, which in a bed we call a Teſter, in a tent the *covering*, were indifferently called יְרִיעָה; which concludes it to be any *expanſum*, whither of linen or skin, of which tents were wont to be made, and from thence the tent it ſelfe, which conſiſted of ſuch. So 2 *Sam.* vii. 2. *the Arke of God* which was then *in the Tabernacle* or *Tent*, was ſaid to dwell בְּתוֹךְ הַיְרִיעָה ἐν μέσῳ τῆς σκηνῆς, ſay the LXXII. *in the midſt of the Tent* or *Tabernacle*, as that is there oppoſed to an *houſe of Cedar*. So *Cant.* i. 5. the יְרִיעוֹת *of Solomon* are to be underſtood by analogy with the *tents of Kedar* precedent, from which they differed as *faire* from *black*, thoſe being plain and *black*, but *Solomons* (as all the reſt of his furniture) ſumptuous and magnificent, but ſtill both of them of the ſame common nature of *Tents*, though one much finer than the other. From hence it is that *Jer.* iv. 20. *dwellings* are expreſt as by *tents*, ſo by יְרִיעוֹת, which the Chaldee there renders קְרָוַי *my towns* or *cities*. So that ſtill the word ſignifies *a Tent* or *Tabernacle*, or the materials whereof ſuch were made, which being ordinarily *skins*, the LXXII. here render it δέρριν, the Latine *pellem a skin*, the Syriack and Chaldee reteining the Hebrew word. And being here applied to the *heavens* or body of the *aire* (which is oft expreſt in the Scripture by this word שָׁמַיִם *heavens*) it muſt probably ſignify not the uppermoſt part of the *tent*, the teſter or canopy only, but the whole *tent*, canopy and *curtains* both, for by that the aire which incompaſſes the earth is moſt fitly reſembled, in reſpect of us here below, for whoſe uſe it is that God hath thus *extended* or *ſtretcht* it *out*. Agreeable to this it is that *Gen.* i. 6. the *aire*, *which there divideth* or *ſeparateth*, (as אורע from ורע in Arabick is to *ſeparate* as a *curtain* doth) *betwixt the waters*, is called רָקִיעַ, which we render *firmament*, but coming from רָקַע *expandit*, is better rendred *expanſum*, *expanſion*, being thus *extended* over all the earth, as a *tent* about it; ſo that the earth is placed (as it was ſaid of the *Arke* 2 *Sam.* vii.) בְּתוֹךְ הַיְרִיעָה *in the midſt of a Tent* or *Tabernacle*. This *Tent* God is ſaid to *ſtretch out*, by his ſecret inviſible virtue doing that which in *Tents* here below is wont to be done with cords.

b. עֲלִיּוֹתָיו

V. 3. *Chambers*] עֲלִיָּה from עָלָה *aſcendit*, ſignifies any *upper room*, to which they aſcend. So 2 *Sam.* xviii. 32. he *went up to* עֲלִית הַשָּׁעַר *the chamber over the gate*. Accordingly the LXXII. here render it ὑπερῶον *an upper room*, and the Latine *ſuperiora ejus*, *his upper ſtories*. By עֲלִיּוֹתָיו therefore muſt be meant, though not the ſupreme, yet the ſuperior or middle region of the aire, which is here deſcribed as an *upper ſtory* in an houſe, *laid* firme with *beams* (accounting the earth and the region of aire about that as the lower room) and this floor is here ſaid poetically to be *laid in the waters*, thoſe *waters* which *Gen.* i. are *above the expanſum*. This is moſt

c. רוּחַ

moſt evident by v. 13. where God is ſaid to *water the mountains* מֵעֲלִיּוֹתָיו *from* theſe *his upper rooms*, theſe clouds, whence the rain deſcends: the Chaldee calls them בֵּית גְּבוֹי עִלָּאֵי *the houſe of his ſuperior treaſuries*, where plenty is *ſtored* up, and from whence it is rained down upon us. And ſo as v. 2. the higheſt *heavens* are in the firſt place ſet down, expreſt by *light covering* God, (a luminous palace where he dwells eſpecially, who is every where preſent, and next after that, the element of *aire*, as a *Tent* or *Tabernacle* for the earth; ſo here in the third place we finde the *waters*, that part of them which remained in the middle region of the aire (when the lower region of the aire called רָקִיעַ *the expanſion Gen.* i. 6. *divided the waters from the waters*, the ſuperior *waters* kept in the aire from the inferior which now fill the Ocean) in which, ſaith the Pſalmiſt, *the beams of theſe upper room* were *laid*; (ſee note [a]. on *Pſalm* cxlviii.) i. e. whereas in the building of an *upper ſtory*, there muſt be ſome walls or pillars to ſupport the weight of it, and on that the *beams* are laid, God here by his own miraculous immediate power *laid*, and ever ſince ſupported theſe *upper rooms*, there being nothing there but *waters* to ſupport them, and thoſe, we know, the moſt fluid tottering body, not able to ſupport it ſelfe: and therefore that is another work of his divine power, that the *waters*, which are ſo fluid, and unable to contein themſelves within their own bounds, ſhould yet hang in the middle of the aire, and be as walls or pillars to ſupport that region of aire, which is it ſelfe another fluid body.

c. רוּחַ *Ibid. wind*] What רוּחַ, which ſometimes ſignifies *ſpirit*, ſometimes *wind*, which is nothing but aire moved, is ſet to import here, might be ſomewhat uncertain, were it not for the next verſe, where 'tis ſaid of the *Angels*, *He maketh his Angels* רוּחוֹת, *and his miniſters a flaming fire*, (which the Apoſtle *Heb.* i. 7. expreſly expounds of the *Angels*.) There as *Angels* & *miniſters* are but ſeveral names of the ſame divine creatures, ſo רוּחוֹת and *fire* are but expreſſions of the ſeveral appearances of them, ſometimes in *aiery*, ſometimes in *flaming* clouds. In this part of v. 3. is deſcribed the uſe of *clouds* for Gods appearing to us here below, expreſt by mention of his *chariot* and *walking*. He is we know an infinite Spirit, and ſo inviſible to any material, created, finite faculty; yet he is ſaid to come down to us to preſentiate and exhibite himſelf to us at ſome times more than others, then eſpecially when the *Angels*, who are the attendants and officers of his Court, the *ſatellitium* or *guard* that wait upon him, † *mentemque profundam circumeunt*, and *incompaſs this profound minde* (as the *Platoniſts* ſtyled God) do viſibly appear unto us. And theſe again being in their own nature either ſpiritual, and ſo inviſible ſubſtances, or elſe, if bodies, of a moſt ſubtile, indiſcernible nature, are wont (when they purpoſe to appear) to come in *clouds*, either *aery*, or (that aire being aſcended) *fiery* and *flaming*. In which reſpect that *aery* or *fiery cloud*, when it is in motion eſpecially, is fitly reſembled to an *Eagle with wings*, in which thoſe *Angels* deſcend, and overſhadow firſt, then perhaps light on us, as an *Eagle*, or Dove doth firſt hover over, then light on any thing, and then God is agreeably ſaid to *come*, or *fly*, or *walk on* thoſe *wings of the wind*, or *moved aire*, or white *cloud*, i. e. to be eminently preſent, where the *Angels* thus appear. From hence therefore it may be reſolved that as רוּחוֹת in the plural in the next verſe are *the winds*, i. e. *agitated aire*, or *clouds*, wherein

† Boeth.

רוּחוֹת

wherein the *Angels* appear, and thoſe defined (by their oppoſition to *flaming fire*) to be *clouds* of *pure aire*, white not *fiery* clouds; ſo the רוּחַ here is the generical word, belonging to both thoſe ſorts of *clouds*, which the *Angels* make uſe of to deſcend and appear in, and thoſe *clouds* of ſuch a breadth, as to reſemble the wings of an Eagle or great bird: and then God who *makes the clouds his chariot*, his *vehiculum* to bring him down, may fitly be ſaid to *walk on* theſe *wings* toward us. Thus *Pſal.* xviii. 10. God's *riding on the Cherub*, is again expreſt by *flying on the wings* of רוּחַ which we there alſo render *the wind*. There the Angels are ſure meant by the *Cherub*, and thoſe (as in the Arke) pictured with *wings*. Now in the Arke the wings of the *Cherubim* were ſo placed one toward the other, that they made over the Propitiatory a kinde of Seat, and that was looked on as the ſeat of God; and accordingly the רוּחַ or *ſpirit*, there and here, on whoſe *wings* God is ſaid to *fly* there, and *walk* here, muſt be thoſe agitated *clouds*, whereby, as with *wings*, the *Angels* fly down to us; and ſo God is ſaid to *walk*, or be preſent on them. This makes it neceſſary to render רוּחַ in the ſame ſenſe in both verſes, and that (according to the original notion of it) *aire*, or *wind*, which are exactly all one, ſave that the latter intimates motion, and ſo is the fitter to expreſs theſe *clouds* by which the *Angels* deſcend, moſt frequently with ſome incitation, φερομένη πνοὴ βιαία, a *violent ruſhing blaſt*, *Act.* ii. 2. *Aben Ezra* and *Kimchi* in this fourth verſe are willing to take the word רוחות *winds* in the genuine notion, and *Angels* in a metaphorical, interpreting it by *Pſal.* cxlviii. 8. *wind and ſtorme fulfilling his word*, where the *wind* is deſcribed as a kinde of *miniſter*, and ſo *Angel* of God. But the Apoſtle *Heb.* i. 7. expreſly applying the words of this fourth verſe to the *Angels*, obligeth us thus to interpret them.

V. 8. *They goe up by the mountains*—] It is not here certain whether הָרִים *mountains*, and בְּקָעוֹת *valleys* or *plains*, be to be read as in the nominative, or as in the accuſative caſe. If they be in the nominative, then we muſt read as in a parentheſis (*the mountains aſcend, the plains* or *valleys ſink down*) joyning the end of the verſe, *unto the place*— to *haſt away*, v. 7. thus, *The waters* once *ſtood above the mountains*, thoſe places which now are ſuch, but at the uttering Gods *voice*, they *fled* and *haſted away* (the *mountains aſcending, and the valleys deſcending*) *unto the place which thou haſt prepared for them.* Thus the LXXII. and Latine underſtood it, ἀναβαίνουσιν ὄρη, καταβαίνουσι πεδία, *aſcendunt montes, & deſcendunt campi, the mountains aſcend, and the plains deſcend*, referring to the change that was made in the *earth*, from being perfectly round and incompaſſed with *waters*, into that inequality wherein now it is, great *mountains* in ſome parts, and great *cavities* in other parts, wherein the *waters* were diſpoſed, which before *covered* the face of the *earth*. But they may be more probably in the accuſative caſe, and then מַיִם the *waters* v. 6. which were underſtood v. 7. though not mentioned (for it was the *waters* that there *fled* and *haſted away*) muſt be here continued alſo, *viz.* that *the waters* יַעֲלוּ *aſcend* or *climbe the mountains*, and יֵרְדוּ *deſcend* or *fall down upon the valleys* or *fiſſures*, or *hollow places*, ditches and the like receptacles of *waters* (for ſo בִּקְעָה now ſignifies among the Rabbins.) And this ſenſe the Chaldee follow, *they aſcend from the abyſſe* לְטוּרַיָּא *to the mountains*, and *they deſcend* לְבִקְעָתָא *into the valleys, to the place*— And this is the cleareſt expoſition

d. הרים בקעות

e. מים

יעלו

poſition of it, rendring an account of the courſe of *waters*, ſince the gathering them together in the Ocean, that from thence they are by the power of God directed to paſs through ſubterranean *meatus* to the uppermoſt parts of the earth, the *hills* and *mountains*, where they break forth in *ſprings*, and then by their natural weight *deſcend*, and either finde or make channels, by which they run into the Ocean again, that מָקוֹם *place* which God hath hewed out as a receptacle for them; and by their thus paſſing they are profitable for the uſe of men, in *watering* the *cattel*, and the *fruits* that grow on the *earth*, v. 10. &c.

מָקוֹם

e. יִשְׁבְּרוּ

V. 11. *Quench*] יִשְׁבְּרוּ from שָׁבַר *to break*, and applied to hunger, or (as here) to thirſt, muſt ſignify *to allay*, or *quench*, to debilitate, and take off the keenneſs of the appetite. The phraſe is communicated to other languages, and is uſual among us, who take *breaking* of *faſt*, for *eating*. The LXXII. here read προσδέξονται εἰς δίψαν, *they expect* or *wait for* their *thirſt*; and ſo the Latine, *expectabunt*, reading no doubt יִשַּׁבְּרוּ from שִׂבֵּר with שׂ (not שׁ) which ſignifies *to expect* or *wait*: ſo v. 27. *all theſe wait on thee* יְשַׂבֵּרוּן, the LXXII. there, as here, read, προσδοκῶσι *expect*. So *Pſal.* CXLV. 15. *the eyes of all* יְשַׂבֵּרוּ *wait on thee*. But (as the Chaldee, ſo) the Syriack aſſures us of the other reading יִשַּׂבְּרוּ of it, who render it ܫܒܥܝܢ *are filled* or *ſatisfied*, when they *thirſt*. This is here peculiarly remarkt of the *aſſes* in the dry remote and ſandy deſerts, which though a dull and ſtupid creature, are by providence taught the way to the waters, and there is no ſuch way for the thirſty travailer, as to obſerve the herds of them deſcending to the ſtreams.

יִשַּׁבְּרוּ

V. 12. *Sing*] The word עָפְאִים f. עָפְאִים is not elſewhere uſed in the Bible, but onely in the Chaldee *Dan.* IV. 12, 14, 21. There 'tis interpreted by the LXXII. φύλλα *leaves*, as here by the Chaldee אַוָּיָא *boughs* or *leaves* (from וו being *moved* or *ſhaken*) becauſe the *boughs* or *leaves* are agitated by the wind. There it is diſtinguiſhed from κλάδοι *branches*, which are there expreſt by another word, עֲנָפוֹהִי *his branches*. It is therefore moſt reaſonable to render it here either *boughs* or *leaves*, and מִבֵּין muſt be in ſtrict rendring *from between* (ſo בֵּין muſt be rendred v. 10. not *among* but *between*, ἀναμέσον ſay the LXXII. to denote the hollow receptacles for *waters betwixt* the *hills*, or riſings of the ground on both ſides.) *From between theſe boughs* or *leaves* then the *foules of the aire* יִתְּנוּ קוֹל *ſend out their voice*, not by *ſinging* only (for that is peculiar to few) but by making any noiſe that is proper to them. It is here hard to divine upon what ground, or by what underſtanding of the word, the LXXII. ſhould render it πετρῶν *rocks*, and yet the Latine follow them in the reading, and the Syriack by ܛܘܪܐ *mountains*, or *rocks*, ſeem to conſent to them, the context inclining it to the notion of *boughs* or *leaves*, and the uſe of the word in *Daniel* confirming it. 'Tis poſſible they might apply it to the *ſprings* præcedent, v. 10. which coming out of *rocks* or *mines*, they might think thoſe *rocks* poetically expreſt by *branches* of thoſe *ſprings*. But it is moſt probable that for עָפְאִים they read כְּפָאִים, and ſo render it *rocks*, for ſo we know *Cepha* ſignifies.

מִבֵּין בֵּין

יִתְּנוּ קוֹל

V. 17. *Firr-trees*] For בְּרוֹשִׁים g. בְּרוֹשִׁים *firr-trees*, ſo underſtood both by the Chaldee and Syriack, the LXXII. read ἡγεῖται αὐτῶν *is the captain of them*, the Latine, *dux eſt eorum*,

reading, 'tis probable, בְּרֹאשָׁם *in the head of them.*

h. שְׁפַנִּים V. 18. *Coneys*] For שְׁפַנִּים *rabbets* or *coneys* (ſo uſed *Lev.* xi. 5. *Deut.* xiv. 7.) ſome copies of the LXXII. now read χοιρογρυλλίοις *hedghoggs*, others λαγωοῖς *hares*, and the Latine follows the former, reading *herinaceis hedghoggs*; and that moſt probably is the right reading of the LXXII. becauſe both in *Leviticus* and *Deuteronomy* they ſo render שָׁפָן. That the word cannot ſignify *hares*, is certain both from *Deut.* xiv. 7. where הָאַרְנֶבֶת *the hare* is ſet down diſtinct from it, and from the context here, which makes the *rocks* their *refuge*, as to *coneys* they are, but not to *hares*: and the ſame prejudice lies againſt the other; and therefore the Chaldee render it טַפְוָיָא *coneys*, and ſo *Abu Walid*, ſaying, 'tis a *creature not ſo common in the Eaſt, but in the Weſtern parts frequent*, and *call'd* אלקנליה, *Alconilie*, the corruption of *Cuniculi*; and ſo the Jewiſh *Arab*, ללובר *to the Coneys*; and the Syriack ܠܫܦܢܝܐ (not as the Latine tranſlator *Leporibus*, but) *to coneys.*

i. מֵאֵל אָכְלָם V. 21. *Meat from God*] What is here ſaid of the *Lions* peculiarly, that they *roar after their prey, and ſeek their meat from God*, may be illuſtrated by what is obſerved of thoſe creatures, that to their great ſtrength, and greedineſs, and rapacity, they are not proportionably provided with ſwiftneſs of body to purſue thoſe beaſts in the deſert on which they prey, nor yet ſo quick-ſented, as to be able to follow and trace them to their places of repoſe. It hath therefore been neceſſary to the providing for theſe, that ſome ſupply ſhould be made to theſe defects by ſome other way. And it hath been affirmed by ſome, that their very *roaring* is uſefull to them for this end, and that when they cannot overtake their prey, they do by that fierce noiſe ſo aſtoniſh and amate the poor beaſts, that they fall down before them. But it is more credible, what is reported of the Jackales, a ſort of larger foxes, that being provided of thoſe abilities which the *Lion* wants, is joyned to him, firſt by intereſt (as wanting that ſtrength which the *Lion* hath) but more by the great Law of Nature, into a league and ſtrict confederacy, and ſo conſtantly hunts for the Lion, and when he hath ſeized the prey, ſtands by, till the Lion hath ſufficiently gorged himſelf, and then contents himſelf with the remainder. If this have that truth, which it profeſſes to have, it gives a clear account both of the phraſe of *roaring after the prey*, and of *ſeeking it from God*: of *roaring*, as being able to doe nothing elſe toward the getting it, but only thus to frighten the hearers, and expreſs his own hunger and want, in which reſpects the Devil, in *ſeeking whom he may devour*, is expreſt in this ſtyle of a *roaring Lion*, 1. as very greedy of his prey, 2. very unable to get it, unleſs we voluntarily yield to his loud noiſes, beſide which he hath no other means to prevail upon us, and if we reſiſt or not give our conſent to his temptations, we have conquered, and he, as worſted, will *fly from us.* Of his *ſeeking his meat from God*, who by this extraordinary diſpenſation beſtows it on him, as it were in anſwer to his call, the *roaring* here being proportionable to the *crying*, or *gaping* of the *young Ravens*, *Pſal.* cxlvii. 9. and ſo this, as that, interpreted to be a natural way of calling on God, which he that relieves the deſtitute, obliges himſelf to anſwer.

k. רְחַב יָדַיִם V. 25. *wide ſea*] One Epithet of the *ſea* here is, that 'tis רְחַב יָדַיִם, which the Latine renders *ſpacioſum manibus*

manibus, wide in hands, by *hands* ſignifying the extent of the *branches* thereof both wayes, on this ſide and on that ſide; but the Chaldee פְּתֵי תְחוּמִין *wide* or *ſpacious in the bounds*; the Jewiſh *Arab, wide of banks*, or *ſhores*; and the LXXII. very properly εὐρύχωρος *of wide extent*. The Syriack reteins the Hebrew, יָדוֹ from יָד, which as it ſignifies *hand*; ſo it is uſed alſo for *ſpace* or *place*, becauſe thoſe are wont to be diſtinguiſhed by the right and left *hand*. So *Deut.* xxiii. 12. וְיָד *and thou ſhalt have a place without the camp*, where the LXXII. read τόπος *place*. So 2 *Sam.* viii. 3. יָדוֹ *his place*, we render *his border*; and ſo many times more in the Old Teſtament.

l. רֶמֶשׂ *Ibid. Things creeping*] רֶמֶשׂ (from רָמַשׂ *to tread* or *goe*) ſignifies any kinde of *inceſſus* or *motion*, whether on the earth or water, and muſt be rendred as the context directs it. v. 20. 'tis uſed of *the beaſts of the forreſt*, תִּרְמֹשׂ, and then muſt be interpreted not *creep*, but *goe*, or *move*, or *walke*; and here being applyed to the fiſhes of the *ſea*, it muſt be rendred *ſwimming*; and ſo *Gen.* i. 21. where in the *waters* God is ſaid to *bring forth whales and every living ſoule* הָרֹמֶשֶׂת *that moves* as things *move* in the *waters*, i. e. *that ſwims*. In proportion where-with the חַיּוֹת that follows, are not to be rendred *beaſts* (which we uſe not to apply to fiſhes) but by ſome more general word or phraſe, *living creatures*, which is exactly anſwerable both to the original חַיּוֹת from חָיָה *vixit*, and the Greek ζῶα.

m. לִוְיָתָן V. 26. *Leviathan*] Of *Leviathan*, the Whale, or vaſt bulk of fiſh, we have a large deſcription *Job* xli. 1. &c. The ſumme of it is, that he is of too great a ſize to be taken with hooks and lines, as other fiſhes are, to be brought to hand, or managed, as beaſts of the land oft are, and ſo made uſefull and ſerviceable either to our ſports or buſineſs, to be ſlaughtered for food, and either eaten or ſold, as others, or any wayes to be aſſaulted and taken. He is ſo fortified by nature, that there is little hope to combate with him, and prevail; conſequently all care and ſollicitude is removed from him, as long as he hath his guide, the Ἡγητὴρ or *Muſculus*, by whoſe conduct he ſteers, but being deprived of that (which 'tis the fiſhers firſt deſigne to procure) he runs himſelf a ground, and ſo periſheth. And this may give us the notion of לְשַׂחֵק here, which is applied to *Leviathan*. The word ſignifies *to deride, ſcoff*, or *contemn*, and is applied to God *Pſal.* ii. 4. ſpeaking of the oppoſitions and tumults of the people, *He that ſitteth in heaven* יִשְׂחָק *ſhall laugh at them, contemne them*, as thoſe that are not able to doe any thing againſt him. So *Job* xxxix. 7. יִשְׂחַק *he ſhall laugh at the tumult of the city*; and in the deſcription of *Leviathan* ch. xli. 29. וְיִשְׂחָק *and he ſhall laugh at the ſhaking of the ſpear*, i. e. *contemn* all the weapons that can be brought againſt him. And this certainly is the meaning of it in this place, that the *whale* is ſo fortified with his ſcales, which are ſo near one to another, that no aire can come betwixt them, they are ſo joyned and ſtick together, that they cannot be ſundred, *Job* xli. 16, 17. (and from thence the word *Leviathan* ſeems to be fetcht, from לָוָה *to be joyned* and *ſtick faſt together*) that he *ſcorns* and *laughs at*, and triumphs over all oppoſition or aſſaults which can be made upon him in the ſea. The LXXII. well render it ἐμπαίζειν, *to mock*, or *ſcoff*, or *laugh at*.

n. טוֹב V. 28. *Good*] טוֹב hath the notion of *goodneſs* onely, not of *benignity*

nity also; which we accordingly in vulgar style call Bounty or Bonity. The LXXII. here read χρηστότητα *benignity*, and other copies πιότητα *fatness*: and it is here applied to the great plenty that God provides for all creatures, even to *saturity* (so יִשְׂבְּעוֹן signifies) a kinde of *festival diet*, according to the notion of יוֹם טוֹב *a good day*, i. e. a *festival*. The word is also used sometimes to signify *a great degree*, as when in our language we use a *good* deal, for a *great* deal, and *well* done, for *throughly* done; and so the LXXII. oft renders it σφόδρα *very much*, and ἀκριβῶς *exactly*; and so here יִשְׂבְּעוֹן טוֹב may signify *well* i. e. *plentifully filled*, and that returns to the same sense.

יִשְׂבְּעוֹן

V. 34. *Of him*] It may be thought dubious whether עָלָיו *to*, or *on him*, belongs to the *meditation*, or the *sweet*. If to the first, then our English is right, *My meditation of*, or *on, him shall be sweet, viz.* to him that *meditates*; and to that the consequents well accord, *I will be glad*, (which is an effect of *sweetness* in him to whom it is such.) But all the antients joyne in the second way of understanding it, *My meditation shall be sweet to him*, or, as the Jewish *Arab*, ענדה *with him*, according to that of the Psalmist *Psal.* xix. 14. *Let the meditation of my heart be allwayes acceptable in thy sight.* Thus the Chaldee here קֳדָמוֹי *before him*, the LXXII. Ἡδυνθείη αὐτῷ, *Let it be sweet to him*, the Syriack ܠܘܬܗ *to him*, and so the others also.

O.
עָלָיו

And so עַל signifies *to*, as well as *on*.

The Hundred and Fifth Psalm.

The hundred and fifth Psalm is a thankfull pious commemoration of all Gods mercies, and providences, and fidelities to his people, the first of those three that *David* delivered to the hand of *Asaph* and his brethren, 1 *Chron.* xvi. 8. to be used in the daily ministery before the Arke, to record and bless the name of God.

Paraphrase.

O let us all, in our daily prayers to God, confess and acknowledge, and proclaim to all the world, the great and gratious works which he hath wrought for his people.

1. O *Give thanks unto the Lord, call upon his name, make known his deeds among the people.*

Let us both in his publick service, and in our more private discourses and conversation, indeavour to promulgate his miracles of mercy, and so bring all other men, that worship God, to do it with all delight and joy, as to him that hath most abundantly obliged and ingaged them.

a. 2. *Sing unto him, sing Psalms unto him, talk ye of all his wondrous works.*

3. [a] ‖ *Glory ye in his holy name: let the heart of them rejoyce that seek the Lord.*

‖ Praise ye the name of his holiness

And so in like manner let our prayers be constantly addrest to him in his sanctuary, and all the reliefs and deliverance we at any time want be begged from his omnipotence.

b. 4. *Seek the Lord and* [b] *his strength; seek his face evermore.*

5. *Remember*

5. *Remember his marvelous works that he hath done, his wonders, and the judgments of his mouth,*

6. *O ye seed of Abraham his servant, ye children of Jacob his chosen.*

To both these constant duties of prayer and praise, the people of the Jews, and all that transcribe the copie of Abrahams or Jacobs fidelity, are eternally obliged by the great and miraculous mercies afforded them by God, and the portentous judgments and punishments on their enemies, which he, by a word of his mouth, by the exercise of his immediate power, hath wrought for them.

7. *He is the Lord our God: his judgments are in all the earth.*

By his mercy and providence, and the exercise of his omnipotence, it is, that we have been conducted and supported, and our heathen enemies, whereſoever we came, subdued under us.

8. *He hath remembred his covenant for ever, the word which he commanded to a thousand generations:*

9. *Which covenant he made with Abraham, and his oath unto Isaac;*

10. *And confirmed the same unto Jacob for a Law, and to Israel for an everlasting Covenant,*

And all this as the exact performance of his part of that Covenant and Law, which he solemnly and by oath established with Abraham and Isaack and Jacob, and their posterity after them, that not to them only, but to all their successors to the end of the world, he would be a most constant protector and rewarder, in case they adhered faithfully to him; (and in case of their apostasy and rebellion, he would yet make good that promise to all others that should come in, and transcribe that copy of fidelity performed by those Patriarchs, receive the faith of Christ, and performe sincere uniforme constant obedience to him.)

11. *Saying, Unto thee will I give the land of Canaan, the lot of your inheritance;*

12. *When they were || but a [c] few men in number, yea very few, and strangers in it;*

13. *When they went from one nation to another, from one Kingdome to another people.*

|| *Scarce a number of persons, and they strangers—*

The summe of this Covenant, as it concerned Abraham and his seed according to the flesh, was, the bringing them into a most fruitfull and desirable land, the land of Canaan (a type and image of the state of the Gospel, and joyes of heaven) dispossessing the inhabitants thereof, and conducting them to a quiet secure injoyment of it, as of an inheritance bequeathed to them by God himselfe, and not to be acquired by any strength of their own. In which respect it was, that as God chose to make this promise to him, Gen. xii. 6, 7. at a time when he had none but his wife, and so could hardly make up a number, a pittifull weak family, and those but in a journey, admitted but as strangers to lodge in their passage to Sichem, v. 6. so, that they might be obliged to acknowledge the whole work to be wrought by God, in relation to his promise, he so disposed it, that they should not now rest, but be removed out of Canaan, and pass from one nation and Kingdome to another, from Sichem, where he built one Altar to God, v. 7. to a mountain on the East of Bethel, where he built another, v. 8. and from thence to Ægypt, v. 10. c.

14. *He suffered no man to do them wrong, yea he reproved Kings for their sakes,*

15. *Saying, Touch not [d] mine anointed, and doe my Prophets no harme.*

When they were there, God was pleased to afford them one special instance and pledge of his favour to them, and protection over them; when the King of Ægypt took Sarah into his house, Gen. xii. 15. and was in danger to have defiled her, and so againe ch. xx. in Gerar, when Abimelech King of Gerar took Sarah v. 2. (a like passage there was afterward betwixt Abimelech King of the Philistims and Rebeckah Isaacks wife, Gen. xxvi. 8.) God plagued that King, Gen. xii. 17. and severely threatned the other, Gen. xx. 3. and suffered neither of them to violate her chastity, v. 6. but told Abimelech, that Abraham was a Prophet, v. 7. and one very highly valued by him (designed to be the root of a potent Kingdome, and the stock from whom the Messias should come) and therefore commanded him by a most severe interdict not to do any harme to him, or his wife. d.

16. *Moreover he called for a famine upon the land; he brake the whole staffe of bread.*

After this, in Jacobs time, the season being not yet come of performing this promise unto Abrahams seed, and that Gods work of possessing them of Canaan might be the more remarkable, and wholly imputable to him, and not to any strength of their own, or to natural proceedings, or casual event. God thought fit so to dispose of it, that all the posterity of Abraham should be removed out of this land, where yet they were but as sojourners. And thus it was, There fell out to be a very sore famine in all that land of Canaan, so that they had not corne for the necessities of life; and so Jacob was forced to send his sons down into Ægypt to buy corne for his family.

And herein a wonderfull act of providence was diſcernible. Joſeph, one of Jacobs ſons, being envied and hated by the reſt of his brethren, had been firſt taken and caſt into a pit, then by occaſion of ſome Iſmaelite merchants coming by in that nick of time, Gen. xxxvii. 25. taken out, and ſold to them, and carried into Ægypt, and there bought by Potiphar for a ſervant.

17. *He ſent a man before them, even Joſeph who was ſold for a ſervant:*

e. Where being falſely accuſed by his miſtreſs, he was caſt into priſon, and fetters, and extremely injured and afflicted by this calumny;

18. *Whoſe feet they hurt with fetters,* e ‖ *he was laid in irons,* ‖ the iron entred his ſoule

f. And ſo continued till God, by revealing to him the interpretation of Pharaohs butlers and Pharaohs bakers dreams, which accordingly came to paſs, brought him to the knowledge of Pharaoh, and then the interpretation of Pharaohs dream alſo, revealed unto him by God, perfectly purged him from the crime of incontinence falſely charged againſt him, this being an evidence of his integrity and perfect innocence, that God would vouchſafe thus to inſpire him.

19. *Untill the time that his* † *word* f *came, the word of the Lord* * *tried him.* † ſaying came to paſs * purged

Hereupon therefore Pharaoh not onely ſet him free from his reſtraint, but withall advanced him to be next himſelfe, in a moſt ſupereminent power over the whole nation, to controll and do whatſoever he pleaſed.

20. *The King ſent and looſed him, even the ruler of the people, and let him goe free.*

21. *He made him Lord of his houſe, and ruler of all his ſubſtance,*

g. 22. *To* ‖ *binde his Princes* g *at his pleaſure, and* † *teach his ſenators wiſdome.* ‖ command † judge

By this means, joyned with the occaſion forementioned v. 16. the famine in Canaan, upon which Jacob ſent down his ſons unto Ægypt (where alone by Joſephs providence it was to be had) to buy food, Joſeph by degrees made himſelf known to his brethren, and at length invited his father Jacob to come and bring all his family with him into Ægypt, providing him a part of the countrey, where they might live by themſelves, and uſe their own rites and cuſtomes, as they pleaſed; and accordingly Jacob, overjoyed to hear that his beloved ſon, whom he thought devoured by wild beaſts, was yet alive, accepted the offer, and came, and dwelt in Ægypt, Gen. xlvi.

23. *Iſrael alſo came into Ægypt, and Jacob ſojourned in the land of Ham.*

And in his journey at Beerſheba, God appeared to him, Gen. xlvi. 1. and incouraged him in his journey to Ægypt, and promiſed to make of him a great nation there, v. 3. And according to that promiſe ſo it was. For there being but a ſmall number of perſons in this family when they came down, but ſeventy reckoned in all, Gen. xlvi. 27. whereof ſome alſo were borne after their coming into Ægypt (ſee note on Act. vii. b.) they were within few years increaſed to a multitude, and waxed exceeding mighty, and the land was filled with them, Exod. i. 7. and the King of Ægypt entred into conſultation about them, taking notice to his people v. 9. that the children of Iſrael were more and mightier than the Ægyptians.

24. *And he increaſed his people greatly, and made them ſtronger than their enemies.*

This great and ſignal goodneſs of God to the poſterity of Jacob, in multiplying them ſo exceedingly, was a means to provoke the Ægyptians jealouſie; and from fear they turned ſoon to hatred, and miſchievous machinations againſt them, giving order firſt for the oppreſſing them by burthens and hard labour, Exod. i. 11. and when that did not prevail to the leſſening, but increaſing of them, v. 12. then inhanſing the rigor of their ſervitude, v. 13, 14. and at length appointing all their male children to be killed as ſoon as they were borne.

25. *He turned their heart to hate his people, to deal ſubtily with his ſervants.*

In this point of time was Moſes ſeaſonably borne, and preſerved by Gods providence miraculouſly: and when he was 40. years old, it came into his heart to viſit his brethren in Ægypt, but he was ſoon forced to fly thence, and ſojourn in Madian, Act. 7. 23, 29. and about fourty years after, v. 30. he was called by God, and ſent as his impowred commiſſioner to Pharaoh, his brother Aaron being joyned with him, to negotiate the delivery and departure of this whole people out of the bondage of Ægypt:

26. *He ſent Moſes his ſervant, and Aaron whom he had choſen.*

27. *They*

‖ the words of his ſigns

27. *They ſhewed* ‖ *his* h *ſignes among them, and wonders in the land of Ham.*

To that end God gave them power of working miracles, to gain belief h.

both from the Iſraelites themſelves, that they were ſent from God to deliver them, and from Pharaoh alſo, and particularly directed them from time to time what miracles they ſhould work, and they performed exactly according to direction.

† he made

28. *He ſent darkneſs and* † *made it dark,* i *and they rebelled not againſt his word.*

For example, when many of the miracles preſcribed by God had been ſucceſſeleſs, and but inraged, and not melted or perſwaded Pharaoh, and withall now after the time that God had told Moſes that he would ſend all his plagues upon Pharaohs heart, ch. ix. 14. and that he is ſaid expreſly to have hardened Pharaohs heart, v. 12. after which Moſes was in reaſon to expect he would be more inraged by his ſignes, yet putting off all fear of Pharaohs wrath and cruelty, as ſoon as God Exod. x. 21. commanded Moſes to ſtretch out his hand to heaven, that there might be darkneſs over the land of Ægypt, even darkneſs that might be felt, Moſes immediately obeyed, ſtretched forth his hand to heaven, and there was a thick darkneſs in all the land of Ægypt three dayes v. 23.

29. *He turned their waters into blood, and ſlew their fiſh.*

Before this, God had begun with Pharaoh with variety of other plagues; by

Aarons ſtriking his rod upon the waters, the waters of all the land of Ægypt were preſently turned into blood, Exod. vii. 20. and the fiſh that was in the river died, v. 21.

* their land אַרְצָם ſwarmed with frogs

30. * *The land* ‖ k *brought forth frogs in abundance, in the chambers of their Kings.*

Then after that, he ſmote all their borders with k.

froggs, Exod. viii. 2. upon Aarons ſtretching out his rod over the ſtreams, v. 5. and the froggs came and covered the whole land of Ægypt, and came into Pharaohs houſe, and into his bed-chamber, and upon his bed, v. 3.

31. *He ſpake, and there came divers ſorts of flyes, and lice in all their coaſts.*

After this at Gods appointment, Aaron with his rod ſmote the duſt of the earth,

and it became lice in man and beaſt, Exod. viii. 17. a judgment wherein the Magicians themſelves acknowledged the finger of God, all their ſkill in ſorcery being not able to arrive to this: Then, when that would not work, great ſwarms of flyes, Exod. viii. 24. came upon Pharaoh, and all the Ægyptians, the Iſraelites only being free from them.

32. *He gave them haile for rain, and flaming fire in the land.*

Then after two other plagues, the murrein and the blains, Exod. ix. 3. & 9. God ſent a moſt grievous haile, v. 18. and with it thunder, and fire running

† and ſmote their vines and— וַיַּךְ

33. † *He ſmote their vines alſo and their figg-trees, and* * *brake the trees of their coaſts.*

* ſhivered שִׁבֵּר

along upon the ground, v. 23. and theſe brake to ſmall pieces all ſorts of trees in the field, and ſmote all ſorts of plants, v. 25.

34. *He ſpake, and the Locuſts came, and* † *caterpillars and that without number,*

35. *And did eat up all the herbs in their land, and devoured the fruit of their ground.*

Then what was left undeſtroyed by the hail, of their plants and corne and trees, an innumerable multitude of Locuſts Exod. x. 4. came and ſwept utterly away, v. 5.

36. *He ſmote alſo all the firſt-born in their land, the chief of all their ſtrength.*

In the laſt place, he ſent his deſtroying Angels, in the depth of the night, to

kill every firſt-born, the prime, and ſtouteſt, and moſt valued both of man and beaſt, through all the land, from Pharaoh to the meaneſt perſon in Ægypt, ch. xi. 5. & xii. 29.

37. *He brought them forth alſo with ſilver and gold, and there was not one feeble perſon among their tribes.*

And upon this laſt judgement they were urgent and importunate to have them

gone, Exod. xii. 31, 33. And the children of Iſrael took all the houſhold-ſtuffe that they had, and God gave them favour in the ſight of the Ægyptians, Exod. xi. 3. & xii. 36. ſo that they lent them many rich jewels, and denied them nothing that they required, Exod. xii. 35, 36. And one circumſtance more there was very conſiderable, that at this time of their going out in this haſt, there was not one ſick or weak perſon among all the people of Iſrael, not one by impotence or ſickneſs diſabled for the march, but all together, and in one hoſt or army, went out from the land of Ægypt (which ſtrange remarke of Gods providence, though it be not expreſt in the ſtory, is yet intimated Exod. xii. 41.)

38. Ægypt

38. *Ægypt was glad when they departed, for the fear of them fell upon them.*

And now the Ægyptians were inſtructed by their plagues, not onely to be content to loſe theſe their ſo profitable ſervants, but even rejoyced, and lookt upon it as a deliverance to themſelves, that they were thus rid of them, and ſo, as they hoped, of the ſufferings, which the deteining them againſt Gods command had brought upon them. So terribly were they amated at the death of their firſt-born, that they cryed out, they were all but dead men, if they did not preſently atone God by diſmiſſing them, Exod. xii. 33.

39. *He ſpread a cloud for a covering, and fire to give light in the night.*

In their march God conducted them in a moſt eminent manner, by his Angels in a cloud incompaſſing their hoſts, and that cloud ſo bright and ſhining, that in the dark of the night it lighted them, and gave them an eaſie paſſage, Exod. xiii. 21, 22.

40. *The people asked, and he brought quailes, and ſatisfied them with the bread of heaven.*

As they paſt through the wilderneſs of Sin, and wanted food, and murmured, God pardoned their murmuring, and furniſhed them with quails, a moſt delicious ſort of fleſh; and inſtead of corne for bread, he ſent them down, in a ſhoure from heaven bread ready dreſt or prepared (and thence called Manna) and that in ſuch plenty that every man had enough, Exod. xvi. 16.

41. *He opened the rock, and the waters guſhed out; || they ran in the dry places like a river.*

|| they went along a river, in— הָלְכוּ נָהָר

At Rephidim, when they murmured for water, Exo. xvii. God appointed Moſes to ſtrike the rock in Horeb, v. 6. and there came out water in ſuch plenty, that it ran along (ſee Pſal. Lxxviii. 20.) and, as the Jews relate, attended them in a current or ſtream through the drought of the deſert, (ſo that we hear no more of their want of water till they came to Cadeſh (ſee note on Cor. x. b.) and then took a contrary way in their journeying.)

42. *For he remembred † his holy promiſe, [k] and Abraham his ſervant.*

† the word of his holyneſs with Abr—

[k] And all this an effect of his own free mercy, in diſcharge of his promiſe made to Abraham, whoſe fidelity to him God was pleaſed thus to reward upon his poſterity.

43. *And he brought forth his people with joy, and his choſen with gladneſs,*

44. *And gave them the lands of the heathen, and they inherited the labour of the people,*

And ſo at length having brought out his people with ſo much glory, victorious and triumphant, out of Ægypt, he poſſeſt them of the promiſed Canaan, caſt out the old inhabitants before them for their pollutions and Idolatries, and planted this his peculiar people in their ſtead.

45. *That they might obſerve his ſtatutes, and keep his laws. Praiſe ye the Lord.*

And all this, not that they ſhould indulge to riot, and imploy their plenty in luſts and pleaſures, or grow fat and wanton, but that being thus richly ſupplied, wanting no manner of thing that is good, having nothing of encumbrance or diverſion, but on the contrary, all kinds of encouragements to piety, they ſhould therein conſtantly exerciſe themſelves, according to the ingagements and obligations incumbent on thoſe that had received ſuch a ſucceſſion of miracles of mercies from God, (a type of that duty now incumbent on us Chriſtians, upon farre greater and more conſiderable obligations, that eſpecially of our redemption by Chriſt from the power, as well as the guilt of ſin) and return him the tribute of ſincere obedience for ever after, approve themſelves an holy peculiar people to him, zealous of good works. And in ſo doing, let us all indeavour uniformely to praiſe, and magnify, and glorify the name of God. Hallelujah.

Annotations

Annotations on Pſalm CV.

a. הִתְהַלְלוּ

V. 3. *Glory ye*—] That הִתְהַלְלוּ in the reciprocal conjugation, is yet to be here rendred in the active ſenſe, is agreed on both by the Chaldee and Syriack; שַׁבְּחוּ בְּשׁוּם ſaith the former, *praiſe in his name*, and the other ܫܒܚܘ ܒܫܡܗ *praiſe to his name*, where as ב *in*, ſo ל *to* is certainly a Pleonaſme (as v. 15. both ב and ל are, in בִּמְשִׁיחָי and לִנְבִיאָי, *his anointed* and *his prophets*:) and the whole phraſe ſignifies no more than the Latine of the Syriack expreſſes, *Laudate nomen Sanctitatis ejus, praiſe the name of his holineſs*, juſt as πιστεύειν θεῷ and ἐν θεῷ, *believing God* and *in God*, are all one, the prepoſition being abundant very frequently. The LXXII. indeed and the Latine read it in the paſſive ſenſe, ἐπαινεῖσθε ἐν, *Laudamini in nomine ſancto, be ye praiſed in his holy name*: but this certainly without any propriety of expreſſion, the *praiſes* of God, and not of our ſelves, being the duty to which we are invited in this Pſalm.

ב
ל

b. עֻזּוֹ

V. 4. *His ſtrength*] For עֻזּוֹ *his ſtrength*, the LXXII. ſeem to have read עֻזּוּ *be ſtrengthened*, and accordingly render it κραταιώθητε, the Latine *confirmamini, be confirmed*, and ſo the Syriack ܬܬܬܩܦܘ *be ſtrengthened*; and ſo the ſenſe would well bear, *ſeek the Lord, and be confirmed*, let all your *ſtrength* be ſought from him; ſo the Jewiſh *Arab*, *Seek the Lord*, and *ſeek that he would ſtrengthen you*, or *ſtrength from him*, or, *you ſhall certainly be ſtrengthened*, if by prayer you diligently *ſeek* him. But we need not change the reading, for the gaining this ſenſe. This Pſalm was compoſed for the conſtant uſe of the Sanctuary; and then עוז may moſt properly here denote *the Sanctuary*, as it doth not unuſually in ſeveral places; and ſo 'tis beſt joyned with פָּנָיו *his face*, the appearance and exhibition of himſelf in the *Sanctuary*: And ſo *ſeeking his ſanctuary*, is offering up our prayers to him there, as the means of obteining all aſſiſtance and *ſtrength* from him. The Chaldee read אוֹרַיְתֵיהּ *his law*, which we know was kept in the *Sanctuary*, and which all were obliged to obey that addreſt unto him there, and in obedience to that all their *ſtrength* conſiſted.

c. כִּמְעַט מְתֵי מִסְפָּר

V. 12. *Few men in number*] The phraſe כִּמְעַט *allmoſt*, which is here added to מְתֵי מִסְפָּר *perſons of a number*, or *plurality*, muſt needs be a reſtreint and leſſening to it. A *number* or *plurality* we know is of no leſs than three in the Hebrew and other languages, and ſo perſons of a *number almoſt*, cannot ſignify either more or leſs than two. And this a moſt exact and commodious expreſſion to ſignify *Abrahams* ſtate when the promiſe of *Canaan* was firſt made to him, *Gen.* xii. 7. for then before the birth of *Iſaac*, nay of *Iſhmael*, he had certainly no other but his wife *Sarai*, unleſs perhaps ſome ſervant, which was not here to be numbred. This therefore will be the beſt rendring of the phraſe בִּהְיוֹתָם *in their being*, or *when they were* כִּמְעַט מְתֵי מִסְפָּר *ſcarce*, or *almoſt*, or *not ſo much as perſons of a number*, or *a number of perſons*, i. e. diſtinctly but two of them, *Abraham* and his wife. בִּהְיוֹתָם

d.

V. 15. *Mine anointed*] That unction was a ceremony of inauguration, or advancing to any great office

office among the *Jews*, is ſufficiently known: Hence it is that the Chaldee oft renders it by *making great*, *Pſ.* xlv. 7. מְשָׁחֲךָ *God hath anointed thee*, they render רַבִּיךָ *hath advanced* or *dignified thee*. And as there were three offices to which unction was uſed, the Regal, the Sacerdotal, the Prophetical; ſo each of theſe may not unfitly be ſtiled מְשִׁיחִי *my* (i. e. Gods) *anointed*; but eſpecially the King is thus ſtiled. So 1 *Sam.* xxiv. 6. *If I ſhall do this* לִמְשִׁיחַ יְהוָה *to the Lords anointed*, i. e. to King *Saul*. So of *Cyrus Iſa.* xlv. 1. *thus ſaith the Lord* לִמְשִׁיחוֹ *to his anointed*. And ſo the *Meſſias Dan.* ix. 25. was by all that from that text expected him, looked upon as a King that ſhould come among them. And thus in this place, where of the Patriarchs *Abraham* and *Iſaack* God uſeth this double ſtyle, *mine anointed, and my prophets*, theſe two offices are in all reaſon to be underſtood, that as they were *Prophets* by God inſpired, *Abraham* having ſignal revelations made unto him, particularly of the captivity of his poſterity in *Ægypt*, and their *coming out in their fourth generation*, *Gen.* xv. 16. and again c. xvii. 6. of the great dignity that ſhould befall his ſeed (and ſo *Iſaack* prophecyed alſo of the future eſtates of the poſterity of *Jacob* and *Eſau*, *Gen.* xxvii. 40.) ſo they were deſigned by God as the foundation of a moſt illuſtrious Monarchy, that ſhould ſpring out of their loins, (*I will make nations of thee, Kings ſhall come out of thee*, *Gen.* xvii. 6.) and being thus great, advanced to this dignity in Gods decree, they are juſtly to be equalled to the greateſt Kings, *anointed* with oyle, being particularly owned by God, and warning given by him in an extraordinary manner to other *Kings*, *Abimelech* &c. that they ſhould not dare to do them the leaſt *injury*.

V. 18. *He was laid in irons*] The Phraſe בַּרְזֶל בָּאָה נַפְשׁוֹ is capable of two rendrings; either *the iron entred his ſoule*, or *his ſoule entred the iron*. The LXXII. take it in the latter ſenſe, σίδηρον διῆλθεν ἡ ψυχὴ αὐτοῦ, *his ſoule paſt through iron*, and ſo the Syriack ܒܪܙܠ ܥܠܬ ܢܦܫܗ &c. *his ſoule went into iron*, and the Jewiſh *Arab*, *his ſoule came into iron*: but the Chaldee follow the former rendring, שְׁרִיר דְּפַרְזֶל עֲלַת בְּנַפְשֵׁיהּ *the chaine of iron went into his ſoule*. The difference of theſe is not great, as long as by the *iron* is underſtood, with the Chaldee, *the iron chain* (and to that the foregoing mention of the כֶּבֶל a *gyve* or *chain* inclines it: and if there be no mention of *Joſephs* being put in *chains* in the ſtory *Gen.* xxxix. yet the manner of ſecuring priſoners, being ordinary by *chains*, and the crime objected to *Joſeph* ſo great, of attempting his Miſtreſſes chaſtity, there can be no cauſe to doubt of that, eſpecially when the former part of the verſe mentions a *chain* expreſly) for as נַפְשׁוֹ *his ſoule* frequently ſignifies no more than *he*, and ſo *his ſoule entring into iron*, is no more than that he was *fettered*; ſo נֶפֶשׁ oft ſignifies the *ſenſitive faculty*, that which is capable of pain and grief, and then the *irons entring his ſoule*, is no more than being painfull to him. And in this ſenſe בַּרְזֶל *iron* is certainly uſed *Pſal.* cvii. of priſoners *bound* in affliction וּבַרְזֶל *and iron*, i. e. *chains* or *fetters*. But there is another poſſible notion of the phraſe, as בַּרְזֶל *iron* may ſignify a *ſword* or *dart*, or other ſharp weapon made of that metal, by which in this book of Pſalms Calumny is oft poetically expreſt. So *Pſal.* lv. 21. *their words were drawn ſwords*, and *Pſal.* lvii. 4. *their teeth are ſpears and arrows, and their tongue a ſharp ſword.*

Thus

Thus have ſome learned men underſtood the phraſe of *Mary Chriſts* mother, *Luk.* ii. 35. σοῦ τὴν ψυχὴν διελεύσεται ῥομφαία *a ſword ſhall paſs through thy ſoule*, of the ſcandal and reproach of the Croſs of *Chriſt*, or ſome other great affliction. And the metaphore is very eaſy, and as vulgar as the phraſe of *wounding ones reputation*, which is conſtantly uſed of the calumniator, ſuch as *Joſephs* miſtreſs certainly was, and the calumny of ſo foule a nature, that it muſt needs *pierce his ſoule*, *grieve* him more than *fetters* of *iron* could do. If this be the notion, then the former rendring muſt be reteined, *the iron* (that *ſword* of the miſtreſſes tongue) *entred* or *pierced his ſoule*. And if not this but the other be the meaning of it, *iron* properly taken for *fetters* or *gyves*, yet that may moſt fitly be the rendring ſtill, *the ſhackles*, both the pain of them, and eſpecially the reproach of them to a perſon of approved piety and chaſtity, muſt needs *pierce his ſoule*, and grieve him exceedingly: and ſo this may either in the literal or metaphorical ſenſe be beſt reſolved on for the rendring of it.

f. בוא

V. 19. *His word came*] Among the many uſes of בּוֹא or בָּא *to come*, there is one peculiar to *words*, or *ſayings*, or *promiſes*, which muſt therefore belong to דְּבָרוֹ *his word* here, *viz. to come to paſs*, to be performed. So *Jer.* xvii. 15. *where is the word of the Lord* יָבֹא *let it come to paſs*, 1 *Sam.* ix. 6. *there is a man of God, all that he ſaith* בָּא יָבֹא *cometh certainly to paſs*. *Gen.* xviii. 19. לְמַעַן חָבִיא *that the Lord may make come*, i. e. *bring to paſs*, *all that he hath ſpoken to him*. So *Ezec.* xxiv. 24. בְּבוֹאָהּ *when it ſhall come to paſs*. And ſo here unqueſtionably, *Joſeph* was kept in priſon under that ſlander, *untill his word came to paſs*, i. e. till he interpreted the dreams of *Pharaohs* Officers, and his predictions *came to paſs* to each of them, that being the peculiar means of making him known to *Pharaoh*, and fetching him out of the priſon *Gen.* xli. 14. And then his interpreting of *Pharaoh*'s dream following it, which *Pharaoh* looked on as an evidence that *the ſpirit of God* was *in him*, v. 38. and upon which he ſaid to *Joſeph*, *For as much as God hath ſhewed thee all this, there is none ſo diſcreet and wiſe as thou art*, v. 39. this in all reaſon may be reſolved to be that which was reſpected here in the next words, אִמְרַת יְהוָה צְרָפָתְהוּ *the word of the Lord* (i. e. Gods ſhewing him the meaning of thoſe dreams *Gen.* xli. 39. Gods telling him, or revealing to him the interpretation of them, τὸ λόγιον τοῦ Κυρίου, *the oracle of the Lord*, ſay the LXXII.) *purged him* (ſo צָרַף properly ſignifies *to purge*) as ſilver is purged in the fire, and ſo approved to be pure when it comes out thence, that which is not pure being deſtroyed there, or evidently diſcovered what metal 'tis. And in this ſenſe it moſt exactly belonged to the paſſage of *Joſeph*, under the calumny and ſcandal of having attempted his miſtreſſes purity, for which he was impriſoned (which by the way makes it more probable, that that calumny was meant by the *iron entring his ſoule*) this interpretation of *Pharaohs* dream being clearly from God, who had ſent the dream, and ſo an evidence that *Joſeph* was a pure and pious perſon, it being not imaginable that God would vouchſafe to reveal ſuch ſecrets to an impure perſon, or to any, but a *pious* and truly *virtuous* man. And ſo this is the full importance of this verſe.

אִמְרַת יְהוָה צְרָפָתְהוּ

V. 22. *At his pleaſure*] בְּנַפְשׁוֹ, in the notion of נֶפֶשׁ for *will* or *pleaſure*, is no more than *at his will*: The Chaldee render it with little change הֵידְ בְּנַפְשֵׁיהּ, *ſo as to* (i. e. as

בְּנַפְשׁוֹ

was

was agreeable to) *his will* or *pleasure*; but the Syriack most expresly ܟܐܢܐ ܕܨܒܐ, *as he would*. So the Jewish *Arab* בראיה, *as he saw fit, ex sententiâ suâ*; and the Jewish *Arab* Glossary citing the place expounds נפש by ראי *consilium, sententia*, δόξα. But the lxxii. reading it seems כְּנַפְשׁוֹ *as his soule*, read ὡς ἑαυτὸν *as himselfe*, and so the Latine, *sicut semetipsum*, without any great sense in it. As for the phrase לֶאְסֹר שָׂרָיו *to*, or *that he might binde his Princes*, the meaning of it is clear, that he might have power over the greatest men in his Kingdome, to command or forbid the doing of any thing (so אָסַר also signifies) to *punish* them that doe contrary (and accordingly the lxxii. render it παιδεῦσαι, *to chastise*) and so to *binde*, that no body could reverse what he did, according to the use of that phrase in the inscription of *Isis*, * Ἶσις ἡ βασίλισσα τῆς χώρας— ἃ ὅσα ἐγὼ δήσω, ἀδεὶς δῦναι λύσαι, *Isis Queen of the region*— and *whatsoever I shall binde, no man hath power to loose*; making this power of *binding* to be an evidence of authority, and then power of *binding the Sirs*, or *Lords*, or *Princes* of *Pharaoh*, must signify *Joseph*'s having next to the King himself, a supreme uncontrollable power. And so the word אָסַר generally signifies to *oblige to obedience*, and to *punishment, to command*, (so *Dan.* vi. 7, 8, 9. אֱסָרָא is rendred δόγμα and ὁρισμὸς a *decree* or *law*) and to *inflict punishment* on the disobedient. Of this word see *Power of the Keys Ch.* iv. §. 6, 7, 8. &c. And in the same sense must the next phrase be understood, וְזַקְנָיו יְחַכֵּם *and he shall* (not *teach wisdome*, but, in the notion of the word now found in the Arabick dialect) *judge his Senators*. The word is so used, *Psal.* x. 18. ליכחם *to judge the fatherless*, and *Act.* xxiii. 3. תחאכמני *judge me according to law*, and frequently elsewhere in that dialect; which shews that this was antiently a notion of the word. And so still that denotes the supereminent power that was given *Joseph*, as to command the Nobles, so to judge the Judges, or *Senators*. According to what we finde in the story *Gen.* xli. 40. *Thou shalt be over my house, and according to thy word shall all my people be ruled, only in the throne will I be greater than thou*; and again v. 41. *see, I have set thee over all the land of Ægypt: And Pharaoh took off his ring*— v. 24. and *made him ride in the second chariot* v. 43. *and without thee shall no man lift up his hand*— v. 44.

לֶאְסֹר שָׂרָיו

* *Diodor. Sicul.* lib. 1. p. 16.

וְזִקְנָיו יְחַכֵּם

V. 27. *His signes*] In this phrase דִּבְרֵי אֹתוֹתָיו *the words of his signes* or *prodigies*, דִּבְרֵי *words* seems to be somewhat more than a pleonasme. God had told them what *signes* they should use, to convince the people first, and then *Pharaoh*, of their *mission*; and so in each judgment God commands, and they *shew* the *signe*: and God's thus telling, or speaking to them, is properly דִּבְרֵי *words*, and the matter of these words expresst by אֹתוֹתָיו *signs* or *prodigies* of *his*, *viz.* which as he directed, he would also inable them to do among them. Accordingly not only the lxxii. retein λόγους τῶν σημείων αὐτοῦ, *the words of his signes*, but the Chaldee also פִּתְגָמֵי *the words of his signes*. And v. 28. it follows, that *they disobeyed not his word*, i. e. *Moses* and *Aaron* (see note h.) *disobeyed not* the direction of God for the shewing that particular miracle of the three dayes *darkness* upon the *Ægyptians*. The Jewish *Arab* so expresseth it, as may be rendred either the *thing*, i. e. *matter*, or *the command of his signes*.

k. דִּבְרֵי אֹתוֹתָיו

V. 28. *And they rebelled not*] The Hebrew in all copies is acknowledged to read וְלֹא מָרוּ *and they provoked*

l. וְלֹא מָרוּ

provoked not, rebelled not, i. e. *diſobeyed not his word*. So the Chaldee, וְלָא סָרִיבוּ עַל פִּתְגָמֵיהּ *and they rebelled not, reſiſted not his word*. Which paſſage is to be underſtood of *Moſes* and *Aaron*, that how little hope ſoever they had of doing good on *Pharaoh*, yea after God had given him up to obduration, and they were to expect all rage and ill uſage from him, yet as God commanded them, or according to the דִּבְרֵי אוֹתוֹתָיו *the words of his ſignes*, v. 27. (ſee note g.) they did couragiouſly proceed from one *ſigne* to another (not fearing the wrath of the King or people) to ſhew all Gods *miracles* upon the *Ægyptians*. The Latine reads, *non exacerbavit, he did not provoke*, in the ſingular, but to the ſame ſenſe, referring it I ſuppoſe to *Moſes*. But neither ſingular nor plural can probably refer to *Pharaoh* or the people of *Ægypt*, that he or they *reſiſted not* Gods *word*: for though upon that plague of darkneſs *Exod.* x. 24. *Pharaoh called unto Moſes and ſaid, Goe ye, ſerve the Lord*, yet that is attended with an *only let your flocks and your heards be ſtayed*; and then it follows v. 27. *he would not let them goe*. The importance therefore of לֹא מָרוּ *they reſiſted not*, ſeems no more than what is affirmed in the ſtory v. 21, 22. *The Lord ſaid unto Moſes, ſtretch out thy hand — And Moſes ſtretched forth his hand* — i. e. readily obeyed, and did what God directed, and that at a time when *Pharaoh* was likely to be incenſed, and vehemently offended with them. For which conſideration the ſtory there gives us this farther ground; For as v. 10. he had before expreſſed ſome anger and threats, *Look to it, for evill is before you*, and *they were driven from his preſence* v. 11. ſo now upon the hardening his heart, which follows this plague of *darkneſs*, he ſaid to *Moſes, Get thee from me, take heed to thy ſelfe, ſee my face no more, for in that day thou ſeeſt my face thou ſhalt dye the death*, v. 28. This rage of *Pharaoh Moſes* in reaſon might well foreſee, but he dreaded it not, but boldly did as God directed, and that is the meaning of לֹא מָרוּ *they reſiſted not* Gods *words*. The LXXII. now read it without the negation; ſome copies, καὶ παρεπίκραναν, *and they exaſperated*, others ὅτι παρεπίκραναν *becauſe they exaſperated his words*. And the Syriack (and Arabick and Æthiopick) follow them, ܘܡܪܪܘ, *and they murmured* (ſo that word ſeems to be translated into other languages) or *reſiſted his word*. And thus it might have truth in it, being applied to *Pharaoh* and the *Ægyptians*, who could not yet be brought to be content to let the *Iſraelites* goe free, and carry their goods with them out of their Kingdome, *Exod.* x. 24, 27. But 'tis more probable that the true original reading of the LXXII. was οὔτε *neither*, which as it is the exact rendering of וְלֹא, *and not*, ſo it is very near to ὅτι which ſome copies now have. And from this light, but very antient, corruption of their copy, the other tranſlations have it, which conſequently muſt be reformed by the Original.

V. 30. *Brought forth*] The word שָׁרַץ properly belongs to water breaking or ſpringing out of the earth, and is applied to any plentifull production, *Exod.* i. 7. *the children of Iſrael grew* וַיִּשְׁרְצוּ *and procreated abundantly*, and, as it there follows, *the land was filled with them*. The noune שֶׁרֶץ from hence is uſed for all ſorts of creatures of the earth or water that goe not on leggs, Locuſts, Ants, Worms, Hornets, Fiſhes, &c. becauſe they *procreate* ſo exceedingly. It cannot therefore more fitly be rendred, both according to the force of the k. שָׁרַץ

verbe and noune, than by *ſwarming*, and that in ſuch a degree over all the *land*, that the *palace*, which may be ſuppoſed to be moſt carefully kept, was not free from them. The Chaldee render it רְחִישׁ, which ſignifies among them *ſcaturivit*, any *copious production* alſo. But the LXXII. ἐξήνεγκεν, from the notion of the word for *creeping*. What is here ſaid of אַרְצָם *their land*, that that *produced* theſe ſwarms of *froggs*, is *Exod.* viii. 3. ſaid of the *river*, and ſo 5. and 6. *ſtretch forth thy hand over the ſtreams, the rivers, the ponds, and cauſe froggs to come:* and as this makes more for the propriety of שָׁרַץ according to that of *Gen.* i. ſpeaking of the *waters*, יִשְׁרְצוּ שֶׁרֶץ *let them ſwarme* or *produce abundantly the ſwimming thing*; ſo the earth and the waters being now but one globe, the earth may be ſaid to *bring forth* that which the waters *produce*; or 2. אַרְצָם *their land* may ſignify *their countrey* of which their *rivers* were a part; or 3. though the *rivers produced* the *froggs*, yet the *land* ſwarmed with them, as appears by the conſequents, *they went up into the Kings chambers.* אַרְצָם

V. 42. *Holy promiſe*] That אֵת joyned to a verbe intranſitive ſignifies *with*, is acknowledged by Lexicographers, and here ſuch a verbe is underſtood, after דְּבַר קָדְשׁוֹ *the word of his holineſs* (which he *ſpake* or *had*) אֵת אַבְרָהָם *with Abraham*: ſo the Chaldee underſtood it, and read דִּי עִם *which with* (i. e. *which he had with*) or *to Abraham*; and ſo the LXXII. τῷ παιδὶ— *which he had*, or *which was made to Abraham.* k אֵת

The Hundred and Sixth Pſalm.

a. a *Praiſe ye the Lord.*

The hundred and ſixth Pſalm, the laſt of the fourth partition, intitled Hallelujah, is chiefly ſpent in confeſſing the ſins and provocations of the children of Iſrael, but begun and concluded with the praiſing and magnifying of Gods mercies, and by the beginning and two laſt verſes of it, ſet down 1 *Chron.* xvi. 34, 35, 36. appears to be one of thoſe Pſalms which *David* delivered into the hand of *Aſaph* and his brethren, v. 7. to record, and thanke, and praiſe the Lord, in their continual or daily miniſtring before the Arke, v. 4.

Paraphraſe.

Let us all joyne in proclaiming the abundant goodneſs and continued mercies of God, which from time to time he hath vouchſafed, and will never faile to reach out unto us.

1. O *Give thanks unto the Lord, for he is* ‖ *good, for his mercy endureth for ever.* ‖ or gracious טוֹב LXXII.

His miraculous works of power and grace are farre beyond our deſcribing or expreſſing.

2. *Who can utter the mighty acts of the Lord? who can ſhew forth all his praiſe?*

O 'tis a bleſſed thing to be allwayes ingaged and exerciſed in the ſervice of ſo gracious a maſter, and by the continual practice of all duties of juſtice and mercy, to be qualified for thoſe mercies and protections, which he never fails to make good to thoſe which are thus fitted to expect or receive them.

3. *Bleſſed are they that keep judgment, and he that doth righteouſneſs at all times.*

4. Remember

|| of the favour to thy- בְּרָצוֹן

4. *Remember me, O Lord,* || *with the favour which thou beareſt unto thy people: O viſit me with thy ſalvation.*

O bleſſed Lord, of thy great abundant goodneſſe to all thy faithfull ſervants, be thou pleaſed to look favourably upon me, though moſt unworthy: O doe thou afford me that pardon and that grace which I ſtand in need of, and can hope for from none but thee.

† ſing praiſes ſee Ps. cv. note a.

5. *That I may ſee the good of thy choſen, that I may rejoyce in the gladneſs of thy nation, that I may* † *glory with thine inheritance.*

That I may experimentally feel and taſt the incomparable felicity of being in the number of thy favourites, that I may have my part of that joyous bliſsfull ſtate, that all which ſincerely ſerve thee enjoy even in this world, (as the preſent reward or reſult of their conſcientious obedience) and ſo for ever make one in that quire which ſings Hoſannahs and Hallelujas to thee.

6. *We have ſinned with our Fathers, we have committed iniquity, we have done wickedly.*

Meanwhile it is the preſent duty of every one of us, to caſt our ſelves down in all humility before this thy throne of grace, to confeſs before thee the many great and crying ſins, tranſgreſſions and provocations, that either every one of us, or together this whole nation, from our firſt riſe and growth into a people, have been moſt ſadly guilty of.

7. *Our Fathers underſtood not thy wonders in Ægypt, they remembred not the multitude of thy mercies, but provoked him* b *at the ſea, even at the red ſea.*

When thou hadſt ſhewed ſo many ſignes and wonders in the ſight of our fore-fathers in Ægypt, which were abundantly ſufficient to convince them of thy power, and purpoſe to bring them ſafe out of thoſe tyrannical maſters hands, yet in the very beginning of their march, before they were out of the land, as ſoon as the leaſt danger approacht, when they diſcerned the Ægyptians to follow and overtake them, they were preſently amated, and faint-hearted, and ſore afraid, Exod. xiv. 10. and in that fit of fear and infidelity, reproached Moſes (and in him God himſelf) for looking upon them in their oppreſſions, for offering to diſquiet them in their ſlavery, deemed it much better to have ſerved the Ægyptians, than now to adventure themſelves under Gods protection. (And how many provocations have we ſeverally been guilty of, in not laying to heart the ſignal mercies beſtowed on us by God, evidences of his goodneſs and his power, and in deſpight of all fallen off, on occaſion of every worldly terror, into murmurings at his providence, and ſatiety of his ſervice, into infidelity and Practical Atheiſme?) b.

8. *Nevertheleſs he ſaved them for his names ſake, that he might make his mighty power to be known.*

But though they thus provoked God, and ſo well deſerved to be forſaken by him, though he had ſo little incouragement to ſhew miracles of mercy among thoſe whom neither miracles could convince, nor mercies provoke to obedience; yet that he might glorify himſelf, and give more evidences of his omnipotence to them, and the heathen people about them, he was now alſo pleaſed to interpoſe his hand in a moſt eminent manner for theſe unthankfull murmurers, and by a new miracle of mercy to ſecure and deliver them.

* And rebuked וַיִּגְעַר

9. * *He rebuked the red ſea alſo, and it was dried up: ſo he led them through the depths, as through the wilderneſs.*

10. *And he ſaved them from the hand of him that hated them, and redeemed them from the hand of the enemy.*

11. *And the waters covered their enemies, there was not one of them left.*

For being now at the ſhore of the red ſea, and cloſe purſued by the Ægyptians, when there was no viſible means of their reſcue from the rage of Pharaoh on one ſide, or the ſea on the other, God then ſhewed forth his power, divided the ſea, Exod. xiv. 16. cauſed it to retire, and give paſſage to the Iſraelites, who marcht through the midſt of the ſea in part of the chanel, as upon the drieſt firmeſt ground; and when the Ægyptians aſſayed to follow them, and were ingaged in the midſt of the ſea ſo farre that they could not retire, even the whole hoſt of Pharaoh, v. 23. firſt God incompaſſed his own people with a cloud, that the enemy came not near them all night, v. 20. ſecondly, he troubled the Ægyptians hoſt, and took off their chariot wheels, v. 24, 25. ſo that they could neither purſue the Iſraelites, nor fly out of the ſea, and thirdly he cauſed the ſea to returne to his ſtrength, and overwhelmed their chariots, horſemen, and whole army, there remained not ſo much as one of them, v. 28. Thus the Lord ſaved Iſrael that day out of the hand of the Ægyptians, v. 30.

And this ſo viſible a prodigie of mercy ſo ſeaſonably and undeſervedly afforded them, did indeed at the time work upon them, convinced them of the power and mercy of God; they ſaw that great work, and feared the Lord, and believed the Lord, and his ſervant Moſes, Exod. xiv. 31. and joyned with Moſes in the antheme, or ſong of victory that he compoſed on this occaſion, Exod. xv. bleſſing God for the wonders of this deliverance.

12. *Then believed they his words, they ſang his praiſe.*

c. But after this, when they came into the wilderneſſe, they fell a murmuring again, firſt on occaſion of the bitterneſs of the water at Marah, Exod. xv. 24. then in the wilderneſs of Sin, c. xvi. upon remembrance of their fleſh-pots in Ægypt; and when they had theſe ſo many convictions of Gods power and providence over them, which ſhould in reaſon have charmed them into a full, chearfull reſignation, and dependance on him, they on the contrary, without any conſideration of any thing that God had wrought for them, without ever addreſſing themſelves humbly to God, or his ſervant Moſes, to learn his pleaſure and purpoſes concerning them, were tranſported precipitouſly by their own luxurious appetites, and becauſe they had not that feſtival plenty which could not be expected in the wilderneſſe, they again reproached Moſes for having brought them out of Ægypt, to dye, as they called it, in the wilderneſs, v. 3. and now forſooth God muſt ſhew more miracles, not for the ſupply of their wants, but to pamper and ſatisfy their luſt, (Ps. Lxxviii. 18.) he muſt give them fine feſtival diet in the wilderneſs, (Pſal. Lxxix. 19.) or els they would no longer believe his power, or ſerve him.

13. c *They* ‖ *ſoon forgat his works, they waited not for his counſell;*

14. *But luſted exceedingly in the wilderneſs, and tempted God in the deſert.*

‖ made haſte, they forgat מִהֲרוּ שָׁכְחוּ

d. And at this time alſo God was pleaſed to magnify his power and providence among them: at Marah he directed Moſes to a tree, which ſweetned the waters, Exod. xv. 25. and ſoon after brought them to Elim, where there were twelve wells, &c. and he rained down bread (as it were ready baked) from heaven, a full proportion for all of them every day, Exod. xvi. 4. and not onely ſo, but in anſwer to their importunity for fleſh, he ſent them whole ſholes of quails, which covered the campe, Exod. xvi. 13. Num. xi. 31. as thick as duſt, Pſal. Lxxviii. 27. But then when they had gathered great plenty of theſe, at leaſt ten homers to a man, juſt as they were ready to eat them, the wrath of God came one againſt them, and puniſhed their murmuring with a terrible plague: And ſo this (as all other inordinate deſires) coſt them full dear, and brought them not any the leaſt benefit.

15. *And he gave them their requeſt, but ſent* d *leanneſs into their ſoule.*

After this they brake out in a mutiny againſt Moſes and Aaron, Num. xvi. not allowing them to have any commiſſion of præeminence, or authority, more than any other of the people had, every one pretending to be holy, and, upon that account, free from ſubjection to any other. But for the repreſſing and refuting of this vain plea, and vindicating the authority of thoſe that God had ſet over them, both in the Church and State, two terrible eſſayes of Gods wrath were here ſhewed; the opening of the earth, and ſwallowing up all that belonged to Dathan and Abiram, v. 32. and a fire from heaven, coming down upon them that preſumed without miſsion from God to offer incenſe, to aſſume the Prieſts office, v. 35. And when both theſe did but make the people murmure the more at Moſes and Aaron, v. 41. God avenged this yet more ſeverely with a plague, that ſwept away fourteen thouſand and ſeven hundred of them.

16. *They envied Moſes alſo in the camp, and Aaron the ſaint of the Lord.*

17. *The earth opened, and ſwallowed up Dathan, and covered the company of Abiram:*

18. *And a fire was kindled in their company, the flame burnt up the wicked.*

After this, when God was delivering the Law to Moſes on Mount Sinai, and therein made a ſtrict prohibition of making them any graven image, or ſimilitude of any creature in the world, in order to worſhip, God exhibiting himſelf to them in a thick cloud, and they ſeeing no ſimilitude, but only hearing a voice, yet, while Moſes was abſent from them, they made them a molten calfe, calling it their Gods, and that it might goe before them in Gods ſtead, and accordingly worſhipt it, and made a ſacrifical feaſt unto it, Exod. xxxii. 6. and committed great abominations (ſee note on 1 Cor. x. c.)

e. 19. *They made a calfe in Horeb, and worſhiped the molten image.*

20. *Thus they changed their* e *glory into the ſimilitude of an oxe that eateth graſs.*

21. *They*

21. *They forgat God their Saviour, which had done great things in Ægypt,*

22. *Wondrous works in the land of Ham, and terrible things by the red sea.*

Such haſt they made to caſt off the ſervice of that God which had ſo lately delivered them out of their Ægyptian ſlavery, and in order to that ſhewd forth ſuch prodigies of his power, and vengeance on Pharaoh and the Ægyptians, both before he diſmiſt them, and when he purſued them in their march out of the land.

‖ And he ſpake of deſtroying them וַיֹּאמֶר׃

23. ‖ *Therefore he ſaid that he would deſtroy them, had not Moſes his choſen ſtood before him in the* f *breach, to turne away his wrath leſt he ſhould deſtroy them.*

Upon this provocation of theirs, God communed with Moſes, Exod. xxxii. 10. about deſtroying this whole people that thus rebelled, promiſing to make of him a great nation. But Moſes moſt earneſtly beſought him, v. 11. to turne from his fierce wrath, v. 12. and repent of this evil againſt his people; and God was atoned by his importunity, and repented of the evill, v. 14. and he deſtroyed them not. f.

24. *Yea they deſpiſed the pleaſant land, they believed not his word;*

25. *But murmured in their tents, and hearkened not unto the voice of the Lord.*

After this, when they came near their Canaan, that moſt fruitfull poſſeſſion promiſed them by God, and when Moſes had ſent out ſpies to deſcry the land, and they brought back word as of the great fertility of the land, ſo of the giantly ſtrength and ſtature of the men, their fortifications, and their eating up the inhabitants, Num. xiii. 26, 27, &c. they fell into a great paſſion of fear, ch. xiv. 9. and ſorrow, v. 1. and murmured againſt Moſes and Aaron, and God himſelf, v. 2, 3. and reſolved to give over the purſuit of Canaan, and make them a Captain, and returne back to Ægypt, v. 4. and ſo utterly to forſake the ſervice of God.

† about, or, becauſe of them.

26. *Therefore he* g *lifted up his hand* † *againſt them to deſtroy them in the wilderneſs;*

27. *To overthrow their ſeed alſo among the nations, and to ſcatter them in the lands.*

This again moſt juſtly provoked God to that degree of wrath againſt them, that he ſaid, he would ſmite them with peſtilence, and diſinherite them, deſtroy the whole people, and make of Moſes a greater nation, v. 12. ſee Ezech. xx. 23. But Moſes again interceding for them, and urging that argument, formerly uſed by him with ſucceſs, that the Ægyptians and other nations would ſay, that God was not able to bring them into the land which he had ſworn to them, v. 16. he again prevaild for their pardon, v. 20. but that with this reſerve, which he bound with an oath, v. 21, 28. that all they that having ſeen his miracles in Ægypt, had now tempted him ten times, ſhould dye before they came to this good land, v. 23, 29. And accordingly after this the Amalekites came down and the Canaanites, and ſmote them, and diſcomfited them, v. 45. and Arad King of Canaan fought againſt them and took ſome of them priſoners, c. xxi. 1. (to this Kimchi applies the ſcattering both here and in Ezekiel.) g.

28. *They joyned themſelves alſo to* h *Baal-Peor, and eat the ſacrifices of the dead.*

After this they mixed themſelves with the Moabitiſh women, Num. xxv. 3. and by them were ſeduced to their Idol-worſhip, partaking and communicating in their ſacrifices offered to the Moabitiſh Gods, which were but dead men. h.

29. *Thus they provoked him to anger with their inventions, and the plague brake in upon them.*

On this foule provocation of Idolatry and uncleanneſs, Gods judgments fell heavily upon them, a terrible plague, that ſwept away foure and twenty thouſand of them.

* made an atonement

30. *Then ſtood up Phineez and* i * *executed judgment, and ſo the plague was ſtayed.*

Onely in the very point of time, Phineez the ſonne of Eleazer did an act of ſpeciall zeal, took a javelin, and killed an Iſraelitiſh man and Midianitiſh woman in the very act of their uncleanneſs; And this zeal of his propitiated God, and ſo the plague ceaſed. i.

31. *And* k *that was counted to him for righteouſneſs unto all generations for evermore.*

And this act of his was ſo acceptable to God, that, beſide the dignity of being an inſtrument of appeaſing Gods wrath toward the people, God thought fit to reward it with the honour of the High-prieſts office, to be annexed to his family for ever, if they walked not unworthy of it: k.

Before this, is ſet down (Num. xx.) another murmuring of our fathers againſt God, occaſioned by ſome want of water at Meribah, a place ſo called from their chiding and contending with Moſes, where in their rage they wiſhed they had died in that former plague, Num. xi. 13. And this their peeviſhneſs was a provocation to Moſes, who, though he were a meek man, brake out into a paſſionate ſpeech, v. 10. Hear ye now, ye rebells, ſhall we fetch you water out of this rock? Wherein as he ſpake with ſome diffidence, as if it were impoſſible to fetch water out of the rock, when God had aſſured him, v. 8. that at his ſpeaking to the rock, it ſhould bring forth water ſufficient for them all, and is accordingly challenged of unbelief, v. 12; ſo he ſeems to have aſſumed ſomewhat to themſelves, [ſhall we?] and ſo did not ſanctifie God in the eyes of the people of Iſrael, v. 12. did not endeavour, as he ought, to ſet forth Gods power and glory, and attribute all to him. And this paſſionate ſpeech coſt Moſes very dear, and was puniſhed with his excluſion out of Canaan, v. 12. Deut. i. 35. and iii. 26. and iv. 21. and xxxiv. 4.

1. 32. *They angred him alſo at the waters of ſtrife, ſo that it went ill with Moſes for their ſakes.*

33. *Becauſe they provoked his ſpirit, ‖ ſo that he [1] ſpake unadviſedly with his lips.*

‖ and he ſpake with.

After all this, when at length they were come into the promiſed land, and had received particular command, Deut. vii. 2. that they ſhould utterly deſtroy all the idolatrous inhabitants thereof, for fear they ſhould be inveigled by them, and drawn away to their idol-worſhip, and thoſe abominable pollutions they were infamouſly guilty of; yet contrary to this expreſs command of Gods, they did not execute this ſeverity, they ſpared them, and drave them not out, but permitted them to live amongſt them, Jud. i. 21. (and ſo 'tis oft mentioned through that book) and by this means they were corrupted, and brought into their heathen ſins, ſee Jud. iii. 6, 7. worſhipt their Idols and falſe Gods, and obſerved thoſe abominable rites which infernal ſpirits had exacted of their worſhippers, the ſlaying and ſacrificing of men, innocent perſons, yea their own deareſt children; and ſo to idolatry and worſhip of the devil they added blood-guiltineſs, of the higheſt degree, the deepeſt dy, even the moſt barbarous and unnatural, and to all theſe yet farther adding fornication, and thoſe abominable ſins that thoſe nations were guilty of, and for which the land ſpued them out, Lev. xviii. 28.

34. *They did not deſtroy the nations concerning whom the Lord commanded them:*

35. *But were mingled among the heathen, and learned their works.*

36. *And they ſerved their idols, which were a ſnare to them.*

37. *Yea they ſacrificed their ſons and daughters unto devills:*

38. *And ſhed innocent blood, even the blood of their ſons and of their daughters, whom they ſacrificed to the idols of Canaan, and the land was polluted with blood.*

39. *Thus were they defiled with their own works, and went a whoring with their own inventions.*

This great ſin, adding to all the former provocations, moſt juſtly inflamed the vehement anger and diſpleaſure of God againſt this people, of which he had before reſolved, and promiſed Abraham, that he would own them for ever as his peculiar; and ſo a long while he did, and bare with them very indulgently, but they growing ſtill worſe and worſe, 'twas but reaſonable, and according to the contents of his (not abſolute, but) conditionate covenant, at length to reject and caſt them off, or withdraw his protection from them.

40. *Therefore was the wrath of God kindled againſt his people, in ſo much that he abhorred his own inheritance.*

And accordingly ſo he did, he ſuffered the heathen nations about them to invade and overcome them, the King of Meſopotamia, Jud. iii. 8. who had dominion over them eight years, the Midianites and Amalekites, Jud. vi. 3. the Philiſtims and Amorites, Jud. x. 6. the Philiſtims, Jud. xiii. 1.

41. *And he gave them into the hands of the heathen, and they that hated them ruled over them.*

42. *Their enemies alſo oppreſſed them, and they were brought in ſubjection under their hand.*

43. *Many*

43. *Many times did he deliver them; but they provoked him with their counſel, and were brought low for their iniquity.*

In each of theſe deſtitutions and oppreſſions, God ſtill reteined his wonted reſpect to them, ſo farre as from time to time to raiſe them up captains to undertake their battels, and to reſcue them out of their oppreſſors hands; but then ſtill again they fell to their ſinfull idolatrous courſes, and again forfeited and deveſted themſelves of Gods protection, and were again ſubdued by the ſame or ſome other of their heathen neighbours.

‖ And he beheld when diſtreſs was upon them וַיַּרְא בְּצָרָה לָהֶם

44. ‖ *Nevertheleſs he regarded their affliction, when he heard their cry.*

45. *And he remembred for them his Covenant, and repented according to the multitude of his mercies.*

46. *He made them alſo to be pitied of all thoſe that carried them captives.*

And yet then alſo he did not utterly deſtitute them, but in their times of diſtreſſe, and flying to him for ſuccour, he looked upon them with pity again, remembred the Covenant made with their fathers, and in infinite mercy returned from his fierce wrath, and ſo inclined the hearts of thoſe that had conquered them, that inſtead of increaſing, they compaſſionated their miſeries;

47. *Save us, O Lord our God, and gather us from among the heathen, to give thanks to thy holy name, and to triumph in thy praiſe.*

O bleſſed Lord, be thou now pleaſed to return our captivity, to reduce us from the hands of our heathen enemies, that we may live to enjoy thoſe bleſſed opportunities of making our moſt ſolemn acknowledgments to thee, and bleſſing and magnifying thy holy name in this, or the like forme.

48. *Bleſſed be the Lord God of Iſrael from everlaſting to everlaſting; and let all the people ſay, Amen. Praiſe ye the Lord.*

To the allmighty Lord of heaven and earth, that hath made good his Covenant of mercy to all his faithfull ſervants, be all honour and glory from all and to all eternity; And let all the world joyne in this joyfull acclamation, adding every one his moſt affectionate Amen, and Hallelujah.

The End of the Fourth Book of Pſalms.

Annotations on Pſalm CVI.

a. הַלְלוּ יָהּ

Tit. Praiſe the Lord] הַלְלוּ יָהּ is here no part, but onely the title of this Pſalm. This appears by two competent evidences: 1. By the joynt ſuffrage of all the antient tranſlators, of which the Syriack renders it not at all, but in ſtead of it gives (as their uſe is) a large *ſyllabus*, or contents of the Pſalm; but the Chaldee retein it as a title, and the LXXII. and Latine retein the Hebrew words, putting them into one, in the direct forme of a title, Ἀλληλούϊα, *Alleluja*, and the Arabick more expreſly, ſuch a *Pſalm, noted with the title of Alleluja*. 2. By expreſs teſtimony of Scripture 1 *Chron.* xvi. There we read v. 7. *On that day David delivered firſt* (not *this Pſalm*, as we read, but) *theſe, viz. three Pſalms to thank the Lord, into the hands of Aſaph and his brethren.* The firſt of theſe *Pſalms* is the CV. recited there in the firſt thirteen verſes, the ſecond *Pſal.* XCVI. the laſt is that which we have before us. And as the firſt begins v. 8. the ſecond v. 23. ſo doth this third follow v. 34. *Give thanks unto the Lord, for he is good, for his mercy endureth for ever* (and then as in a breviate, v. 35, 36. the two laſt verſes of it) and ſo 'tis evident, the *Alleluja* in the front was not uſed, but left out, as being no part, but onely the title of the Pſalm: which by the way teacheth us, that in the offices of the Church, the titles of the Pſalms were not wont to be uſed in the Jewiſh Church, but deſigned for other purpoſes, either to ſignify the Author, or Occaſion, or Matter, or Kinde of the Pſalm. This being thus cleared of this preſent Pſalm, will be in all reaſon applicable to all thoſe other Pſalms which have this form of *Alleluja, Praiſe the Lord*, in the front of them, as the title in every of them, and not any part of the Pſalm.

b. עַל יָם

V. 7. *At the Sea*] For עַל יָם *by the Sea*, the LXXII. ſeem to have read עֲלֹהִים, the participle preſent from עָלָה *to aſcend*, rendring it ἀναβαίνοντες *aſcending*; but that not very fit to be accorded to the context, which ſpeaks of their *murmuring at the red ſea*, into which they could not with any propriety be ſaid to *aſcend*. And yet herein the Latine (and Arabick) follow them, though they do alſo truly render עַל יָם *in mare, aſcendentes in mare, mare rubrum, aſcending into the ſea, the red ſea.* But the Syriack departs from them, (as the Chaldee) and reads ܥܠ ܝܡܐ *near the waters.*

c. מִהֲרוּ

V. 13. *They ſoon forgat*] מִהֲרוּ doth queſtionleſs ſignify *making haſte*; and if here it did ſo, there is no neceſſity it ſhould be joyned with the following verb, and ſignify adverbially, for all the antient interpreters read it as a Verb; ἐτάχυναν, *they made haſt*, ſay the LXXII. *citò fecerunt, they did ſuddenly*, the Latine, סַרְהֲבוּ the Chaldee, ואסתעיו the Syriack, both uſed for *making haſte*, from the Syriack רְהַב *being in commotion* and *perturbation.* And ſo the ſenſe will beſt bear, *they made haſte*, i. e. took it ill, that they were not preſently brought into the plenty they were promiſed (ſo after this we ſee *Num.* xx. 5. that this was their forme of expoſtulation with *Moſes, Wherefore have ye made us to come up out of Ægypt to bring us to this evill place? it is no place of ſeed, or figgs, or vines, or pome-*

pomegranets, the plenty promiſed them in *Canaan:*) and then thus to *make haſte*, was to be impatient to ſtay Gods time of giving them this inheritance; but becauſe they had it not ſtreight, wiſhing themſelves back again in *Ægypt*. And this well agrees to the context, *they made haſte, they forgat his works, they waited not for his counſell*, making an oppoſition betwixt the firſt and the two laſt of theſe; *they made haſte*, i. e. weighed not, conſidered not what Gods purpoſes or promiſes concerning them were, could not attend the performance of Gods promiſe in his own time, went on paſſionately in purſuit of their plenty which they lookt for, and as ſoon as they deſcried any difficulty (want of water, a deſert place) concluded preſently, that they were betrayed, and ſhould be utterly undone, and loſt, neither remembring what God had formerly done for them, by interpoſition of his power, nor *waiting* with patience till Gods time, or till concerning their preſent exigence he ſhould make known his *purpoſes* to them. This is very agreeable to the notion of this word in Kal for *making haſte*, and in Niphal, applied to the minde, for doing all things *raſhly*, *unconſiderately*, *præcipitouſly*, and ſo fooliſhly. So *Job* v. 13. *the counſell of the froward* נִמְהָרָה *is haſty, inconſiderate*; we render it, *is carried headlong*. So *Hab.* i. 6. the *Chaldeans* are called a *bitter nation*, וְהַנִּמְהָר and *paſſionate, inconſiderate*. And ſo for that other paſſion of *fear*, moſt oppoſite to faith, or truſt in God (in which ſenſe that is moſt true *Iſa.* xxviii. 16. *he that believeth will not make haſte*) 'tis uſed *Iſa.* xxxv. 4. *ſay unto the* לְנִמְהָרֵי לֵב *haſty* or *præcipitous in heart*, i. e. thoſe which becauſe they had not preſently what they hoped, *feared* they ſhould never have it, for ſo it follows, *be ſtrong*, have ſome conſtancy of minde, *fear not*. And this ſeems to be the full importance of the word here, their paſſionate *fear* and *diſtruſt* of Gods promiſes, becauſe they were not inſtantly performed, made them *haſty*, *præcipitous*, inconſiderate: and in that fit of paſſion, *they forgat his works*——

V. 15. *Leanneſſe*] For רִזּוֹן *maciem, leanneſſe*, the LXXII. are deemed by ſome to have read רָצוֹן *pleaſure*, or *deſire*, becauſe they render it πλησμονὴν *ſaturity*, as if that were ſet to ſignify as much as they could, or did deſire; and this not diſagreeable to the ſtory, which mentions it in this ſtyle *Exod.* xvi, 8. *The Lord ſhall give you in the evening fleſh to eat, and in the morning bread to the full*, and *Pſal.* LXXVIII. 25. *he ſent them meat to the full*, and v. 29. *they eat and were well filled, for he gave them their own deſire, they were not eſtranged from their luſt*. In this rendring of the LXXII. the Syriack and Latine &c. agree: the Syriack reads ܣܘܥܕܐ, and ſo the Latine, *ſaturitatem, ſaturity*; And without changing the Hebrew word רִזּוֹן into any other, this probable account may be given of their rendring. 'Tis known in Phyſick, that upon the ingeſtion of meats in their quality unwholſome, or of too much of thoſe which are healthfull, Nature with much violence ſeeks to diſcharge it ſelfe by the ſeveral evacuations, upon which follows a ſuddain and allmoſt incredible dejection of ſtrength, and falling away in fleſh. To this the ſtory, *Num.* xi. 20. ſeems to referr, where 'tis ſaid, that the Quailes ſhould *come out at their noſtrills*, for that is a ſymptome not unuſual in violent vomitings, ſuch as accompany great and dangerous ſurfeits; ſo that the plague which then befell the *Iſraelites*, ſeems to be that affection which Phyſitians name *cholera*, and

d. רִזּוֹן

is

is then properly ſtyled πλησμονὴ *ſaturity*, or *ſurfeit* by the LXXII. and thoſe tranſlators that follow, or accord with them, and ſo not very unfitly ſet to expreſs that *emaciation* which was an effect of this πλησμονὴ, or *ſaturity*. But the Chaldee render it more to the letter פַּתְרָנוּתָא *leanneſſe*. The paſſage viſibly belongs to the immediate conſequents in the ſtory of Quailes, ſet down *Num.* xi. 33. and *Pſal.* LXXVIII. 30. (though not in *Exodus*) viz. that *while the fleſh was yet between their teeth*, ere it was chewed, the Lord *ſmote* the people with a very great plague, (the judgment whereof was never the leſs diſcernible, that it was an effect of their diet, when even miracles admit the ſubſerviency of uſual means) whereupon the place was called *Kibroth hattaavah*, becauſe there they *buried the people that luſted*. By this means they were deprived of the fruit of this their feſtival table, even when *he gave them what they luſted for*. The word רָזָה *to attenuate, emaciate*, is uſed alſo for *deſtroying*, *Zeph.* ii. 11. when God threatens that he will *emaciate*, i. e. *deſtroy all the Gods*— And then רָזוֹן may be rendred more generally *deſtruction* or *plague*, and ſo *R. Tanchum* on *Zeph.* 11. renders it *deſtruction*. The Hebrew Arabick Gloſſary interprets רָזוֹן by סקץ *defect*; the Jewiſh *Arab* verſion hath *leanneſſe into their body*, as נפש is ſometimes taken for *the body*. Accordingly for *ſending leanneſſe* here, the Pſalmiſt *Pſal.* LXXVIII. 31. uſeth this plainer ſtyle, of *ſlaying the fatteſt of them, and ſmiting the choſen men in Iſrael.*

V. 20. *Glory.*] For כְּבוֹדָם *their glory*, which we now read, and ſo is followed by ſome copies of the LXXII. δόξαν αὐτῶν *their glory*, (and though others have αὐτὸς *his*, yet from the former both the Syriack have ܝܩܪܗ̈ܘܢ and the Latine *gloriam ſuam, their glory*) the Original copies are by the *Jews* ſaid to have read כְּבוֹדוֹ *his glory*. What heed is to be given to the *Jews* herein I ſhall not now define, but only obſerve, that the notion of כָּבוֹד here being that of a *thick cloud*, wherein God was pleaſed to exhibite or preſentiate himſelf, כְּבוֹדָם *their glory* may well enough have been the original word, meaning by it Gods preſentiating himſelf to them, that when God had *ſpoken to* them *out of the midſt of the fire* with *darkneſſe, clouds* and *thick darkneſſe*, *Deut.* iv. 11. and they ſaw *no ſimilitude, only they heard a voice* v. 12. *they turned* this majeſtatick preſence afforded to them, i.e. *their glory, into the ſimilitude of a calfe*——— the image of one of their Ægyptian Gods. Thus the word may be interpreted as we now have it, כְּבוֹדָם *their glory*, for which the Chaldee read יְת אֵיקָר רְבוֹנְהוֹן *the glory of their Lord*; it being yet clear, that this very thing is elſewhere in Scripture frequently ſtiled כְּבוֹדוֹ *his glory*, *Deut.* v. 24. *the Lord hath ſhewed us his glory and his greatneſſe, and we have heard his voice out of the midſt of the fire.* So *Exod.* xxiv. 16. *the glory of the Lord abode upon the mount*, and v. 17. *the ſight of the glory of the Lord was like devouring fire on the top of the mount in the ſight of the children of Iſrael.* So *Exod.* xxxiii. 18. *ſhew me thy glory*, and ch. xl. 34. *a cloud covered the tent, and the glory of the Lord* (this bright *cloud*) *filled the Tabernacle*; and *Numb.* xiv. 10. *the glory of the Lord*— Thus *Rom.* i. 23. in the like matter and ſtyle as here, *they changed the glory of the incorruptible God into an image*— by כְּבוֹד *glory* here meaning the *glorious* preſence and exhibitions of God, which he was wont to afford them, which being in radiant fiery clouds, wherein Angels appeared, God himſelf remaining perfectly inviſible, *Deut.* iv.

e. כְּבוֹדָם

15.

15. the *making* and ſetting up any figure or *image* of an *oxe* or *calfe*, (whether to ſignify *Apis* an Ægyptian falſe God, or the *image* or *ſimilitude* of the true God, whoſe *voice they heard, but ſaw no kinde of ſimilitude*) and the proclaiming before it, *Theſe be thy Gods, O Iſrael, which brought thee out of Ægypt*, Ex. xxxii. 4. and theſe to *goe before* them and conduct them, in ſtead of *Moſes*, v. 1. was a great abomination and provocation. That this is the meaning of Gods *glory*, ſee 2 *Pet.* i. 17. where the *voice* from heaven [*This is my beloved ſon—*] is ſaid to have *come from the magnificent glory*, which the text tells us *Mar.* ix. 7. came out of the *cloud, that overſhadowed them.* So in thoſe places of *Exodus* præmiſed, where the *glory of the Lord* is certainly the *thick cloud*, &c. on the mount, by which God exhibited himſelf, called in the Targum and among the Jewiſh writers ſo frequently *the majeſtick preſence*, or שְׁכִינָה *inhabitation of God* (of which ſee more *Annot.* on *Matt.* iii. k. and *Rom.* i. f.) one text there is that uſeth the word *glory* of the viſible throne of God the Father in heaven, *Act.* vii. 55. *he looked into heaven, and ſaw the glory of God, and Jeſus ſtanding at the right hand of God*, by *glory* meaning that viſible *ſatellitium* of Angels, which appearing to him in a radiant manner were an evidence of Gods ſpecial preſence there, according to which it is that among us the raies about the name יְהוָה are ordinarily ſtyled *a glory*.

f. פֶּרֶץ V. 23. *The breach*] What פֶּרֶץ *the breach* or *rupture* here ſignifies, muſt be reſolved by the uſe of both verb and noune in other places. *Eccl.* iii. 3. לִפְרוֹץ *to break*, is applied to an houſe, and oppoſed to the building of it, and ſo evidently ſignifies the *pulling down*, or ruinating it; ſo the Chaldee renders it, לְפַגָּרָא *to pull it down.* So 2 *Sam.* v. 20. פָּרַץ *the Lord hath broken*, i. e. deſtroyed, *mine enemies before me*, מַיִם כִּפְרֶץ *according to the breaking*, i. e. deſtruction, *of waters*, which carry all away before them, a ſweeping deſtruction; upon which that place was called בַּעַל פְּרָצִים *the plaine of ruptures*, i. e. ruines or deſtructions. So *Exod.* xix. 24. פֶּן יִפְרֹץ בָּם *leſt he break on them*, i. e. deſtroy them, יִקְטוֹל *kill them*, ſaith the Chaldee, ἀπολέσει *deſtroy*, the lxxii. Thus is the verb frequently rendred καθαιρεῖν *deſtroying* by the lxxii. and the noun πλῶμα *ruine*, *Job* xvi. 14. *he breaketh me with breach upon breach*, one *ruine* and deſtruction on the heels of another. So *Jud.* xxi. 15. Gods *making* פֶּרֶץ *a breach in the tribes of Iſrael*, is his having deſtroyed *one* of the *tribes*, that of *Benjamin* being *lacking* v. 3. and *cut off* v. 6. So *Ezech.* xxii. 30. *ſtanding*, as that oft ſignifies praying, interceding with God, *in the* פֶּרֶץ *rupture*, is explained by that which follows, *that I ſhould not deſtroy it*, i. e. ſaving or reſcuing it from *deſtruction.* So 2 *Sam.* vi. Gods *ſmiting* of *Uzzah that he died* v. 8. is called פֶּרֶץ פָּרַץ בְּעֻזָּה Gods *breaking a breach upon Uzzah*; and from thence the place is called *Perez Uzzah, the breaking of Uzzah*, i. e. his deſtruction. And thus is the word here to be underſtood, *He ſaid he would deſtroy them*, or ſpake of *deſtroying them, had not Moſes ſtood before him*, i. e. prayed, בַּפֶּרֶץ *in*, or *about the rupture* or *ruine*, in that very point of time, *leſt he ſhould deſtroy them.* The Chaldee expreſs it paraphraſtically, *if Moſes had not ſtood before him*, וְאִתְחַנַּק *and prevailed in prayer*, i. e. thereby averted the deſtruction. So here again v. 29. תִּפְרָץ בָּם *brake in upon them*, i. e. deſtroyed a multitude of them. And v. 30. where the Hebrew reads *the plague ceaſed*, the lxxii. read θραῦσις, the ſame word which here they uſe to render פֶּרֶץ.

V. 26. *Lifted*

g. וַיִּשָּׂא יָדוֹ לָהֶם

V. 26. *Lifted up his hand*] What וַיִּשָּׂא יָדוֹ לָהֶם *and lifted up his hand becauſe of them*, here ſignifies, is beſt underſtood by the Chaldee, who render it וְאַרִים יְדֵיהּ בְּשְׁבוּעָה *and he lifted up his hand with an oath* מֵטוֹל דְּהוֹן *becauſe of them*; ſo the Jewiſh *Arab*, *And he ſware by his power to them, that he would* &c. Thus we know the *lifting up the hand* is the ſigne of *ſwearing*, and thus the ſtory to which this refers, exacts. For though it is at firſt *ſaid* only, (and not under oath) *Num.* xiv. 12. *I will ſmite them with peſtilence*— and that again retracted by God, as to the whole people, v. 20. yet it follows v. 21. (in forme of oath, when it is uſed by God) *As truly as I live, all theſe men that have ſeen my glory*— v. 22. *ſhall not ſee the land*, v. 23. and again v. 28. *As truly as I live, your carcaſſes ſhall fall in this wilderneſs, ye ſhall not come into the land*, v. 29. and *your children ſhall wander in the wilderneſſe fourty years, and bear your whoredoms untill your carcaſſes be deſtroyed in the wilderneſſe*, v. 33. which is the full interpretation of what is here ſaid of *deſtroying them in the wilderneſſe, overthrowing their ſeed among the nations, and ſcattering them in the lands*. This being the very ſame paſſage which is referred to, *Pſal.* xcv. *Unto whom I ſware in my wrath, that they ſhould not enter into my reſt*, that land where God had provided a *reſt* for his people.

h. בַּעַל פְּעוֹר

V. 28. *Baal-Peor*] That בַּעַל פְּעוֹר *Baal-Peor* both here and *Num.* xxv. 3. is the *Moabites* falſe Idol-God, there can be no queſtion. *Peor*, which the LXXII. expreſſing ע by γ, tranſlate Φεγὼρ, was a mountain of *Moab*, *Num.* xxiii. 28. and *Deut.* xxxiv. 6. and בַּעַל ſignifying *Lord*, muſt be that *Idol-God* peculiarly which the *Moabites* worſhipt. The Jewiſh *Arab* renders it *Peor the Idol*, making *Peor*, the name of that mountain, the name of their Idol alſo, as well it might be, the mountain taking its denomination from the God that was worſhipt there. Of this ſaith the ſtory in *Numbers*, *the people bowed down to their Gods*, v. 2. which is here called *joyning to* that *God Peor*, or of *Peor* or *Moab*; ἐτελέσθησαν, ſay the LXXII. *were initiated* to the rites of that Idol. And as it is there ſaid, *They called the people to the ſacrifices of their Gods*, ſo here, *they eate the ſacrifices of the dead*, (where again the Jewiſh *Arab* reads *of Idols*) theſe their *Baalim* being ſome *dead* Heroes, whom they had deified, and continued to offer *ſacrifice* to them.

i. יִפְלֶל

V. 30. *Executed judgment*] The notion of יִפְלֶל in this place is much queſtioned. That פָּלַל the Radix ſignifies to *judge*, or *ſeparate*, *diſcern*, or *divide*, or *take audience* of a cauſe, there is no doubt: 1 *Sam.* ii. 25. וּפִלְלוֹ *and God ſhall judge him*, *Ezech.* xxviii. 23. נִפְלָל *ſhall be judged in the midſt of thee*, *Ezech.* xvi. 51. פָּלַלְתְּ *thou haſt judged thy ſiſter*. But all the antient interpreters take it here in another ſenſe, for praying, or interceding, atoning; וְצַלִּי *and prayed*, ſaith the *Targum*, and the Syriack in the ſame word; the LXXII. have ἐξιλάσατο *propitiated*, the Latine, *placavit appeaſed*. And the uſe of the Hebrew word in Hithpael in this ſenſe for *appeaſing* or *propitiating*, is an argument that the theme originally had ſome ſuch notion. Thus in that 1 *Sam.* ii. 25. it follows, *If a man ſin againſt God*, מִי יִתְפַּלֶּל לוֹ *who ſhall intercede for him*? the Targum reads מִמַּן יִבְעֵי *from whom ſhall he requeſt that it may be remitted him*? Hence תְּפִלָּה is the ordinary word for *prayer*, and among the Rabbines for a *proſeucha* or *oratory*. And if we look into the ſtory, we ſhall finde two things ſaid of *Phinees*, one v. 7. *that he took the javeline, and thruſt them through*; for which, if he was one of the Judges of *Iſrael*, as 'tis not unlikely

unlikely he was being the ſon of *Eleazar* the ſon of *Aaron*, then he had a clear commiſſion from *Moſes* for what he did *Num.* xxv. 5. *Moſes ſaid to the Judges of Iſrael, ſlay you every one his men*, and then the *Jus zelotarum* among the *Jews*, which is thought to take its riſe from *Phinees*, is a great deviation from the pattern. The like ſharp proceeding, upon expreſs warrant we ſee *Exod.* xxxii. 27. *Slay every man his companion. Secondly*, that *God* ſaith of him v. 11. *he hath turned my wrath away from the children of Iſrael, that I conſumed them not.* Both theſe are again ſet down, and joyned together, v. 13. *he was zealous for his God, and made an atonement for the children of Iſrael.* And the latter of theſe, that of *turning away* Gods *wrath*, *making the atonement*, doth better anſwer the acception of פלל, than the *zeal for God*, as that ſignifies *running through Zimri and Cosbi* with the *javeline*. And therefore the beſt and fulleſt rendring of the word ſeems to be, neither he *executed judgment*, nor he *prayed*, but (which is the work of prayer ordinarily, but here alſo of zeal to God in killing the malefactors) *made an atonement*, *appeaſed*, or *propitiated God.* The Jewiſh *Arab* reads ואנצף *and did what was juſt and right.*

k. ותחשב לו לצדקה

V. 31. *Counted to him*] The phraſe ותחשב לו לצדקה *and it was accounted to him for righteouſneſſe*, may here deſerve to be briefly noted, that it ſignifies much more than *juſtification*, as in the forinſeck ſenſe that is oppoſite to *condemning*: for thus it ſhould note no more than *acquitting* or *pardoning* him to whom it was here ſo *accounted*; whereas by the ſtory it is evident, that as God was *atoned* to the people by this act of his, and not to him, ſo God thought fit to reward him and his poſterity for this, *Behold*, ſaith God, *Num.* xxv. 12. *I give him my Covenant of peace: And he ſhall have it and his ſeed after him, even the Covenant of an everlaſting prieſthood, becauſe he was zealous for God*— Here his *zeals* being *accounted to him for righteouſneſs*, is bringing this high reward upon him. The Chaldee therefore renders it לזכו *it was counted unto him* either *for righteouſneſs*, or *for merit*, i. e. for a very rewardable act. So זכה in Chaldee ſignifies both *juſt*, and *worthy*, and *meritorious*; not ſpeaking of perfect *righteouſneſſe*, or ſinleſſe *merit*, but ſuch as God in his goodneſs is pleaſed to reward: and the lxxii. read ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, *it was reputed to him for righteouſneſs*, the phraſe ſo frequently uſed in the New Teſtament for rewarding men richly and infinitely above their *merit*, yet this as the reward of ſomewhat perſormed by his faithfull ſervants, which he looks upon with ſpecial favour in the Second Covenant.

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V. 33. *Spake unadviſedly*] How *Moſes*'s fault, which was ſo great as to be puniſhed by God with excluſion from *Canaan*, is here expreſt by theſe words, ויבטא בשפתיו *he ſpake* or *pronounced with his lips*, is not eaſily reſolved. The word בטא is uſed *Lev.* v. 4. and there ſignifies *to declare, to pronounce, to ſpeak.* Now if it were that he *ſpake with his lips* only, but doubted in his heart, when he *ſtruck the rock*, and ſaid, *Shall we fetch you water out of this rock?* then this will note his Infidelity; and perhaps the lxxii. may referre to that, reading διέσεισεν ἐν τοῖς χείλεσιν, *he doubted in his lips*, i. e. did by his *words* ſignify his *diffidence.* But there is no reaſon that when in the Hebrew here it is only ſaid, that he *ſpake with his lips*, we ſhould thence conclude his hearts diſguiſing with his tongue. 'Tis therefore moſt reaſonable, that *ſpeaking with his lips* being in it ſelfe indifferent and innocent, ſhould onely be concluded ill from the influence

ויבטא בשפתיו

that the words præcedent ſeem to have on it, *They provoked his ſpirit, and he ſpake with his lips*, i. e. *he ſpake* paſſionately as one *provoked*. And then as S. *James* ſaith, *the wrath of man worketh not the righteouſneſſe of God*, *ch.* i. 20. ſo here we may conclude of *Moſes*; *God* had appointed him to *ſpeak to the rock, and it ſhould bring forth water*. And he being *exaſperated* in his ſpirit, put into a paſſion by the people, goes and *ſtrikes the rock twice, and ſaith, Hear ye rebells, ſhall we fetch you water out of this rock?* This paſſion of his was it ſelfe a fault, and diſturb'd him ſo, that it is not to be believed that he could diſcharge that duty now incumbent on him from *God*, in that manner as he ought to do, with that faith and affiance in *God*, with that care of ſetting out the power and mercy of *God* to theſe provokers; and theſe two are the crimes charged on him by *God*, *Num.* xx. 12. his *unbelief*, and his *not ſanctifying God in the ſight of the people*. This therefore is *Moſes* his crime here, briefly intimated, not largely ſet down in this verſe, that *they provoked his ſpirit, and he ſpake*, i. e. *he ſpake* in a *provocation*, and not as a meek and faithfull ſervant of the Lord, that deſired to *glorify God before the people*, ought to have done. And this being here but imperfectly toucht, was left to be explicated by the ſtory where the fact was recorded, and from thence, more than by the words, we may conclude this to be the meaning of this verſe. The Jewiſh *Arab* here, differently from all others, hath it, *becauſe they contradicted his prophecy* [which] *he ſpake to them in his ſaying*.

The End of the Fourth Book.

THE FIFTH BOOK OF PSALMS.

PSALM CVII.

The hundred and ſeventh the firſt of the laſt Book of Pſalms, is an invitation to all ſorts of men to take notice of, and acknowledge Gods ſpecial mercies in reſcuing them from the ſeveral dangers that every part of their lives is ſubject to, peculiarly from hunger, priſon, diſeaſe, and danger by Sea. It ſeems probably to have been written preſently after the captivity, when the nation had been exerciſed by ſiege and famine, by deportation, and impriſonment, and the land had been made deſolate for want of cultivation, yet withall ſo contrived as to have reſpect to the deliverance out of Ægypt. Twas a Pſalm of Anſwering or parts to be ſung alternately, having a double burthen, or intercalary verſe oft recurring.

Paraphraſe.

1. O *Give thanks unto the Lord, for he is good, for his mercy endureth for ever.*

The great and daily bounty of God is ſuch, his mercies and preſervations ſo conſtant and perpetual, in all the turns and varieties of our lives, that we are moſt ſtrictly obliged to take notice of them, and pay the tribute of moſt gratefull hearts, and the obedience of our whole lives in acknowledgment thereof.

2. *Let the redeemed of the Lord ſay ſo, whom he hath redeemed from the hand of the enemy.*

This is in a moſt eminent manner incumbent on thoſe that have been taken, and carried captive by oppreſſing invaders, and by the good providence of God reduced and recollected from their diſperſions, and brought home ſafe to their own countrey againe. a.

3. *And gathered them out of the lands, from the Eaſt, and from the weſt, from the North, and from the* [a] *South.*

4. *They wandered in the wilderneſs, in a* ‖ *ſolitary* [b] *way, they found no city to dwell in,*

So is it on all them which when they have been permitted by God for ſome time to a ſtate of ſeeming deſtitution, deprived of all the neceſſaries of life, harbour, and all kinde of food &c. have yet upon their devout addreſſes to heaven in prayer, found preſent relief, and deliverance from their preſſures, God by his gracious providence directing them to ſome auſpicious ſucceſſefull means of ſupplying their wants, and either returning them to their old, or bringing them to ſome new more fruitfull poſſeſſion. b.

‖ ſolitude, they found not the way to an inhabited city.

5. *Hungry and thirſty, their ſoule fainted in them,*

6. *Then they cried unto the Lord* † *in their trouble, and he delivered them out of their diſtreſſes.*

† when diſtreſs was upon them ſee Pſal. cvi. 44.

7. *And he led them forth by the right way, that they might goe to a city of habitation.*

This certainly is an act as of a ſpecial and undeſerved bounty, ſo of an overruling omnipotent providence, to provide ſo liberally for thoſe that are ſo thirſty, and hungry, v. 5. i. e. alltogether deſtitute, and that both theſe ſhould be thus exerciſed and imployed for the only benefit of us unworthy ſinfull ſons of Adam, is matter of infinite comfort to us, and acknowledgment and thanksgiving to God.

8. || *O that men would praiſe the Lord for his goodneſs, and for his wonderfull works to the children of men.*
9. *For he ſatisfieth the longing ſoule, and filleth the hungry ſoul with goodneſs.*

|| Let them acknowledg to the Lord, his mercy, יודו ליהוה חסדו

In like manner is he pleaſed to deal for thoſe that are in priſon, and expectation of preſent death, when in this valley of Achor they fly to him for reſcue: 'Tis moſt juſt and ſo moſt ordinary with God to deliver men up to be chaſtiſed for their ſins, when they are ſo proud and ſtout, as to reſiſt, or neglect the commands of God, 'tis but ſeaſonable diſcipline, to exerciſe them with afflictions, to bring diſtreſſes upon them, perſecution, impriſonment, &c. thereby to teach them that neceſſary leſſon of humility. And if then they ſhall ſpeedily returne to him that ſtrikes, and with obedient penitent hearts, and fervent devotions indeavour to atone him, he will certainly be propitiated by them, and deliver them out of their diſtreſſes, be they never ſo ſharpe, and in the eye of man irremediable.

10. *Such as ſit in darkneſſe and in the ſhadow of death, being bound in affliction and iron,*
11. *Becauſe they rebelled againſt the words of God, and contemned the counſel of the moſt high,*
12. *Therefore he brought down their heart with labour, they fell down, and there was none to help;*
13. *Then they cried unto the Lord † in their trouble, and he ſaved them out of their diſtreſs.*
14. *He brought them out of darkneſs and the ſhadow of death, and brake their bands in ſunder.*

† See v. 6.

This certainly is another act of his ſpecial and undeſerved bounty, and withall an inſtance of his omnipotence, thus to rid them of thoſe gives that none elſe can looſe, to preſerve thoſe that in humane judgment are moſt deſperately loſt, and abundantly deſerves to be acknowledged and commemorated by us,

15. * *O that men would praiſe the Lord for his goodneſs, and for his wonderfull works to the children of men,*
16. *For he hath broken the gates of braſs, and cut the barrs of iron in ſunder.*

* See v. 8.

So again when the follies and ſtupidities of men betray them to wilfull ſins, and God puniſheth thoſe with ſickneſs and weakneſs, brings them ſo low that nature is almoſt wholly exhauſted in them, and preſent death is expected, If from their languiſhing bed they ſhall apply themſelves to the great and ſoveraign Phyſitian, forſake the ſins that brought this infliction upon them, and thus timely make their ſolid peace with heaven, and then pray, themſelves and others (ſee Jam. v. 14 15, 16. Eccluſ xxxviii. 9) imploring his gratious hand for their recovery, there is nothing more frequently experimented, than that, when all other means faile, the immediate bleſſing of God interpoſeth for them, and reſtores them to life and health again.

17. *Fools,* || [c] *becauſe of their tranſgreſſion, and becauſe of their iniquity, are afflicted.*
18. *Their ſoule abhorreth all manner of meat, and they draw near unto the gates of death.*
19. *Then they cry unto the Lord † in their trouble, he ſaveth them out of their diſtreſſes.*
20. *He ſent his word and healed them, and delivered them out of their deſtructions.*

|| from or becauſe of, the way of

† See v. 6.

And this certainly is a third inſtance of Gods infinite power and goodneſs, this of unhoped, unexpected cures of the feebleſt patients, which exacts the moſt ſolemn gratefull acknowledgments from thoſe that have received them from his hand.

21. * *O that men would praiſe the Lord for his goodneſs, and for his wonderfull works to the children of men.*
22. *And let them ſacrifice the ſacrifice of thankſgiving, and declare his works with rejoycing.*

* See v. 8.

23. *They*

23. *They that goe down to the ſea in ſhips, and do buſineſs in great waters,*

So again the great navigators, traffickers and merchants of the world, when

24. *Theſe ſee the works of the Lord, and his wonders in the deep.*

in their voyages by ſea, they meet with terrible amazing tempeſts, waves

25. *For he commandeth and raiſeth the ſtormy wind, which lifteth up the waves thereof:*

that toſs their ſhips with that violence, as if they would mount them into the aire, and at another turne, douſe them deep into the vaſt Ocean, as if they would

26. *They mount up to the heaven, they goe down again to the depths, their ſoule is melted becauſe of trouble:*

27. [d] *They* ‖ *reel to and fro, they ſtagger like a drunken man, and are at their wits end.*

preſently overwhelm them, and the paſſengers are hereby ſtriken into ſad trembling fits of conſternation and amazement, and expectation of preſent drowning; in this point of their greateſt danger they oft experiment the ſoveraign mercy and power of God, and receive ſuch ſeaſonable

28. *Then they cry unto the Lord* † *in their trouble, and he bringeth them out of their diſtreſſe.*

29. *He* [e] * *maketh the ſtorms a calm, ſo that the waves thereof are ſtill.*

30. *Then are they glad, becauſe they be quiet, ſo he bringeth them unto their deſired haven.*

returns to their devout prayers, that they finde the ſtorme preſently turned into the perfecteſt calme, and by the friendlieſt gales are ſafely wafted to that port which they deſigned to faile to.

31. ‖ *O that men would praiſe the Lord for his goodneſs, and for his wonderfull works toward the children of men.*

And this certainly is a fourth moſt eminent inſtance of Gods infinite power and goodneſs, which exacts our moſt fervent offerings of praiſe and thankſgiving.

32. *Let them exalt him alſo in the congregation of the* [f] *people, and praiſe him in the aſſembly of the Elders.*

And not only ſuch as are ſent up to God from our ſingle breſts or cloſets, but it deſerves the moſt ſolemn publick commemorations in the Temple, in the united lauds of the whole congregation, Elders and people anſwering one the other.

33. *He turneth rivers into a wilderneſs, and the waterſprings into dry ground:*

The ſame act of his power and providence it is to convert the greateſt abundance of waters into perfect drought:

34. *A fruitfull land into* † *barrenneſſe, for the wickedneſſe of them that dwell therein.*

Thereby to puniſh thoſe with utter ſterility and fruitleſſeneſs (after the manner of his judgments on Sodome) whoſe plenty had been infamouſly abuſed, and miſſpent on their luſts.

35. *He turneth the wilderneſs into a ſtanding water, and dry ground into water ſprings:*

36. *And there he maketh the hungry to dwell, that they may prepare a city for habitation,*

37. *And ſow the fields and plant vineyards which may yeeld fruits of increaſe.*

38. *He bleſſeth them alſo ſo that they are multiplied greatly, and* * *ſuffereth not their cattel to decreaſe.*

And the ſame act again it is of his bounty and power together, to improve the barrenneſt deſart into the fruitfulleſt paſtures, moſt commodious for habitation and plantations, and thither to bring thoſe who had formerly lived in the greateſt penury, and by his auſpicious providence onely, without any other obſervable means, to advance them to the greateſt height of wealth, and proſperity of all kinds, making them a numerous and powerfull nation, remarkable for the bleſſings of God upon them.

‖ are giddy, or turned round.
† ſee v. 6.
d.
* ſtilled the ſtorms into a calme,
e.
‖ ſee v. 8.
f.
† ſaltneſs מְלֵחָה
* diminiſhed not לֹא יִמְעָט

And when they are thus ſignally favoured by him, 'tis yet in the power of their ſins to diſſipate all this their proſperity: Upon their forſaking God, and falling to any courſe of evill (ſee the Chaldee, and v. 11. 17.) 'tis moſt juſt, and ſo to be expected from God, that he ſhould give them up into the hands of wicked men (which are allwayes ready for ſuch offices) to oppreſs and afflict them ſadly, to ſubdue their Governours, eject them out of their dominions, bring them to the ſtate of greateſt deſtitutions, without any viſible means or way of evading; and juſt when they are brought to the loweſt, ‖ upon their humiliation, contrition, and ſincere reformation, to reſcue them out of this deplored condition, and immediately advance them to the greateſt height of plenty, order, and peace.

39. *Again they are miniſhed, and brought low through* ‖ *oppreſſion, affliction and ſorrow.*

40. *He poureth contempt upon Princes, and cauſeth them to wander in the* † *wilderneſſe, where there is no way.*

41. *Yet ſetteth he the poor on high from affliction, and maketh him families like a flock.*

‖ evill oppreſſion עֹצֶר רָעָה

† ſolitude תֹּהוּ

‖ וְיָבֵד תִּבּוּ דְאוֹרַיְתָא *and when they return to the Law,* Chald.

By theſe ſo wiſe, ſo juſt, and ſo gratious diſpenſations of God, 'tis but reaſonable that all ſorts of men ſhould be effectually wrought on. All pious and good men have here matter of infinite joy, that they are under the protection of ſo gratious a father, who if they adhere to him, will never be wanting to them. All wicked men will here diſcern the cauſe of all the calamities that overtake them in this world, as prognoſticks of their farre greater ſufferings to come in another world, if Gods ſcourge here be not permitted to rouſe, and awake, and work reformations upon them, and in all their ſufferings will have nothing to object, or quarrel at, the ſole original of all being from themſelves. And ſo as the wicked will have incomparable advantages from this meditation, if they be but wiſe to their own greateſt intereſts and concernments; ſo all the true ſervants of God will here learn how gratious a maſter, how liberal a rewarder it is, to whom they perform their ſervices.

g.

42. *The righteous ſhall ſee it, and rejoyce, and all iniquity ſhall ſtop her mouth.*

43. **Who ſo is wiſe* g *and will obſerve theſe things, even they ſhall underſtand the* ‖ *loving kindneſs of the Lord.*

* *Who is wiſe? he will lay up theſe things, and they—*

‖ *bounties*

Annotations on Pſalm CVII.

a. מִיָּם

V. 3. *The South*] The Hebrew here readeth מִיָּם *from the ſea*, for which the Chaldee reads מִן יַמָּא דְרוֹמָא *from the ſouth ſea*. The word is moſt frequently taken for the great or mediterranean *ſea*, which is *weſt* to *Judæa*, and generally when יָם *the ſea* is put for any of the Cardinal points, it then ſignifies the *Weſt*; and accordingly *Gen.* xii. 8. *Bethel* מִיָּם is *Bethel on the weſt*, מַמַּעַרְבָּא *on the weſt*, ſaith the Targum, and *Exod.* x. 19. רוּחַ יָם *a wind of the ſea*, we duly render it *a weſt wind*. But 'tis elſewhere taken for the Red *ſea*, *Pſal.* cxiv. 3. and lxxii. 8. which is on the *ſouth* of *Judæa*, and ſo in reſpect to that, *the ſea* here ſignifies *the ſouth ſea*, as both the enumeration of the other three, *Eaſt*, *Weſt*, and *North*, demonſtrates, and the conſideration of the matter in hand, the quarters whither they were diſperſed, or carried captive, *Eaſt*, *Weſt*, and *North*, and *Ægypt*, whither they ſhall goe *in ſhips*, *Deut.* xxviii. 68. *by the way* that they came, i. e. by the Red *ſea*.

b. דֶּרֶךְ עִיר

V. 4. *Solitary way*] The Hebrew here may beſt be rendred, *they wandred* בַּמִּדְבָּר בִּישִׁימוֹן *in the deſolate wilderneſſe*, or, as the Syriack, בְּאַתְרָא דְאַתְמָא *in the deſert Aſſimon*, (for the word is uſed appellatively) the Jewiſh *Arab* accordingly, פִּי טַרִיק אלסמאוה *in the way of Alſamawa*, (tranſpoſing the words) as likewiſe *Ps.* lxviii. 8. and lxxviii. 40. and cvii. 14. And ſo *Saadias* in his verſion of the Law, *Num.* xxi. 21. and xxiii. 28. and *Deut.* xxxii. 10. uſeth the ſame word, as alſo *Abu Walid* in the

the root ילל, and the Jewiſh Tranſlators of the Hiſtorical books 1 *Sam.* xxiii. 24. Then follows, דֶּרֶךְ עִיר מוֹשָׁב לֹא מָצָאוּ *they found not the way to an inhabited city.* Thus the Chaldee may be rendred alſo, אָרְחָא קַרְתָּא *the way to the city*, and not בְּצָדֵי אָרְחָא *in a deſolate way*, as their Latine render it. Thus 'tis evident the LXXII. read, ὁδὸν πόλεως καλοικητης ἐχ εὗρον *they found not the way of an habitable city*, and ſo the Syriack, and Latine, and Arabick. And ſo the ſenſe very well bears, their paſſage through the wilderneſs being not a journeying, ſuch as when men paſs on in a road to ſome inhabited place, and though at the preſent they be in the *wilderneſs*, yet if they have proviſion for a while, they will ſoon and ſafely come to their journeys end; but a *wandring* up and down from all path and road, and ſo in an endleſs maze of deſolation. In oppoſition to which we have v. 7. *He led them by the right way, that they might goe to a city of habitation*, or *habitable city*; the *going to* which there correſponds with the *way to* it here.

c. אֱוִילִים V. 17. *Fools*] For אֱוִילִים *fools*, which the Chaldee reteins, and renders שְׁטָיָן *fools*, the LXXII. ſeems to have read ſome other word, הצילם, or the like, for they render it ἀντελάβετο αὐτῶν *he helped them*; and ſo the Syriack, ܥܕܪ *he helped them*, and the Latine, and Arabick, and Æthiopick. But there is no reaſon to miſdoubt our Hebrew reading, which the Chaldee hath adhered to. In the next place מִדֶּרֶךְ, which we render *becauſe*, literally ſignifies, as the LXXII. render it, ἐξ ὁδοῦ *from*, or *becauſe of the way of their wickedneſs*, as elſewhere the *way of wickedneſſe* ſignifies their *ſinfull courſe*, or *actions*. And the word דֶּרֶךְ *way* ſeems deſignedly to allude to the ſame word ſet twice before, v. 4. *they wandred in a ſolitary way*, or as the LXXII. and all other interpreters have it, ὁδὸν πόλεως κατοικητης ἐχ εὗρον *they found not the way to an inhabited city*, (ſee note b.) and v. 7. *He* (*God*) *led them by the right way.* The like correſpondence is obſervable in other parts of the Pſalm, as between v. 4. *they found no city*, and v. 7. *to goe to a city*, and v. 36. a *city for habitation*; between *ſit in darkneſs*, v. 40. *and he brought them out of darkneſs*, 14. between *bound in affliction and iron*, v. 10. and *he cut the barrs of iron*, v. 16. between the *longing ſoule*, v. 9. and *their ſoule abhorring* &c. v. 18. between *gathering from the ſea*, v. 3. (ſee note a.) and *going down into the ſea*, v. 23.

d. יְחוֹגְגוּ V. 27. *They reel*] יְחוֹגְגוּ from חָגַג *circumgyratus eſt*, being *whirled* or *turned round*, may here fitly be applied to the toſſing of the ſhip in the tempeſt, and ſo of the paſſengers that are in it, to ſignify their uncertain and dangerous ſtate, ſometimes *whirled round*, ſometimes tottering and ready to overturne, which is here called *ſtaggering* &c. But it may alſo be underſtood of the men, and not of the ſhip, and ſo ſignify (by the metonymy of the Cauſe for the Effect) *they were giddy*, which is the natural effect of ſuch *turning*. The Chaldee read יִרְתְּתוּן *trembled*, and the Syriack ܐܬܕܥܝ to the ſame ſenſe, *were moved*, or *trembled*, and ſo the LXXII. ἐταράχθησαν *were troubled*; all joyning to denote the effect of this their danger on the men, their fear, perturbation, aſtoniſhment, giddineſſe, (not knowing which way to turne in this condition) and not only the danger it ſelfe, which had been poetically expreſt, v. 26. The Jewiſh *Arab* reads וינזלון *and they goe up and down*; ſo *Abu Walid*, *they goe and paſs up and down, hither and thither, as a drunken man*: and he compares the word in this notion to the ſame

root

root in the Arabick, where it ſignifies *coming* or *going*. And then the word will not be fitly appliable to the ſhip, or any inanimate thing, in his judgment.

e. יָקֵם

V. 29. *Maketh the ſtormes calme*] The Hebrew יָקֵם, from קוּם *ſtetit, ſtabilis eſt*, cannot be better rendred here than by *quieted*, or לִדְמָמָה *ſtilled*, becauſe of the לִדְמָמָה that follows, which muſt literally be rendred *into a ſilence*, or *calme*. The LXXII. read ἐπέταξε καὶ ἐγένετο γαλήνη καὶ ἐσείσθησαν, *he commanded the tempeſt, and it ſtood*, or *was ſtilled into a calme*, taking in ſomewhat of the notion of קוּם *to command* or *decree*; but the Syriack ܐܫܬܩ *he diſmiſt*, or *quieted it*; the Jewiſh *Arab* ויקף נכאן לעאצף גלינה, *he maketh to ſtand in the place of a tempeſt a calme*, uſing גלינה a word taken up from the Greek γαλήνη, *by thoſe that live near the ſea*, as he notes.

f. עָם

V. 32. *People*] עָם *the people* is here evidently oppoſed to זְקֵנִים *Elders*, and both ſignify the whole aſſembly or congregation. For among the *Jews*, the Doctors, Rulers of the Synagogue and *Elders*, had a diſtinct appartement from the *people*, and the ſervice being much in *Antiphona* or reſponſe, part was ſpoken by them that officiated in the ſeat of the *Elders*, and the reſt by the multitude of common men, the ἰδιῶται that anſwered *Amen* at leaſt, at their giving of thanks.

g. מִי חָכָם

V. 43. *Who is wiſe, and will*] The Hebrew here is by way of interrogation מִי חָכָם *who is wiſe?* ſo the Chaldee, מַן חַכִּימָא *who is wiſe?* and the LXXII. τίς σοφός; And then וְיִשְׁמֹר muſt be rendred not, *and*, but, *he ſhall keep, lay up, obſerve*; the ו in this ſcheme of ſpeaking being either an expletive redundant, or of ſuch ſignificancy as will be beſt expreſt by *alſo*, thus, *who is wiſe? he that is ſo*, if he be but *wiſe* for the world, *wise* in this generation, *will* adde to his former notions of humane *wiſdome* this conſideration of theſe providences of God, in the foregoing Pſalm. The Syriack have beſt rendred this according to ſenſe, ܡܢ ܕܚܟܝܡ ܢܛܪ ܠܗ ܗܠܝܢ, *he that is wiſe will obſerve theſe things*. And then follows וְיִתְבּוֹנְנוּ *and they ſhall underſtand*, in the plural, ſome copies of the LXXII. read συνήσει, *he*, in the ſingular; and from thence the Syriack hath ܢܬܒܘܢܢ, and the Vulgar *intelliget*; which if the right reading, muſt apply it to the *who is wiſe?* and interpret both parts of the pious, truly *wiſe* man. But as the Hebrew and Chaldee read this ſecond clauſe in the plural, ſo doe the moſt emendate copies of the LXXII. συνήσουσι, *they*— And then it will not be amiſs to remember one part of the Scripture-ſtyle frequently exemplified (ſee note on *Mat.* vii. 6.) called ἐπάνοδος, *reverting* or *going back*, when, two things being ſaid, the diſcourſe inlarged upon both ſpeaks firſt of the latter, and then laſt of the former of them. This is taken notice of by the *Jews* as an idiome of their language. *Aben Ezra* on *Pſal.* xliii. ſaith, הזכיר האונים בראשונה *He ſpeaks of the eare before he does of the eye, becauſe in the ſeventh verſe he ſpake laſt of the eare, and according to cuſtome therefore begins with it.* Thus it may well be here: the concernments both of the *righteous* and the *wicked* in the matter of this Pſalm being mentioned v. 42. *The righteous ſhall rejoyce, and iniquity ſhall ſtop her mouth*; to the latter of theſe is probably returned the firſt, *who is wiſe? wiſe* in any the loweſt degree, *he ſhall obſerve*, or *lay up, ponder, conſider theſe things*; either learn by Gods judgments on other men, or elſe being awaked by his own ſmart, and having nothing to object againſt the juſtice of his ſufferings, he

וְיִשְׁמֹר אֵלֶּה ו.

וְיִתְבּוֹנְנוּ

he will think fit, if he be not a moſt inſenſate fool, to reforme, and ſo benefit by them, and prevent the yet future evils, which will certainly attend theſe, if he repent not. And then the diſcourſe reverts to the former part, the ſubject of which was the *righteous*, in the plural, יְשָׁרִים, v. 42. and concludes of them what is moſt obvious, *and they ſhall underſtand* חַסְדֵי *the mercies* or *gratiouſneſſes* or *bounties of the Lord*; thoſe ſo oft mentioned in the former part of the Pſalm, *Praiſe the Lord for* חַסְדּוֹ *his goodneſſe*, and here by way of recapitulation Emphatically referred to, *The righteous ſhall obſerve theſe wonders*, and experimentally *know* this *his goodneſſe*. It is true, the *wiſe* in Scripture-ſtyle doth moſt frequently ſignify the Godly; and 'tis no news to paſs from the ſingular to the plural number, without varying the ſubject, when the context ſhews this to be neceſſary; and where it is not neceſſary, 'tis yet poſſible. But it is as certain, that *wiſdome* is ſometimes to be taken in a greater width, for humane *wiſdome*, underſtanding, conſidering, to which wicked men are frequently called (*O conſider this ye that forget God*, and many the like:) Secondly, that *iniquity* (as that ſignifieth all wicked men) is ſpoken of v. 42. as well as *the righteous*: Thirdly, that not onely the Hebrew letter, but the Paraphraſe of the Chaldee (as the lxxii. alſo) varies the number; which if it do not without cauſe, then there is a place here for the ordinary figure of ἐπάνοδος, and then the *wiſe* will be the *wicked* man, that is not utterly a fool to his worldly intereſts. But this only as a conjecture. The Jewiſh *Arab* reads, *And he that is wiſe let him obſerve theſe ſayings, that he may underſtand the bounty of the Lord, the goodneſſe*, as that is taken for the ſame with *bounty*.

יְשָׁרִים

חַסְדֵי

The Hundred and Eighth Pſalm.

Paraphraſe.

A Song or Pſalm of *David*.

The hundred and eighth Pſalm is compiled and very little changed from two branches of two former Pſalms; Pſal. Lvii. v. 8, 9, 10, 11. and Pſal. Lx. v. 5, 6, 7, 8, 9, 10, 11, 12. and is a ſolemn commemoration of Gods mercies to David in the victories obteined by him over his enemies round about, particularly at the taking of Rabba, 2 Sam. 12. 29. together with a prayer for continuance of all Gods mercies.

1. *O God, my heart is* || *fixed*; *I will ſing and give praiſe, even with my glory.*

(|| prepared, נָכוֹן ſee Pſ. 57. 7.)

2. *Awake Pſaltery and Harpe*; † *I my ſelfe will awake early.*

(† I will אָעִירָה)

Bleſſed Lord, how am I ingaged to bleſs and praiſe thy holy name, to imploy my tongue and all the inſtruments of muſick, and every faculty of my ſoule, in commemorating thy goodneſs and ſignal mercies to me? This is the leaſt that can be deemed incumbent on me; and this I ſhall moſt readily, heartily and chearfully performe (ſee Pſal. Lvii. 7, 8)

3. *I will praiſe thee, O Lord, among the people, and I will ſing praiſes to thee among the nations.*

And 'tis not fit that ſo great dignations ſhould be acknowledged in the cloſet or privacy only; 'tis moſt decent that our tribute of praiſe for them ſhould be in the midſt of the aſſembly, with the greateſt poſſible ſolemnity, calling all others to take part in ſo important an office. (Pſal. Lvii. 9.)

4. *For*

a. For thy mercy and fidelity have been magnified toward me in a moſt eminent manner, and are each of them infinitely great (ſee Pſal Lvii. 10.)

4. *For thy mercy is great* [a] || *above the heavens, and thy truth* † *reacheth unto the* * *clouds.*

|| from above † unto עַד * skyes: see note on Ps. Lvii. c.

For which therefore bleſſed be for ever thy glorious majeſty in the higheſt degree that is poſſible for us finite and infirme creatures, (ſee Pſal. Lvii. 11.)

5. *Be thou exalted, O God, above the heavens, and thy glory* || *above all the earth.*

||or, upon

Who have received ſuch ſignal aſſiſtances from thee, evidences of thy ſpeciall favour, and interpoſition of thine own right hand, in returne and anſwer to the prayers which we have addreſt to thee. (See Pſal. Lx. 5.)

6. *That thy beloved may be delivered, ſave with thy right hand and anſwer me.*

God made me a moſt ſure promiſe, which he hath now moſt ſignally performed, and ſo given me matter of all triumph, and rejoycing and thanksgiving, that I am not only fully and quietly poſſeſt of all the kingdome both of Iſrael and Judah, and delivered from the aſſaults which were made againſt me by my malicious neighbours (ſee Pſal. Lx. 6, 7. note d.)

7. *God hath ſpoken in his holineſs, I will rejoyce, I will divide Shechem, and meet out the valley of Succoth.*
8. *Gilead is mine Manaſſeh is mine: Ephraim alſo is the ſtrength of my head, Judah is my lawgiver.*

but even that they that thus aſſaulted me are themſelves brought down in ſubjection to me; by name the Moabites, the Edumæans, and the Philiſtims, (ſee Pſal. Lx 8. and note d.)

b. 9. *Moab is my waſhpot, over Edom will I* † *caſt out my ſhooe, over Philiſtia* [b] *will I* * *triumph.*

† caſt my- * ſhout

And now let the Ammonites caſt us in the teeth, reproach us as if we ſhould doe nothing of all this, as if their cities were impregnable, or our armies utterly unſufficient to vanquiſh and ſubdue them;

10. *Who will bring me into the ſtrong city? who will lead me into Edom?*

c. That God which for our ſins had formerly withdrawn his aſſiſtance (and ſo long we muſt needs be improſperous, having no means left to accompliſh any victories) hath now been graciouſly pleaſed to returne to us, and aſſiſt us, and manage the whole buſineſs for us, to give us this laſt victory over the Regal city and King of the Ammonites, and ſo to teſtify by this happy ſucceſſe his ſignal preſence with us.

11. [c] *Wilt not thou, O God, who* || *haſt caſt us off? and wilt not thou, O God, goe forth with our hoſts?*

|| Hadſt

To him therefore alone is our reſort in the greateſt diſtreſſe, from him muſt come the relief, or we ſhall be loſt; all other aſſiſtances, beſide that of heaven, being utterly unſufficient, (ſee Pſal. Lx. 11.)

12. *Give us help from* * *trouble, for vain is the help of man.*

† diſtreſs מִצַּר

If he interpoſe his power on our ſide, no enemy ſhall be able to ſtand before us. It is he, and not any ſtrength of ours, that ſhall worke all our victories for us (ſee Pſal. Lx. 12.) And on this we will confidently depend, through his goodneſs and mercy to us.

13. *Through God we ſhall do valiantly, for it is he that ſhall tread down our enemies.*

Annotations

Annotations on Pſalm CVIII.

a. V. 4. *Above the heavens*] Among the few variations which are made in this Pſalm from the ſeveral parcels of *Ps.* lvii. & lx. of which it is compoſed, it may be obſerved, that inſtead of עַד שָׁמַיִם *to the heavens Pſal.* lvii. 10. 'tis here מֵעַל שָׁמַיִם *from above the heavens*; which being deſigned as an expreſſion to ſet out the greatneſs of the extent of *Gods mercies*, Firſt, it doth that very perfectly, and ſignifies the infiniteneſs of it, not onely *above the heavens*, but *from* thence continuedly down to us, מֵעַל *from above*, to the loweſt and meaneſt of us, and to all betwixt: and Secondly, it confirms our rendring שְׁחָקִים both there and here, not *clouds*, but *skyes*, meaning the bodies of the heavens, thoſe pure æthereal orbs, where the Sun and Moon and Starrs are (ſee Note on *Ps.* lvii. c.) for taking שָׁמַיִם for the *regions* of the *aire*, and שְׁחָקִים for the *celeſtial bodies*, theſe two phraſes will perfectly accord, מֵעַל *from above* the lower of them, the aiery regions, and עַד *to*, or the higher of them, the cæleſtial orbs; only with this difference, that the former phraſe notes the deſcent from thence hither (not עַל *above*, but מֵעַל *from above*) and the latter the aſcent from us עַד *to*, or *as farre as to* that: the former notes the βάθος or *depth*, the latter the ὕψος or *height* of it.

מֵעַל שָׁמַיִם

b. V. 9. *Will I triumph*] Here is another variation betwixt this Pſalm and the copy whence 'tis tranſcribed, *Ps.* lx. 8. Here 'tis עָלַי פְּלֶשֶׁת אֶתְרוֹעָע *over the Philiſtims I will ſhout*, אֶתְרוֹעָע *I will jubulate*, ſaith the Chaldee, אֶתְבַּב *I will cry* or *make a noiſe, give a ſhout*, ſaith the Syriack, but the LXXII. by way of paraphraſe, ἐμοὶ ἀλλόφυλοι ὑπετάγησαν, *the Phyliſtins are ſubjected unto me*, the full intimation of that *ſhouting* over them. But *Ps.* lx. 8. 'tis עָלַי פְּלֶשֶׁת הִתְרוֹעָעִי. Of that place we have allready ſhewed (ſee *Ps.* lx. Note c.) that עָלַי is not to be rendred *over me*, but ſimply *over*, viz. (joyned with that which next follows) *over the Phyliſtims*; and that הִתְרוֹעָעִי *ſhout thou*, was to be applied either as ſpeaking to himſelf, *ſhout thou*, my ſoule, or to the congregation of *Iſrael*, *ſhout thou*, ye *Iſraelites*, *over Philiſtia*. And then, as that was there according to ſenſe rendred by the Syriack, *over the Philiſtims* אֶתְבַּב *will I ſhout*, ſo here the Hebrew hath it moſt expreſly, to ſecure us of the truth of that interpretation there, in both thoſe particulars; there being as little difference between אֶתְרוֹעָע *I will ſhout*, and הִתְרוֹעָע *ſhout thou, my ſoule*, as betwixt עָלַי, which is acknowledged to ſignify to more than *over* (a bare prepoſition) and עָלַי which hath the ſame letters, though it be otherwiſe pointed. The Jewiſh *Arab Ps.* lx. reads ומני ירתדע *the Philiſtims ſhall be ſmitten down by me*, and here ארדעהם *I will ſmite down the Philiſtims*, as if he took the Hebrew אֶתְרוֹעָע in the notion of *breaking*, in theſe places. *R. Solomon* here takes it in the notion of *ſhouting*, but in the other Pſalm in a different, expounding it, *joyne thy ſelfe to my kingdome, by becoming ſubject to me*.

עָלַי פְּלֶשֶׁת אֶתְרוֹעָע

c. V. 11. *Wilt not thou, O God,*] This paſſage though in words (all but אַתָּה *thou*) the very ſame with *Ps.* lx. 10. muſt yet be underſtood in ſomewhat a diſtant ſenſe. And tis no news in ſacred compoſitions, eſpecially

הֲלֹא

cially thoſe that are Poetical, to apply words ſpoken upon one ſubject to another, to which however they were not at firſt deſigned, yet they may be commodiouſly referred. The occaſion of this Pſalm ſeems to be the taking of *Rabba*, 2 *Sam.* xii. 30. as the ſubject of *Ps.* lx. was the atchievements of *Joab*, mentioned in the title of it, which all were *præludia* and preparative to this great ſucceſs, the taking a fortified *Metropolis*, and therewith the King, and poſſeſſing the Crown of the conquered nation. So that now all that was ſaid *Pſal.* lx. but in vote, by way of addreſs to God in prayer for his relief and aſſiſtance, is here repeated by way of juſt and ſolemn triumph, and religious boaſting: *God hath ſpoken*, v. 7. yea and hath now ſignally performed; *Who will bring me*, ver. 10. Let them now ask that queſtion, which formerly they did ask by way of ſcorne, but now have little reaſon for; *Wilt not thou, O God, who hadſt caſt us off?* It is now apparent by the event, that though for a time God withheld his proſpering hand, *went not out with our armies*, yet he is now graciouſly pleaſed to eſpouſe our cauſe, to give us this great and ſignal victory. And herein the word יְדִידֹוךָ *thy beloved* v. 6. may poſſibly glance on the name of *Solomon*, who by the Prophets direction was at this time ſtiled *Jedidiah*, 2 *Sam.* xii. 25. *the beloved of the Lord, becauſe of the Lord*, or becauſe God was now graciouſly pleaſed to be propitiated to *David*, for his ſin with *Bathſhebah*, *Solomon*'s mother, and to proſper his military attempts. The fifty ſeventh Pſalm, from which the former part of this Pſalm was taken, was compoſed by him in the time of his greateſt exigence, his flight from *Saul*; and therefore he being now in a ſtate quite contrary to that, in his higheſt exaltation, 'twill be moſt reaſonable to underſtand thoſe words here v. 5. that were then petition and prayer *Ps.* lvii. 5. & 11. in the notion of lauds and gratefull retribution. *Kimchi* and *Jarchi* refer it to the dayes of the *Meſſiah*.

יְדִידֹוךָ

The Hundred and Ninth Pſalm.

Paraphraſe.

The hundred and ninth Pſalm, (compoſed on occaſion whither of Abſoloms rebellion, and aſſuming the government, as the Syriack takes it, or of Davids flight from Saul, as Kimchi and Aben Ezra reſolve) is a direfull prediction of Gods judgments that ſhould fall upon his enemies, whither Abſolon and his Councellor Achitophel, or Saul and Doeg: and by Act. i. 20. where v. 8. of this Pſalm is ſaid to be fulfilled in Iudas, it appears to have had a more eminent completion in thoſe that oppoſed and conſulted againſt, and crucified Chriſt, the Phariſees, and the Rulers of the Iews, who with Iudas, that betrayed him into their hands, and was their counſeller and guide at the apprehenſion of him, Act. i. 16. met with ſad and direfull ends. It was compoſed by David, and committed to the Præfect of his Muſick.

To the chief Muſitian a Pſalm of *David*.

Thou, O God, art the only joy and comfort and refuge of my life, from thee all the good things flow that ever I received, to thee all the glory and praiſe is due: Be thou now pleaſed to interpoſe for my aid and relief.

1. *Hold not thy peace*, [a] *O God* || *of my praiſe.* || or, *my praiſe* תְּהִלָּתִי

2. *For*

2. *For the mouth of the wicked and the mouth of the deceitfull are opened againſt me, they have ſpoken againſt me with a lying tongue.*

For now I have ſpecial need of it, wicked men having moſt falſely and treacherouſly and cunningly infuſed into mens mindes moſt ſlanderous reports of me.

3. *They compaſſed me about alſo with words of hatred, and fought againſt me without a cauſe.*

Their ſlanders and falſe ſuggeſtions have been their ſpecial peſtilent weapons againſt me; with them they have beſieged, as it were, and girt me cloſe, and then ſhot out theſe poiſonous darts againſt me, ſharpened the ſwords of their tongues, and with them moſt maliciouſly aſſaulted me.

4. *For my love they are my adverſaries: but I give my ſelfe to prayer.*

5. *And they have rewarded me evill for good, and hatred for my good will.*

I never did any act of hoſtility or unkindneſſe to them, but contrarywiſe obliged them with all acts of love and greateſt charity; they had no other provocation but this from me; and for this they have moſt unhumanely returned all the effects of the bittereſt malice. Yet hath not this moved me to act any revenge; but on the contrary, I have heartily prayed to God * for them, beſought his pardon, and the averting his judgments from them, and his grace for their timely reformation. And all this hath produced no other effect from them but their moſt malignant hatred, and miſchievous practices, in returne to my greateſt charity.

* ולדלוס *for them,* Syr: *Deum pro ipſis comprecatus.* Caſtel.

6. *Set thou a wicked man* [b] *over him, and let* || *ſatan ſtand at his right hand.*

7. *When he ſhall be judged, let him* † *be condemned; and let his prayer become* [c] *ſin.*

8. *Let his dayes be* [d] *few, and let another take his office.*

9. *Let his children be fatherleſſe, and his wife a widow.*

10. *Let his children be continually vagabonds and begge; let them ſeek their bread alſo out of their deſolate places.*

This will certainly bring down upon the chief actors, and all the partners in this wickedneſs (whither Achitophel and Abſolom and their followers, or Saul and Doeg, in the firſt literal ſenſe, or Iudas and the Iewiſh Sanhedrim, and all that nation that oppoſed and crucified Chriſt, in the prophetick ſenſe) moſt unavoidable ſad executions, judgments, and vengeances, as on ſo many accurſed Malefactors, whoſe lives and eſtates being forfeited to the law, their widow'd wives and orphane children ſhall become vagabonds over the face of the earth, covetous and griping and beggerly for ever.

|| the adverſary † or, goe un wicked.

b. c. d.

11. *Let the* * *extortioner* [e] *catch all that he hath, and let the ſtranger ſpoile his labour.*

12. *Let there be none to extend mercy to him, neither let there be any to favour his fatherleſs children.*

And as they corrade and indeavour to get together the wealth of others, ſo ſhall others when they have any thing to be ſeis'd on, plunder and rifle and pillage them, rob them of all theſe gainings, and no man take any compaſſion on them or their poſterity in their ſufferings, be they never ſo cruel.

* uſurer ſeize on

e.

13. *Let* || *his* [f] *poſterity be cut off, and in the generation following let their name be blotted out.*

14. *Let the iniquity of his fathers be remembred with the Lord, and let not the ſin of his mother be blotted out.*

15. *Let them be before the Lord continually, that he may cut off the memory of them from the earth.*

As for the principal inſtruments in theſe wicked rebellions and treaſons (againſt David and the ſon of David) they ſhall certainly come to untimely deaths (ſo did Achitophel 2 Sam. xvii. 23. and Abſolom c. xviii. 14. and Saul 1 Sam. xxxi. 5. and Doeg Pſal. Lii. 5. and ſo Iudas Matth. 27.) and their poſterity ſhall not laſt beyond the next age. They ſhall be curſed by God, and all the puniſhments due to their fathers ſins ſhall be ſo viſited on this their wicked progeny, that they ſhall ſoon come to utter eradication and extirpation.

|| his end be in deſtruction, and in the next generation

f.

And this a moſt juſt reward for their uncharitable and cruel dealing with him, whoſe diſtreſſes might juſtly have extorted their greateſt kindneſſe and aſſiſtance, but found nothing but bloody purſuits from them. (This ſeems eſpecially to referr to David at Nob, and Ahimelech and the prieſts ſlain by Doeg.)

16. *Becauſe that he remembred not to ſhew mercy, but perſecuted the poor and needy man,* ‖ *that he might even ſlay the broken in heart.*

‖ and broken in heart to ſlay him
וְנִבְאֵי לֵבָב לְמוֹתֵת

'Tis to be expected from the all-juſt retributions of heaven, that as they were willing to mete to others it ſhould be meted back to them. They were for nothing but miſchief and cruelty, & they are to expect no leaſt mixture of compaſſion or mercy: They delighted in ſlandering and curſing, wiſhing and ſpeaking ill of them that leaſt deſerved it; and the bitter water that cauſeth the curſe, Num. v. 21. that maketh the thigh to rot and the belly to ſwell, ſhall enter, as water is wont into one that is overwhelmed with it, into his ſtomach, belly, bowels, and make them, as the bitter water did, to ſwell and burſt (ſo it happened literally to Iudas Act. i. 28. and probably to Achitophel, ſee note on Mat. xxvii. a. and in effect to the others alſo, in their untimely exciſion.) And as oile, which is more piercing than water, penetrates the very fleſh, veins, nerves and bones; ſo ſhall this the moſt inward parts of them, ſeiſe upon their very ſpirits and ſouls, (ſo it did remarkably on thoſe two, Achitophel and Iudas, and the ſame every ſuch wicked man is to expect) and never be gotten out again, but within afflict, and without incompaſs them, and cleave to them for ever.

17. *As he loved curſing, ſo let it come unto him: as he delighted not in bleſſing, ſo let it be farr from him.*

18. *As he clothed himſelf with curſing, like as with his garment, ſo let it come into his bowels like water, and like oile into his bones.*

19. *Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually.*

Thus will God certainly puniſh them that either ſo rebelliouſly or ſo bloodily and cruelly ſet themſelves againſt me (and ſo thoſe hereafter that oppoſe and crucify the Meſſias.)

20. † *Let this be the reward of mine adverſaries from the Lord, and of them that ſpeak evill againſt my ſoule.*

† This is, or ſhall be
זֹאת

As for me, I have no other ſollicitude than to repoſe my ſelfe in Gods hands: he is a God of moſt abundant goodneſs and mercy, and his honour is ingaged in vindicating my cauſe, in maintaining me, whom he hath ſet on the throne, againſt all oppoſers. He is alſo an omnipotent Lord, whoſe power can ſoon overrule and calme all theſe tempeſts. To him therefore I humbly addreſs my ſelfe for his ſeaſonable interpoſition and relief, referring the way and means to his all-wiſe diſpoſal.

21. *But do thou for me, O God the Lord, for thy names ſake: becauſe thy mercy is good, deliver thou me.*

And of this his mercy I am very confident, being a moſt ſeaſonable object of it at this time, brought to great want, to a ſorrowfull deplorable condition, every day growing lower and lower, like the ſhadow about ſun-ſet; driven from my home, and by the ſame danger that drove me thence, removed from place to place, like the ſilly impotent locuſts, that are carried without any aime, deſigne or conduct, whitherſoever the tempeſt drives them.

g.

22. *For I am poor and needy, and my heart is wounded within me.*

23. *I* * *am gone like the ſhadow,* ‖ *when it declineth; I am* g *toſſed up and down as the locuſt.*

* walk or go
נֵהָלַכְתִּי

‖ about its declining
בְּנָטוֹתָהּ

We are now quite wearied our, ready to faint and fail, and accordingly are lookt on by our enemies with ſcorne and deriſion, making no queſtion, but we ſhall ſoon fall into their hands, to be deſtroyed and devoured by them.

h.

24. *My knees are weak through faſting, and my fleſh* † *faileth of* h *fatneſs.*

† is emaciated from

25. *I am become alſo a reproach unto them: when they looked upon me they ſhaked their heads.*

To thee therefore, O God of all power, which haſt obliged and inſured thy particular mercy to me. I humbly addreſſe my ſelfe: be thou pleaſed ſeaſonably to relieve and reſcue me, that it may be viſible to all, that this ſo opportune interpoſition of thine hath wrought the deliverance for us.

26. *Help me, O Lord my God; O ſave me according to thy mercy:*

27. *That they may know that* * *it is thy hand, and that thou Lord haſt done it.*

* this
זֹאת

28. *Let*

‖ They will curse יְקַלְלוּ † they have risen up קָמוּ * and shall be put to shame וְיֵבֹשׁוּ

28. ‖ *Let them curse, but bless thou:* † *when they arise,* * *let them be ashamed, but let thy servant rejoyce.*

Though they raile and defame and rise up against me, yet I shall be secure of thy benediction; and this shall be sure to give me the victory, when they are put to flight and dissipated.

29. *Let my adversaries be clothed with shame, and let them cover themselves with their own confusion as with a mantle.*

And this shall certainly be their portion, and consequently nothing but shame and confusion of face for all their malicious successelesse enterprises.

30. *I will greatly praise the Lord with my mouth, yea I will praise him among the multitude.*

Of this I am so confident, that I have nothing to doe but to provide for my thanksgiving: and this will I performe in the most solemn and publick manner, and proclaim his abundant constant mercies to me, in taking my part most signally when I am at the lowest, espousing my cause, rescuing me from all the assaults of those that resolved and verily hoped to take away my life. And in the same manner will he certainly deal for all those, who in their greatest distresses shall faithfully adhere to him, and repose their full confidence in him.

31. *For he shall stand at the right hand of the poor, to save him from them that* ‖ *condemn his soule.* ‖ oppose, persue

i.

Annotations on Psalm CIX.

a. אֱלֹהֵי תְהִלָּתִי

V. 1. *O God of my praise*] That תְהִלָּתִי *my praise*, is to be joyned with אֱלֹהִים *God*, is agreed on both by the Chaldee and Syriack. The only question is, whether it be to be joyned by apposition, and rendred, *O God my praise*; or as a genitive case, following another substantive, *O God of my praise*. Of either of these the word is equally capable, and the sense is either way the same, being but a compellation of *God*, as of him whom he is bound continually to *praise* and magnify, for espousing his cause and defending him. The LXXII. have joyned it to the verb, and so read, Ὦ Θεὸς, τὴν ἄινεσίν μου μὴ παρασιωπήσῃς, and the Latine, *Deus, laudem meam ne tacueris* —— But again those words are capable of a double sense; for, *my praise* may either be *Gods* praising of *David*, or it may be *Davids* praising of *God*. In the first sense 'twill be, *O God, be not thou silent of my praise*; whilst others reproach me, v. 2. be thou my advocate, plead my cause, proclaim and justify my innocence. In the latter 'tis, *be not silent to my praising of thee*, or *silence* not, refuse not, neglect not *my praising of thee*; and the Æthiopick have put *prayer* for *praising*, and then 'tis evidently, *be not silent to*, but answer *my prayer*. But the former is the most probable way of rendring, putting it by it selfe, *hold not thy peace*, in the notion wherein *Gods holding his peace, keeping silence*, is opposed to his interposing for the aid and defense of any. So *Ps.* XXVIII. 1. in the very same words אַל תֶּחֱרַשׁ *be not silent from me (lest if thou be, I become like them that goe down into the pit)* i. e. interpose thine aid and strength for me. So *Ps.* XXXV. 22. אַל תֶּחֱרַשׁ *be not silent, remove not thy selfe from me, O God*: and *Ps.* L. 3. *The Lord shall come,* וְאַל יֶחֱרַשׁ *and shall not be silent*: and LXXXIII. 1. in three phrases all to the same importance, אַל דֳּמִי לָךְ *Let not stillness* or *silence be to thee,* אַל תֶּחֱרַשׁ *be not silent,* וְאַל תִּשְׁקֹט *and do not thou be quiet*. And so here, *O God my glory,* אֱלֹהִים שְׁבָחִתִי say the Chaldee; or ולא תשתוק

אַל תֶּחֱרַשׁ

ſay the Syriack, *O God of my glory*, my ſinging, my rejoycing, to the very ſame ſenſe: Thou who art the only author of all the good or joyfull news that I ever receive, of all the mercies, in whom I *glory*, rejoyce and take comfort, to whom all my *praiſes* are due, do thou interpoſe for my reſcue and relief. The Jewiſh *Arab* reads, *Withhold not*, or *refrein not from my oppreſſor*; *Refrein* not to oppoſe thy ſelfe againſt him that *oppreſſeth* and injureth me.

b. V. 6. *Set thou a wicked man over him*] The Latine tranſlator of the Syriack ſuggeſts here another rendring, *Præcipe adverſus eos iniquo*, *give the wicked man charge againſt them*; and ſo the עָלָיו would well enough bear, *againſt*, as well as *over him*. But the notion of הַפְקֵד in Hiphil will not accord, being in the Scripture uſed only in theſe two notions, either of *diſpoſing unto* as a *truſt*, or *ſetting over* as a *præfect*: and accordingly the Chaldee read אַסְעַר עֲלוֹי, *ſet over him*, and the LXXII. κατάςησον ἐπ' αὐτὸν, *conſtitute over him a wicked man*; and ſo the Syriack ܣܥܪ ܥܠܘܗܝ ܚܛܝܐ will as readily bear, *ſet a wicked man over him*. The only difficulty will be, what 'tis to *ſet the wicked over him*: and that will beſt be fetcht from the forementioned notion of הַפְקֵד, explicated by the context: That ſignifies to *ſet over* as a *Præfect*, and the context determins that *Præfect* to be a Judge, being the deſcription of a Judicature, in which the perſon here ſpoken of is to be condemned and cut off. And that will ſure be done, if a *wicked man* be *ſet* on the tribunal, before which he is accuſed and arreigned. In accordance with this follows, וְשָׂטָן *and let the adverſary* or ἀντίδικος, he that maintains the accuſation againſt him, διάβολος *the accuſer*, ſay the LXXII. *ſtand at his right hand*, according to the Jewiſh manner in judicature, where the accuſer, he that managed the plea, was ſet at the *right hand* of the accuſed. And then it follows, בְּהִשָּׁפְטוֹ, *when he ſhall come to* receive his *ſentence*, יֵצֵא רָשָׁע *let him go out wicked*; ἐξέλθοι κατάδεδικασμένος, ſay the LXXII. (and ſo the Chaldee and Syriack alſo) *let him go out condemned*, in the notion of *going out* as that is oppoſed to *ſtanding in judgment*, *Pſ.* i. and of *wicked*, as that is oppoſed to *juſt in foro* (juſtified or acquitted) for ſo that muſt ſignify condemned. Now it may next be demanded who this perſon is that is thus to be arreigned and condemned. And the ſtory and firſt literal ſenſe referring it to *Achitophel* or to *Doeg* principally, and in an inferior degree to all others, the parties whether in *Sauls* oppreſſion, or in *Abſoloms* rebellion, and the prophetick ſenſe to *Judas* principally, and together with him to the *Jews* the crucifiers; 'tis yet manifeſt that none of theſe were arreigned before any humane tribunal. The reſolution therefore muſt be, that the ſtyle is here poetick as well as prophetical, and ſignifies their ruine as certain, and as formidable, as the arreignment, condemnation and execution of a malefactor upon earth. The tribunal alſo before which they are ſentenced, being firſt that of their own conſcience, remarkable both in *Achitophel* and *Judas*, which died the ſame death (probably that of ſuffocation of melancholy, ſee note on *Mat.* xxvii. a.) inflicted on them by their own accuſing conſcience; and ſecondly, that of Gods juſt judicature, before which they are ſure to be caſt, and *goe out condemned*. And from thence it was, that theſe ſignal judgments fell both upon *Saul* and *Doeg*, and on *Abſolom* and his followers, in the ſtory, and on the bloody crucifiers in the New Teſtament.

בְּהִשָּׁפְטוֹ יֵצֵא רָשָׁע

V. 7. *His*

c. תְּפִלָּתוֹ לְחַטָּאָה

V. 7. *His prayer become ſin*] The meaning of this phraſe may moſt probably be taken from the cuſtome of the *Jews*, who at their death did out of courſe make this prayer, תְּהִי מִתָּתִי כַּפָּרָה עַל כָּל עֲבֵרוֹת *let my death be an expiation for all my offences*. This was likewiſe ſaid by thoſe that fell not by the hand of juſtice, but died natural deaths. Now he that dies in the midſt of an ill attempt, and much more he that makes away himſelf, as *Judas* in a fit of ſuffocation probably did, by throwing himſelf down a præcipice, his death will be ſo farre from an expiation, that it will be ſin, and a great accumulation of the other crimes. And this is an expreſſion of a moſt ſad deplorable condition, when (as it is *Prov.* i. 28. *then ſhall they call upon me, but I will not anſwer*) their prayers for averting their judgment ſhall be of no more force then their ſins would be. The Jewiſh *Arab* hath here a ſenſe ſtrangely different from others, *And let his prayer for him be deſtruction to him*; underſtanding it of the *prayer* of the oppreſſed, which he putteth up to God for good to his oppreſſor, but God turneth it for *deſtruction* to him.

d. מְעַטִּים

V. 8. *Daies be few*] מְעַטִּים *few*, or *ſhort*, or *little*, doth here ſignify the cutting him off before the natural period of his life comes. To this all the following words to the end of v. 10. belong. For when he is thus cut off, his *office* is void, and ſo ready for *another*; *his children* have loſt their *father*, and his *wife* an husband, v. 9. and his eſtate being forfeited to the Law as well as his life, his *children* and poſterity are ejected out of their inheritance, and ſo muſt provide for themſelves, either by *wandering* and *begging* from place to place (this is meant by נוֹעַ יְנוֹעוּ *by moving let them move*, i. e. be in perpetual motion; σαλευόμενοι μεθανασήσωσαν, ſay the LXXII. *let them be ſhaken, toſt*, and *removed from place to place*) or by *ſeeking* out ſome unhabited *place* where they may reſt and plant. The former of theſe is here expreſt by וְיִשְׁאֲלוּ *let them ask* or *begg*. And perhaps the latter may be the meaning of דָּרְשׁוּ מֵחָרְבוֹתֵיהֶם *let them ſeek* (i. e. get their ſubſiſtence, maintenance) *out of places* which being *deſolate*, in no other owners hands, are alone fit to entertain and receive them. But the Chaldee interprets it of their own dwellings, מִדְּהָוֹת צַדְּתְהוֹן *when their deſolation is come*. The LXXII. read ἐκβληθήτωσαν ἐκ τῶν οἰκοπέδων αὐτῶν, *let them be caſt out of their ruinous dwellings*, and ſeem to have read not דָּרְשׁוּ *let them ſeek*, but גָּרְשׁוּ *let them be caſt out*, from גָּרַשׁ which ſignifies *to eject*. And ſo 'tis very applicable to the *Jews*, whoſe Temple, and *Jeruſalem* was demoliſhed, and they driven out from the very ruines, not permitted to rebuild or inhabite there. But the common Hebrew reading is to be preferred, being witneſt to by the Chaldee, וְיִתְבְּעוּן *and ſhall ſeek*; and very agreeable to the context alſo, which ſpeaks of their unſetled motions from place to place, their *begging* and not knowing where to dwell. For by this alſo is very lively deſcribed the condition of the Jewiſh poſterity, ever ſince their anceſtors fell under that ſignal vengeance for the crucifying of *Chriſt*. Firſt, their *deſolations* and vaſtations in their own Countrey; and being ejected thence, Secondly, their continual *wandrings* from place to place, ſcattered over the face of the earth; and Thirdly, their remarkable covetouſneſſe, keeping them allwayes poor and *beggerly*, be they never ſo rich, and continually labouring and moiling for gain, as the pooreſt are wont to do: and this continually the conſtant courſe attending this peo-

נוֹעַ יְנוֹעוּ

יְשַׁאֲלוּ

דָּרְשׁוּ

ple, whereſoever they are ſcattered. The Jewiſh *Arab* reads, *Make few his dayes, and turne over of his age to another. Abu Walid* alſo renders the פְּקֻדָּתוֹ *his office*, ſtrangely, *his treaſure*, or *wealth*. *Kimchi* interprets it *that* which is *under his command*, as his wealth, Wife, &c.

e. יְנַקֵּשׁ

V. 11. *Catch*] The Hebrew here reads יְנַקֵּשׁ from נָקַשׁ which in Piel ſignifies *concuſſit, exegit*, and applied here to the grating creditor and uſurer toward the debtors goods, is beſt rendred *to exact*, or *ſeiſe on*; ſo the Chaldee, יְנַבֵּב *ſhall levy, exact, take away, gather*, as the publican doth the taxes, or as the πράκτωρ *Luk.* xii. 58. doth πράσσειν *exact*, *Luk.* iii. 13. and xix. 23. or as the βασανιστὴς *tormentor*, *Matth.* xviii. 34. (directly anſwerable to the Chaldee נַבָּב *exactor*) to whom the debtor there being *delivered*, is racked to the utmoſt, *till he pay the laſt farthing*. The LXXII. here read ἐξερευνησάτω, the Latine *ſcrutetur, let him ſearch*; either paraphraſtically to expreſs it, for ſo he that ſeiſes on anothers goods, *ſearches*, and takes all that he can finde; or elſe becauſe of the affinity of יְנַקֵּשׁ *exact* with יְבַקֵּשׁ *enquire* or *ſearch*. The Interlinear, that reads *illaqueet, let him inſnare* or *catch*, ſeems to have lookt on נָקַשׁ *to inſnare*, in which ſenſe the Chaldee took it *Pſal.* xxxviii. 13. rendring וַיְנַקְּשׁוּ by וְעַבְדוּ פְּחִין *and they made ſnares*. And thus the Jewiſh *Arab*, *Let the enemy enſnare all his wealth*, as a creditor or uſurer, (*Abu Walid, let the creditor conſume or deſtroy all his wealth*) *let ſtrangers ſpoile* or *make prey of his gaine*. And ſo 'tis ordinary for words of that affinity to have the ſame ſignification. To the ſenſe of *levying*, or *ſeiſing on*, the latter part of this verſe agrees well, וְיָבְזוּ זָרִים *let the ſtrangers ſpoile, ſnatch* away, *prey upon his labours* (from בָּזַז *to ſnatch* or *prey upon*) *the ſtranger* being no other than נוֹשֶׁה *the uſurer* in the beginning of the verſe, who being none of his family, to whom by inheritance his goods may come, is fitly called a *ſtranger*, eſpecially when no *Jew* being permitted to lend on uſury to a *Jew*, the uſurer that lent a *Jew* muſt needs be a *ſtranger*, i. e. no *Jew*.

וַיְנַקְּשׁוּ

וְיָבְזוּ זָרִים

f. אַחֲרִיתוֹ

V. 13. *Poſterity*] אַחֲרִיתוֹ is here beſt rendred, *his end*, or *noviſſimum*, as the Interlinear hath it, *the laſt of him*. So the Chaldee read סוֹפֵיהּ *his end*, and the Syriack, being the ſame with the Hebrew, put only in the plural, ܣܘܦܗܘܢ is rendred *finis eorum, their end*. So the *learned Caſtellio, exitus eorum, their end*. The LXXII. read τέκνα αὐτοῦ *his children*, from another ſuppoſed notion of אַחֲרִית for *children*, becauſe they come *after* a man. But the context inclines to the former notion, the next words affirming that בְּדוֹר אַחֵר *in another*, i. e. *in the next generation*, in the age of thoſe that live *after* him (the LXXII. again reads μιᾷ *one generation*, as from אַחַר *one*, not אַחֵר *another*) *his name ſhall be blotted out*, i. e. all thoſe that bear his *name*, his children: and ſo the verſe comprehends his own and his childrens deſtruction, which is much more reaſonable, than his childrens deſtruction, and his childrens *blotting out*, which is no more than the former.

בְּדוֹר אַחֵר

g. נְעַרְתִּי

V. 23. *Toſſed up and down like the Locuſts*] From נָעַר *to move to and fro, to drive* or *agitate*, is נְעַרְתִּי here *I am toſt* or *driven*; אִשְׁתַּלְטֵלִית ſaith the Chaldee, *I am carried, removed*; the Syriack ܐܬܙܥܥ *I am ſhaken*, or *driven*, or *caſt out*, in accordance with the LXXII. who read ἐξεσείσθην, *I am ſhaken out*. The full notition of it here will be gueſt by the adjoyning reſemblance כַּאַרְבֶּה *as the Locuſt*. That creature hath its name from רָבָה *multiplying*, becauſe they

כַּאַרְבֶּה

they fly in great *multitudes* (ſee *Jud.* vi. 5. *Pſal.* cv. 34. *Prov.* xxx. 27.) and being weak and feeble creatures, they are driven by the wind, whole ſholes of them together. So *Exod.* x. 13. the *Eaſt wind brought the* army of *Locuſts* into *Ægypt*, and ſo v. 19. *a mighty ſtrong Weſt wind took away the Locuſts, and caſt them into the Red Sea.* And to this the ſimilitude here ſeems to referre. *David* was in his flight from *Abſolom*, he and all that were with him; and this flight from this rebellion is poetically deſcribed by being *driven as the Locuſts* are driven by the wind or tempeſt. Another poſſible way there is of underſtanding the reſemblance. The *Locuſt* is but a large ſort of Graſhopper, which hath no ſet abiding place or neſt, but leaps to and fro, roves about the field: ſo we have the *running to and fro of Locuſts Iſa.* xxxiii. 4. And this uncertain unſetled condition of thoſe creatures may be proper alſo to expreſs *David*'s condition in his flight, when he had not where to lay his head, but wandred from place to place uncertainly. But the former, that is founded in the bands of *Locuſts*, is fitter to expreſs *David* and the company with him, his weak fugitive army (the Lxxii. reads ἀκρίδας in the plural, and the Hebrew word in the ſingular may import a plurality of them) than that which is founded in the manner of the ſingle *Locuſt*, or Graſhopper; and ſo that of being *toſſed to and fro* by a tempeſt, is the moſt probable importance of the verb נִנְעַרְתִּי.

h כָּחַשׁ V. 24. *Faileth of fatneſs*] From כָּחַשׁ *to deny, to ly*, there is alſo a metaphorical uſe of it for any kinde of *change* or *fruſtration* or *deſtitution*. And being here applied to the *fleſh*, it ſignifies a change of that (ἠλλοιώθη ſay the Lxxii. *was changed*) attenuation, emaciation, decay from the ſtate that before he was in, or wherein healthy men are wont to be. It is here expreſt by מִשֶּׁמֶן *from oile* or *from fatneſs*. The word שֶׁמֶן ſignifies both *fat* and *oile*, and the LXXII. render it in the ſecond notion δι' ἔλαιον, *changed for oile*; either by the confuſed uſe of prepoſitions ordinarily obſerved among them, and then *for oile* may be inſtead of *from oile*, or elſe *for oile*, i. e. for the loſs of *oile*, *viz.* that radical moiſture which reſembleth *oile*. The plaineſt rendring will be, *my fleſh is emaciated from fatneſs*, that which was before full and corpulent, is now fallen away, grown lean, extremely attenuated. And this very conſonant to the beginning of the verſe, his *knees* being *weak through faſting*: the *feeble knees* being proverbially taken notice of in Scripture, as the parts which in any weakneſs are moſt ſenſible of the weight that lies upon them, and in any great laſſitude or other infirmity are the firſt that are wont to faile.

i נַפְשׁוֹ V. 31. *That condemn his ſoule*] Some difficulty there is here whether נַפְשׁוֹ *his ſoule*, be to be joyned with לְהוֹשִׁיעַ *to ſave*, and ſo rendred *to ſave his ſoule*, or *life*, or elſe with מִשֹּׁפְטֵי as our Engliſh reads, *from thoſe that condemn his ſoule*. But this is ſoon ſalved by leaving it indifferent to either, or both of them; it being certain, that he that *delivers* from the *condemners of ſoule* or *life*, doth thereby *deliver the ſoule* or *life*, the *deliverance* being of neceſſity proportioned to the aſſault. The greater queſtion will be, what is the adæquate notion of שֹׁפְטֵי in this place. The word שָׁפַט is ordinarily uſed for *judging* or *condemning*; but it ſignifies alſo *to implead, accuſe*, or *bring to judgment*, to lay any crime to ones charge; for thus מִשְׁפָּט oft ſignifies *a controverſy* or *queſtion*, *a crime* or *fault*, as well as *puniſhment* or *judgment*, or *ſentence in judicature*. The Chaldee here expreſſes it by מִתְּרִיבֵי from רִיב, which

which is indifferent to these two, *judging*, and *contending in judgment*; from whence the Greek κρίνεσθαι is ordinarily used among the Hellenists for *suing* or *impleading*, 1 *Cor.* vi. 1. (see *note* on *Rom.* iii. b.) And to this notion of שָׂטָן in this place the sense directs: For *David* speaking of himself and those that espoused his cause, under the notion of *the poor*, and consequently of his adversaries under the notion of שָׂטָן, 'tis most agreeable that the word should be here taken in that notion of *opposing* or *pursuing*. Thus they are formerly expresst v. 20. by שָׂטָנַי *my* i. e. *Davids adversaries, plaintiffes, accusers* (so that word properly signifies, ἀντίδικον *an adversary* ἐν δίκῃ *in judgment*, i. e. *an accuser*) and by הַדֹּבְרִים רָע עַל נַפְשִׁי *those that speak evill against his soule*. And this verse is thus farr parallel with that, in describing the persons, viz. those that designe and wage *evill* (for so *speaking* is oft taken for *doing*) *against his life*; and then that exactly agrees with this notion of שֹׂטְנֵי נַפְשִׁי *opposers of his soule*, those that *contend, fight against his soule*. For though it was in warre, and not in judicature, that they thus *contended* with him, yet one of these is poetically expresst by the other, their hostile opposition by words which are onely forensick. Thus the Jewish *Arab* reads, *and will help him from those that implead him*, or *contend with him for his soule*. And in this scheme this whole verse runs. *He shall stand at the right hand of the poor*, i. e. to defend and plead for him: as *the accuser stood at the right hand* (see v. 6. note b.) so *shall he stand*, as his advocate, to maintain him against his injurious charge, and that is to *save* him from those that *oppose* or *implead his soule*, that assault him and call his *life* in question. The lxxii. here most fully expres the sense by ἐκ τῶν καταδιωκόντων τὴν ψυχήν μου *from those that pursue my soule*.

שׂטָנַי

הַדֹּבְרִים רָע

The Hundred and Tenth Psalm.

A Psalm of David.

The hundred and tenth Psalm was certainly composed by *David*, (see *Mat.* xxii. 43.) not concerning himself, and Gods promising the Kingdome to him after *Saul*, as the Chaldee suppose, but by way of prophecy of the exaltation of the Messias (see *Mat.* xxii. 44. *Act.* ii. 34. 1 *Cor.* xv. 25. *Heb.* i. 13.) to his Regal and (which never belonged to *David*) Sacerdotal office; both which are by him exercised at the right hand of his Father, and setled on him as the reward of his humiliation and passion. (see *Phil.* ii. 8, 9.)

Paraphrase.

The Messias which is to come into the world is to be looked on by all men with adoration, as being, though borne in the mean estate of humane flesh, and of King Davids seed, yet really much higher than David (which he could not be if he were not God himself, the King of kings and lord of Lords.) And of him, Jehovah, the one supreme God, Creator of heaven and earth, hath decreed, that having been for some time opposed, and at length crucified, by those whom he was sent to call powerfully to repentance, he should be exalted

1. THE Lord said [a] *unto my Lord, sit thou on my right hand untill I make thine enemies thy footstoole.* a.

exalted in that humane nature which here he aſſumed, to the higheſt pitch of glory and majeſty and authority in heaven, there to exerciſe all power over this inferior world, to reign 1 Cor. xv. 25. till he hath ſubdu d all that oppoſeth this his kingdome; 1. his crucifiers, by converting ſome, and deſtroying others, 2. the Idolatrous heathen world, by ſubjecting them to the Goſpel, 3. the power of ſin, and 4. Satan in mens hearts, and at laſt 5. death it ſelfe, 1 Cor. xv. 26. And when all this is done at the concluſion of this world, then ſhall he give up his power into his fathers hand from which he had it, and himſelf be ſubject to him that put all things under him, 1 Cor. xv. 27.

2. *The Lord ſhall ſend the rod of thy ſtrength out of Sion: rule thou in the midſt of thine enemies.*

This kingdome of his is to be a ſpiritual kingdome, exerciſed by the ſword or ſcepter of his ſweet but powerfull ſpirit, the Goſpel of Chriſt, the power of God unto ſalvation to all that believe and obey it. And this ſhall firſt be preached (after his reſurrection and aſcenſion) by his Apoſtles at Jeruſalem (ſee Pſal. ii. 6.) to thoſe that crucified him, and from thence it ſhall be propagated to all Judea, and then to all parts of the habitable world, our purpoſe deſigned to bring home ſinners to repentance and change of life. And the ſucceſſe thereof ſhall be admirable, a Church of humble obedient Chriſtians gathered from amongſt his greateſt enemies, ſome of the rebellious Jews, and great multitudes of heathen Idolaters.

3. *Thy* [b] *people ſhall be* ‖ *willing in the day of thy* † *power, in the beauties of* * *holineſs,* ‖ *from the wombe of the morning, thou haſt the dew of thy youth.*

b

At the going out of the Apoſtles upon their great expedition, their ſacred warfare, to conquer the obdurate world, all that have any thing of humility or piety wrought in their hearts by the efficacy of his preventing grace, ſhall come in and receive the faith of Chriſt moſt willingly, forſake and leave all to follow him, and attend him in his Church, and the multitude of diſciples ſhall be as (the ſtarrs of heaven, the ſands on the ſea-ſhore, or) the dew that in the morning covers the face of the whole earth.

‖ a people of voluntary oblations
† army or forces.
* the ſanctuary.
‖ thy children ſhall be to thee the dew from the wombe of the morning.

4. *The Lord hath ſworne and will not repent, Thou art a prieſt for ever after the order of Melchizedek.*

And as he is to be a King, ſo is he to be a prieſt alſo. At his exaltation and aſcending to heaven, God his father hath firmly decreed that he ſhall be advanced to ſuch a ſort of Prieſthood as that of Melchizedek was (ſee Heb. v. 6. & vii. 17.) who had thoſe two great offices of King and Prieſt united in him; ſo ſhall Chriſt be inſtated * at the right hand of his Father, in the full power of entertaining and bleſſing his faithful ſervants, ſuch as Abraham was, when he was entertained and treated by Melchizedek, and bleſſed by him. And the interpretation of this his benediction is, his giving them grace to turne away every man from his iniquities, Act. iii. 26. to aid them againſt all their ſpiritual enemies, and ſupport them in all their neceſſities. And this office, commencing at his aſcenſion, is never to have an end, never to be ſucceeded in by any, as the Aaronical prieſthood deſcended from father to ſon, but to continue in his hands, and to be moſt ſucceſſefully exerciſed, till it be at the end of this world delivered up to God the Father.

לְעֹלְמָא דְאָתֵי
in the world to come
Chald.

5. [c] *The Lord at thy right hand ſhall ſtrike through Kings in the day of his wrath.*

c

But as he ſhall be a moſt mercifull High Prieſt to all that humbly receive, and obey, and addreſs themſelves to him; ſo to all obdurate ſinners, that ſtand out, and oppoſe his power in their hearts, that will not ſuffer this Prieſt to bleſs, this King to reign over them, he ſhall manifeſt himſelf a moſt terrible Judge, and deſtroy the mightieſt grandeur and proweſſe upon earth, that doth not come in unto the faith.

6. *He ſhall judge among the* † *heathen, he ſhall fill the places with the dead bodies, he ſhall* * *wound the heads over many countreys.*

All the impenitent wicked world, both of Jews and heathens, he ſhall moſt illuſtriouſly deſtroy, make them a kinde of Akeldama; and the greateſt Antichriſtian Monarchy in the world, moſt eminently that of heathen Rome (which ſo bloodily perſecutes the Chriſtians) ſhall be demoliſhed (ſee Rev. xviii. 2) and Chriſtian profeſſion ſet up in the place of it.

† nations, he ſhall fill them גּוֹיִם מָלֵא
* ſtrike through (ſee v. 5.) the head over much land. מָחַץ רֹאשׁ עַל־ אֶרֶץ רַבָּה

7. *He ſhall drink of the* [d] *brook in the way, therefore ſhall he lift up the head.*

d

Thus ſhall the Meſſias and his Kingdome be advanced. And all this but a proportionable reward deſigned by his Father to his great humiliation, and patience, and fidelity and conſtancy in the purſuit and diſcharge of the office prophetick aſſigned him here on earth, the calling home ſinners to repentance: In this he ſhall be ſo diligent and induſtrious, ſo vigilant and intent on all opportunities of advancing this end, of doing the will of his Father, the work for which he was ſent, that he ſhall wholly neglect himſelf, his own will, his own eaſe, his own ordinary food, take that which comes next, and is moſt mean and vile, like a General in his keeneſt purſuit of his enemies, that ſatisfies the neceſſities of nature with water out of the next brook, &c. (and with the ſame alacrity he ſhal at laſt undergoe the moſt contumelious death)

death) and for this eſpouſing of God's will, and deſpiſing and contemning himſelf, God ſhall highly exalt him, and poſſeſſe him of that both Regal and Sacerdotal power, to continue to him, and by his hands, in that humane nature wherein he thus ſerved his Father, to be adminiſtred for ever.

Annotations on Pſalm CX.

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מֵרֶחֶם thus; מֵרֶחֶם, uſed ten times in ſcripture, in all the other places expreſſes an *immediately preceding birth*, and is equivalent to *as ſoon as born*. So *Ps.* lviii. 3. *the wicked are eſtranged* מֵרֶחֶם *from the wombe*, or *birth*; *Ps.* xxii. 10. *I have been caſt on thee from the wombe*, i. e. ever ſince my birth. Then, though מִשְׁחָר be by many conſtrued, *from the morning*, as if מ were a Præfix; yet ſeeing the ש hath no *dageſch*, others conceive it a Noune, though not elſewhere found, yet guidable by the ſignification of its neighbouring words, and then it will note either *morning* or *youth*. Next יַלְדוּת is twice uſed, beſide this place, and ſignifies not *children* but *childhood*, or the firſt age of *youth*. So *Eccl.* xi. 9, & 10. הַיַּלְדוּת וְהַשַּׁחֲרוּת *childhood and youth are vanity*. Where שַׁחֲרוּת being joyned with it 'tis made more probable that here, where מִשְׁחָר is joyned with it, they ſhould both be taken in this ſenſe, wherein there confeſtly they are. If this be accepted, then the Hebrew will be thus literally rendred, מֵרֶחֶם מִשְׁחָר לְךָ *From the womb youth is to thee*, i. e. as ſoon as thou art borne, thou enjoyeſt a firme and vigorous *youth* (*increaſing* ſuddenly *in wiſdome and ſtature and favour with God and man*) טַל יַלְדֻתֶךָ *thy infancy the dew*, i. e. is as *the dew* upon the face of the earth, in a moment ſpreads it ſelfe over all, is ſeen fall'n rather then falling, is ſprightly and aerial, and makes all things elſe ſo too. And then in accordance with it will be rendred what follows, *Thou art a Prieſt for ever*, art never ſuperannuated for the ſervice of the tabernacle, like the Levitical prieſts, nor ever removed from it by death. In the following words the י in דִּבְרָתִי is by the Jewiſh writers, *Kimchi* and *Aben-Ezra*, allowed to be paragogical, and ſo עַל דִּבְרָתִי to ſignify עַל מִנְהַג *according to the manner* or *order*; which is exactly the LXXII. their rendring, κατὰ τάξιν, that is inſiſted on by the Apoſtle in the New Teſtament, to which alſo the Syriack accords, כְּסִדְרָא *according to the likeneſs*. And then it is ſtrange the Interlinear ſhould make it a ſuffix, and render it *ſecundum verbum meum according to my word*: and yet herein ſome other learned men have imitated them. The Jewiſh *Arab* interpreting this whole Pſalm of *Abraham*, as a relation of his victory over the Kings, and telling us that he was made a *Prieſt* in the place of *Melchizedek*, for his miſcarriage in his bleſſing, becauſe in it he made mention of *Abrahams* name before *God's*, renders the latter part of this third verſe thus, *and from the deep of the black ſea, that thou mayeſt caſt for thee the portions of thy children*, explaining it by a Note to this purpoſe, *he teacheth him, that they* (viz. his children or poſterity) *ſhall divide the countreys from the black ſea to the utmoſt of regions*, ſaying that he takes טל from יוטל *Pro.* xvi. 33. & הטיל *to caſt*. *Abu Walid* expounds thoſe words מרחם משחר by *from the belly or wombe of the darkneſs*, i. e. ſaith he, *from the time that thou wert in the dark of the wombe*; that the meaning might be, *Proſperity hath accompanied thee from the time that thou wert in the dark of the wombe*, i. e. from thy firſt forming or creation, that is it that he ſaith, לך טל ילדותך, *from thy firſt ortus* or *original*. And ſo he would have both thoſe paſſages joyned in their ſignification. In this verſe the LXXII. have made many changes. Firſt for עַמְּךָ *thy people*, they appear to have read עִמְּךָ *with thee*, and ſo render it μετὰ σοῦ. For נְדָבוֹת *voluntary oblations*, they read ἀρχὴ *government* (not as the Latine renders them, *principium beginning*) as from נָדִיב *an* Εὐεργέτης or *Prince Ps.* cxiii. 8. Then for מִשְׁחָר *of the morning*,

morning, they read πρὸ ἑωσφόρου, *before the morning-ſtarre*, omitting the word טַל *dew*, and for יַלְדֻתֶךָ *thy progeny*, they read יְלַדְתִּיךָ, and ſo render it ἐγέννησά σε *I begat thee*; and ſo the Syriack, ܩܕܡ ܝܘܡܐ ܒܪܝܬ ܠܟ ܒܪܝ *from antient time I begat thee my ſon.* And to this as the Latine exactly accords, *ex utero ante Luciferum genui te*, and the Arabick in like manner, ſo doth the Syriack alſo (ſave that for πρὸ ἑωσφόρου *before the morning-ſtarr*, they read ܡܢ ܩܕܡ *from of old*) and many of the Antient Fathers have followed them, eſpecially * *Tertullian* l. v. *contra Marcion.* c. ix. who applies it to the nativity of *Chriſt* in the night, and that of a Virgin without the knowledge of any man, and refutes the *Jews*, who applied the Pſalm to *Hezekiah*. That the *Jews* after Chriſts time did thus apply it to *Hezekiah*, as the Chaldee Paraphraſes underſtand it of *David*, appears evident from that Father. But before their hatred of *Chriſt* did thus ingage them, ſome of the antient Jews (ſee note a.) applied it to the *Meſſias*; and they are followed by *Iſaac Benarama* on *Gen.* xlvii. and the paſſage next following of this King being a *Prieſt*, makes it impoſſible, according to their own principles, to be applied to any King of the *Jews*, the *Prieſthood* among them being peculiar to the *Aaronical* tribe. And therefore the Chaldee, which applies it to *David*, interprets this of his exaltation to greatneſs in the world to come, by way of reward to his having been an immaculate King here.

* Edit. Pamel. p. 586. G.

c. יְהוָה אֲדֹנָי

V. 5. *The Lord at thy right hand*] In this Pſalm it is evident v. 1. that יְהוָה is the title of God the Father, and ſo again v. 4. and אֲדֹנָי of the *Meſſias* God the Son, in reſpect of that dignity, and dominion, and regal power to which he was to be exalted at his aſcenſion, that *at the name of Jeſus every knee ſhould bow*— This is expreſſed v. 1. by his *ſitting at Gods right hand*, for which the Apoſtle 1 *Cor.* xv. 25. reads, Δεῖ αὐτὸν βασιλεύειν, *It muſt be that he reign*— By this 'tis evident that in this verſe אֲדֹנָי עַל יְמִינֶךָ *The Lord at thy right hand*, muſt be underſtood of the *Meſſias* inſtated in his regal power at the *right hand* of his Father, and not of the Father, as his παράκλητος to back and help him, as *Pſ.* xvi. 8. and elſewhere the phraſe is uſed. For of the *Son* thus exalted we know it is that we read *Joh.* v. 22. that *the Father hath committed all judgment to the Son.* Agreeable to which it is that this *Adonai* or *Lord* at *Jehovahs right hand* here, ſhall *ſtrike through Kings in the day of his wrath*, i. e. ſhall act revenges moſt ſeverely on the oppoſers of his Kingdome; which revenges in the New Teſtament are peculiarly attributed to *Chriſt*, and called *the coming of the Son of man*, *coming in the clouds*, *coming with his Angels*, and the *approaching*, or *coming of his Kingdome.*

d. נַחַל

V. 7. *Brook of the way*] נַחַל ſignifies any *hollow place* or *vale*, a receptacle of *waters*, and from thence *a ſmall river* or *brook*, which hath not its original from any ſpring, but is filled with raine-waters, and ſo is full in the winter, but in the ſummer dried up. So *Gen.* xxvi. 17. בְּנַחַל *in the valley of Gerar*; *Joel* iii. 18. *a fountain ſhall come forth and water* נַחַל *the valley of Shittim*: and 2 *King.* iii. 16. *make this valley full of ditches*; and v. 17. *ye ſhall not ſee rain, yet that valley ſhall be filled with water.* And being here joyned with בַּדֶּרֶךְ *in the way*, it ſeems to ſignify no more than thoſe plaſhes of water, which in the winter are frequent in *highwayes*, from the fall of much raine. Theſe firſt

בַּדֶּרֶךְ

from the places where they are collected, (no pools on purpoſe provided for the receit of waters, but every little cavity in the way, which is thus filled by raine,) and ſecondly, by the ſtagnancy or ſtanding ſtill of theſe waters, and thirdly, by the frequency of paſſengers fouling them, are to be concluded very unfit for the uſe of men, very inconvenient for *drinking*, and would never be uſed for that purpoſe, were it not by him that hath no other, or that ſo farr intends the haſte of his way, and ſo farre deſpiſes or neglects himſelf, as to content himſelf with the worſt and meaneſt ſort of accommodation, that which will juſt ſatisfy the neceſſities of nature. This is moſt obſervable of ſouldiers in an haſty march, that are thirſty, but will not make ſtay at an Inne to refreſh themſelves with wine, or ſo much as goe out of their way to make choiſe of or ſeek out for wholſome water, but inſiſt on their purſuit, and ſatisfie their thirſt at the next receptacle of waters, the next puddle, or trench, or ditch, or *brook* they meet with. This is a ſigne of great alacrity in a Souldier, and withall of great humility, and contempt of hardſhip and difficulties, of ſubmitting to any the meaneſt and moſt ſervile condition: and may well here be uſed poetically to expreſs the great humiliation and exinanition of the *Meſſias*, aſſuming the real forme and all the mean offices of a ſervant, purſuing the work to which he was ſent with all alacrity, counting it his *meat* (and *drink*) *to doe the will of him that ſent him*, and finiſh his work, *Joh.* iv. 34. and in fine laying down his life, ſuffering as willingly a moſt bitter contumelious death; which being by him expreſt by *drinking of a cup*, and that a ſpecial ſort of *cup*, ſuch as others would not probably be content with, (*Are ye able to drink of the cup that I ſhall drink of? Matth.* xx. 22.) and that an inſupportable *bitter cup Matth.* xxvi. 39, 42. (*Father, if it be poſſible, let this cup paſs from me*) it may very fitly be extended to his death, as well as to all that was preparative and *in the way* to it. And to this the *lifting up his head*, reigning victoriouſly over all his enemies, being conſtituted Judge of quick and dead, is here juſtly apportioned, according to that of *Phil.* ii. 8, 9. *He made himſelf of no reputation, but humbled himſelfe, and became obedient unto death, even the death of the croſs. Wherefore God hath highly exalted him*— Another notion there is of נַחַל for *a torrent* or *river Prov.* xviii. 4. *a flowing* נַחַל *torrent*, or *river*, and ſo *Am.* vi. 14. *unto the* נַחַל we render it *river of the wilderneſs*. If it be here taken in that notion, then *drinking of* it may be a proverbial ſpeech to expreſs victory, as *Iſa.* xxxvii. 25. when *Sennacherib* is boaſting of his conqueſts, he thus ſpeaks, *I will enter into the height of his border, and the forreſt of his Carmel: I have digged and drunk water, and with the ſole of my feet I have dried up all the rivers of the beſieged places.* Where the former part being an expreſſion of victory and forcible ſeiſure, and ſo the latter alſo of blocking up and cloſe ſiege, the middlemoſt may probably be to the ſame ſenſe; and the rather becauſe of the cuſtome of Eaſtern Princes, who in token of dedition exacted from ſubjugated provinces *Earth and Water*, *Judith* ii. 7. In reference to which, the digging up Earth and drinking Water will ſignify a forcible entry, a method of battery (where the milder ſummons have not prevailed) thereby to take livery and ſeizin of an hoſtile Countrey. And if that be the notion here, then the phraſe ſignifies *Chriſts* victory

victory atchieved by his death over Satan, Sin and Hell. Which being wrought upon the Croſſe, is fitly precedaneous and preparative to the *lifting up of his head.*

The Hundred and Eleventh Pſalm.

a *Praiſe ye the Lord.* a.

The hundred and eleventh Pſalm is one of thoſe whoſe title (ſee note a. on *Pſal.* cvi.) is Hallelujah, and is accordingly ſpent in praiſing and magnifying the name of God for all his works of power and mercy. It is compoſed in twenty two ſhort meters, each beginning with the ſeveral letters of the Hebrew Alphabet.

Paraphraſe.

1. I *will praiſe the Lord with my whole heart, in the* ‖ *aſſembly of the* b *upright, and in the congregation.* From the bottome of my ſoule, and with the full quire of all the faculties thereof, I will acknowledg and bleſs the name of God. b.

‖ ſecret or counſel בסוד

This I will doe more privately in counſel of all pious men, the true Iſraelites, when ever any tranſaction of concernment is to be adviſed on by thoſe that make ſtrict conſcience of their duty; and this will I doe in the moſt publick and ſolemn aſſembly. No juncto is too cloſe, no congregation too wide, for ſuch a moſt due performance.

2. *The works of the Lord are great,* † c *ſought out of all them that have pleaſure therein.* Marvailous are the works of God, and of all other ſorts of ſtudy moſt worthy to be the exerciſe and imployment of all pious men, who can entertain themſelves with more pleaſure in ſuch meditations, than in all other the moſt ſenſual divertiſements, and receive great profit and advantage by it. c.

† ſtudied by or found by, or in all their purpoſes, or deſignes.

3. *His work is* * *honourable and glorious, and his righteouſneſs endureth for ever.* All that he doth is infinitely magnificent and beautifull, the works of his creation moſt admirable and ſtupendious, and ſo the works of his preſervation and providence full of omnipotent greatneſs and wiſdome. But above all, his juſtice and purity, his deteſtation of all ſin and exact fidelity in all his promiſes is infinitely to be magnified, as that which goes through all his other works.

* honour and glory הוד והדר

4. *He hath made* ‖ *his wonderfull works to be* d *remembred: The Lord* † *is gracious and full of compaſſion.* The great miraculous works of his providence among us have made ſuch impreſſions on men as will never be forgotten, but recorded and reported for ever: and indeed God hath made ſpecial ordinances, the Paſſeover &c. to that purpoſe: Yea they have given him a title whereby he is known by all, the ſame that he once proclaimed of himſelf to Moſes, when he deſired to know and diſcern his nature more perfectly, The Lord, gracious— i. e. a moſt gratious and mercifull Lord, not forward to puniſh every ſin that out of frailty is committed againſt him, but abundant in mercy and loving kindneſſe to all that faithfully adhere to him. d.

‖ him a name or memorial by or of his wonderfull— † gracious

5. *He hath given* ‖ *meat unto them that fear him; he will ever be mindefull of his Covenant.* He never fails to provide for them that ſerve and obey him, all things that they ſtand in need of; he hath promiſed never to leave nor forſake ſuch: and whatſoever he hath thus by Covenant obliged himſelf to, he will be certain duly to performe. Thus did he promiſe Abraham concerning his poſterity in Ægypt Gen. xv. 13. and accordingly it was ſignally performed.

‖ for ſpoile, ſee note d.

His providence hath most effectually and eminently been discernible in his dealing with his people the Jews, before whom he hath cast out the Canaanites and other inhabitants of seven very fruitfull nations, who had exceedingly provoked him with their unnatural sins, and given to this his people the quiet possession of them, to which they had not the least right or title but from his immediate donation.

6. *He hath shewed his people the* ‖ *power of his works,* ‖ virtue כח
that he may give them the heritage of the heathen.

c. And herein, as in all things else, his actions have been most just and righteous, just vengeance to obdurate sinners, as perfect fidelity and performance of his promise to Abraham his servant. And so all his appointments both for the rooting out and planting in, his menaces and promises, are most assuredly performed, there is no frustrating of any of them.

7. *The works of his hands are* † *verity and judgment,* † fidelity
all his c *commandments are sure.*

Being once ratified and confirmed by him, they are sure to have that exact uprightness in them that they remain steady and immutable.

8. *They stand fast for ever and ever, and are done in truth and righteousness.*

And the like wonderfull act of power and mercy and fidelity was it in God, that he rescued & brought out the seed of Abraham, to whom his promises were made, from the slavery of Ægypt (an emblem of our greater redemption from the bondage of sin and Satan wrought by his own Son) and by a mighty hand made good his promises to them of bringing them into Canaan. Thus firme and inviolable are all Gods pacts and agreements made with his people, to whom as his mercies are most admirably firme, and for ever to be acknowledged with thanksgiving, so his judgments are most dreadfull and formidable to all that provoke them to fall upon them.

9. *He sent redemption to his people, he hath commanded his covenant for ever; holy and reverend is his name.*

f. There is therefore no such excellent prudential course as the preserving in our breasts a just and due reverence of God, an awe to his lawes, and a dread to his judgments; and when all is considered, this will be found the prime wisdome. And the reason is clear; The Law of God is the declaration of those things which are most our concernments to know, his commandments bring all profitable knowledge and judgment to them that carefully set themselves to, and are daily exercised in the practising of them. They that constantly guide their lives according to those divine directions, will soon discern experimentally what others at a distance never dream of, that the practice of his precepts is of all other things most for their turns, most agreeable to all their interests both in this and another world. And so for that most eminent mercy of such his divine and most excellent precepts (as well as for other parts of his Covenant, his grace and mercies) all possible praise is for ever due to his most holy name.

10. *The fear of the Lord is the* f *beginning of wisdome; a good understanding* * *have all they that doe his commandments: his praise endureth for ever.*

* are they to all that do them לכל עשיהם

Annotations on Psalm CXI.

a. הַלְלוּ יָהּ

¶ V 1. *Praise ye the Lord*] What was observed, and competently proved, note [a] on *Ps.* cvi. that *Hallelujah* was no part, but only the Title of the Psalm, is applicable to this also and more that follow, and is here most clearly demonstrable. For this Psalm (as also the next) is one of those that are composed with exact respect to the order of the letters of the Alphabet. And it is S. *Hieromes* true observation, that this Psalm is the first which is purely Alphabetical. the xxv. and others, which are well-nigh such, failing or abounding in some letter, whereas this, leaving הַלְלוּ יָהּ for the Title, begins with אודה, as the cxii. doth with אַשְׁרֵי, and in very short meter goes on exactly according

ding to the letters of the Alphabet, which it could not be imagined to do, if it began with הַלְלוּ יָהּ *Hallelujah.*

b. יְשָׁרִים V. 1. *Upright*] Of the word יְשָׁרִים *upright*, 'tis *Kimchi's* obſervation, וְהֵם יִשְׂרָאֵל *it is an appellative of Iſrael, as Num.* xxiii. 10. *Let me die* מוֹת יָשָׁר *the death of the upright.* And ſo they are called by a name of much affinity with this, *Jeſhurun*, in the notion, and by analogy as in the New Teſtament the Chriſtians are called *Saints.*

c. דְּרוּשִׁים V. 2. *Sought out*] דָּרַשׁ *to ſeek, inveſtigate, ſearch*, is uſed for *meditating, ſtudying, and from thence* בֵּית מִדְרָשָׁא *a ſchool*, or place for *ſtudy* of the *Law*, and in Arabick مَدْرَسَة *an Academie*, or *Univerſity*; and accordingly 1 *Cor.* i. 20. συζητητὴς, *the inquirer*, is *the ſtudent*, he that ſpends his time in *ſearching* and finding out difficulties (ſee Note f. on that place:) and then דְּרוּשִׁים here applied to the great works of God, may be rendred *are ſtudied*, or *meditated on*, לְכָל חֶפְצֵיהֶם *by all that have delight or pleaſure in* ſuch *ſtudy* or *meditation, ſought of all that deſire them*, ſaith the Jewiſh *Arab.* But the word alſo ſignifies to be found, *Iſa.* lxv. 1. *I am found by them that ſought me not.* And then this will bear an excellent ſenſe, frequently met with in other places, that *the ſecret of the Lord is with them that fear him, his way is plain unto the righteous*, (ſo *Abu Walid, they are evident or plain to all that delight in them, or love them*) though the *wicked ſhall fall* therein, and the like.

חֶפְצֵיהֶם The next words, לְכָל חֶפְצֵיהֶם, are capable alſo of another rendring, in the notion of חֵפֶץ *Eccl.* iii. 1. where we render it *purpoſe*, and *Eccl.* v. 7. where we render it *matter*, and the lxxii. πρᾶγμα *thing*, in both places. And by analogy with thoſe the phraſe may here ſignify *in all their parts, deſignes*, or *purpoſes*, or *in all their ſeveral concernments.*

d. זֵכֶר עָשָׂה V. 4. *Made his wonderfull works to be remembred*] The moſt proper rendring of this verſe will be pitcht on by obſerving the notion of זֵכֶר for *a memorial*, any thing by which a man may be *remembred*, any name or title attributed to any for any notable action or excellency. So the lxxii. *Exod.* xvii. 14. render זֵכֶר by ὄνομα *name*, and *Hoſ.* xii. 5. *The Lord God of hoſts*, יְהוָה זִכְרוֹ *the Lord is his memorial*; that ſure is, *the Lord is his name.* And accordingly the Mazorites call God's *name* אַדְּכָרָא *memorial.* Accordingly זֵכֶר עָשָׂה *he made a memorial*, is no more than *he hath made him a name*; either by common way of ſpeaking, he hath left *remembrances* of himſelf which will continue (as *Gen.* xi. 4. *Let us make us a name*, and 2 *Sam.* vii. 9. *I have made thee a great name*, and v. 23. of God himſelf, that he *went to make him a name, and to doe for you great things*, very agreeable to the ſtyle here, *he hath made a memorial* or *name* לְנִפְלְאֹתָיו *by his wondrous works*, and ſo the Chaldee underſtand it here, דְּכַרְן טַב עֲבַד *he hath made him a good memorial*) *Kimchi* reads it, *a memorial of his wonders in Ægypt, in giving us the Sabbath, Paſſeover*, and *other feaſts*; accordingly *Aben Ezra* renders טֶרֶף v. 5. the *ſpoile* of the *Ægyptians*, according to the promiſe of *God*, *Gen.* xv. 13. But it may be alſo interpreted more minutely and critically, he hath made him *a title, a name*, by which he expects to be called, *viz.* this which here follows, as the breviate of that by which he was pleaſed to proclaim himſelf, *Exod.* xxxiv. 6. חַנּוּן וְרַחוּם יְהוָה *The Lord mercifull and gratious*, not making this a diſtinct ſentence from the former, but affixing it as that *name* which he hath *made himſelf by his works.*

e. נֶאֱמָנִים

V. 7. *Commandments are sure*] From אָמַן which signifies *true* and *sure* and *faithfull*, is the Epithete of Gods *commandments* here נֶאֱמָנִים. How it is to be rendred, will be best gueſt by conſidering the context, and the peculiar importance of the *Commandments* here. The former verſe ſpeaks of the heathen nations, the *Canaanites* &c. who were by Gods appointment rooted out of their land, and the *Iſraelites* planted in their ſtead. In this, ſaith the Pſalmiſt, there was אֱמֶת וּמִשְׁפָּט *fidelity and judgment: fidelity* in performing the promiſe made to *Abraham* many years before, and juſt vengeance on thoſe nations for their ſins, the meaſure of which they had now filled up. And as the ground of both theſe, 'tis here added that כָּל פִּקּוּדָיו *all his commandments*— The word which we render *commandments*, comes from פָּקַד *to viſit* either for good or evil, which ſignifies alſo *to command*, or *give order*. So of *Cyrus Ezr.* i. 2. פָּקַד עָלַי *he hath charged me*, and 2 *Chron.* xxxvi. 23. פָּקַד עָלַי *the Lord hath charged me*, (the ſame *Cyrus*) *to build him an houſe at Jeruſalem*. In this ſenſe of the word it may here be fitly uſed for God's appointments and *commands* to the children of *Iſrael* to root out the *Canaanites*, and to take poſſeſſion of their land (not underſtanding it of the *Commandments* or *Law* of God written in their hearts, againſt which theſe nations had ſo unnaturally offended.) So when *Joſhua*, *Jos.* viii. 29. *commanded* to cut *down the carcaſſe* of the *King of Ai* &c. the Chaldee render it by פָּקַד, and frequently in the like ſenſe. And then of theſe *commands* of God, theſe *appointments* of his, for the good of the one ſort, and the puniſhment of the other (the LXXII. fitly render it ἐντολαὶ αὐτοῦ, *commands* or *expreſſes* given by *him*) the Pſalmiſt ſaith, they are נֶאֱמָנִים *ſure, firme, faithfull*, i. e. are moſt certainly performed: whenſoever he gives order for the deſtroying of a nation, it ſhall certainly be performed, unleſs by their ſpeedy repentance they avert it, *Jer.* xviii. 8. and ſo for his command of *building* and *planting* v. 9. And this in both parts is the probableſt meaning of the place, as will be gueſt by the inſuing verſe, *They ſtand faſt for ever and ever*—

f. רֵאשִׁית

V. 10. *Beginning of wiſdome*] The word *beginning* is of uncertain ſenſe. It may ſignifie the *firſt* in *time* only, and ſo the rudiments, firſt foundation, or groundwork, and ſo though the moſt neceſſary, yet the moſt imperfect part of the work. And if it ſhould thus be underſtood here and in other places, the ſenſe would be no more but this, that there were no true *wiſdome*, which had not its foundation in piety and *fear of God*. But the word רֵאשִׁית (as רֹאשׁ *head*) ſignifies the *firſt* in *dignity* as well as in order or time, and is frequently uſed for the chief or principle of any kinde. So *Deut.* xviii. 4. רֵאשִׁית (the Chaldee read רֵישׁ *the head*) *the prime, the principal*, i. e. the beſt, of thy *corne and wine and oile, and of the fleece of thy ſheep*. So *Amos* vi. 6. that anoint themſelves רֵאשִׁית *with the chief of ointments*, the beſt and moſt pretious; and 1 *Sam.* xv. 21. רֵאשִׁית הַחֵרֶם *the firſt of that which was devoted*, is interpreted v. 9. by מֵיטַב and כָּל הַטּוֹב *the goodneſs*, and, *all the good*, as that is oppoſed to the *baſe* and *vile* in that verſe. So *Numb.* xxiv. *Amalek* was רֵאשִׁית *firſt*, i. e. *chief, of the nations*. And thus it is to be underſtood here, that *the fear of the Lord* (which ſignifies all piety) *is the principal* or *chief of wiſdome*, as *ſapientia prima* in *Horace* is the *principal* or moſt excellent *wiſdome*; according to that of *Job chap.* xxviii. 28. *Unto man he ſaid, Behold the fear of the Lord, that*

that is wiſdome, and to depart from evill is underſtanding, that by way of eminence, the moſt excellent *wiſdome* and underſtanding. The Jewiſh *Arab* reads, *The firſt thing that wiſdome gives in command is the fear of the Lord*, and *a goodneſſe of underſtanding is to all that do that.*

The Hundred and Twelfth Pſalm.

|| *Praiſe ye the Lord.*

|| *Hallelujah*: ſee *note* [a] on *Pſal.* cxi.

The hundred and twelfth Pſalm is a deſcription of the preſent imployments and felicities of the truly pious man, ſuch as do much tend to the honour and praiſe of God, who is ſo exceeding gratious unto all his ſervants, that there cannot be a greater freedome and bliſs than to be in the number of them. And therefore the Pſalm, which deſcribes this, is by the Hebrews intitled Hallelujah, though there be no other expreſs praiſing of God in it. It is compoſed like the former, the ſeveral ſhort metres beginning with the letters of the Hebrew Alphabet.

Paraphraſe.

† *he delighteth* חפץ

1. *BLeſſed is the man that feareth the Lord*, † *that delighteth greatly in his commandments.*

There is no true felicity but that which conſiſts in a moſt careſull performance of all the commandments of God, ſtrictly abſteining from all that may diſpleaſe him, and chearfully practiſing all that he requires of us. And indeed there is no ſuch ſecurity of all true durable delight and pleaſure as this, the preſent grateſulneſs, and the ſucceeding comforts of ſuch practiſes to any truly virtuous minde, are a continual feaſt, of all others the moſt exceeding, and all other pleaſures in reſpect of this are nothing worth.

2. *His ſeed ſhall be mighty upon the earth; the generation of the upright ſhall be bleſſed.*

And as this is the moſt pleaſurable, ſo is it the moſt thriving ſkilfull method to bring all greatneſs and flouriſhing upon any family, to advance and inrich the poſterity. For as long as God hath the diſpoſing of the good things of this world, honour and wealth, &c. 'tis unreaſonable to imagine that any ſubtilties or policies, projects or ambitions of ours, which have impiety in them, and thereby forfeit all title to Gods benedictions, ſhall be near ſo ſucceſſefull toward our preſent worldly intereſts, as a ſtrict piety and conſtant adherence to the wayes of God.

3. *Wealth and riches ſhall be in his houſe, and his righteouſneſs endureth for ever.*

The promiſe of the greateſt abundance and confluence of earthly felicities being by God intailed on the perſons and families of ſuch men, as well as the eternal rewards in another world. (See 1 Tim. iv. 8.)

4. *Unto the upright there ariſeth light in the darkneſs; he is gratious, and full of compaſſion, and righteous.*

5. *A good man ſheweth favour and lendeth; he will guide his* * *affairs with* || *diſcretion.*

6. *Surely he ſhall not be moved for ever: the righteous ſhall be in everlaſting remembrance.*

And if any affliction at any time befall ſuch (as the promiſes of felicities in this world are allwayes to be taken with the exception of the croſſe, ſome mixtures of afflictions for gracious and wiſe ends, the puniſhing our ſins here, that they be not puniſht hereafter, the curing our ſpiritual maladies, and exerciſing our graces) yet are there ſuch allayes joyned with it, ſuch ſtrengths to ſupport, and ſuch ſeaſonable and oft unexpected iſſues and deliverances out of it, that this cannot be lookt on otherwiſe than as a ſpecial work of his merciſull providence toward them. And (which is oft to be obſerved) this ſupply from God of allayes and comforts in affliction, together with timely deliverances

* or *words* דברו || *judgment* משפט

out of it, ſhall certainly be performed unto good men, not only becauſe 'tis promiſed them, and therefore ſhall not faile them, but alſo becauſe 'tis made over to them from Gods ſpecial providence, as a reward moſt fitly apportioned to ſeveral graces in them: as 1. to their charity and bounty and compaſſion to others, giving and lending to all that are in diſtreſs, God hath promiſed ſuch, by way of proportionable reward, that they ſhall receive mercy as the wages of their mercifulneſs, and not only in another world, but in this, they ſhall be bleſſed on earth, Pſal. xxxvii. 25. So 2. to diſcreet moderation and temper both of their words and actions. Good men, if they be throughly, ſincerely ſuch, are meek, and not apt to be impatient in words or deeds, and ſo they contribute much to the allaying of their afflictions, and ſoftening their perſecuters, both which ragefull and impatient behaviour is wont to exaſperate: And then 'tis over and above, a reward of their patience and meekneſs and diſcretion, which God hath allotted them to temper and ſweeten and timely to remove their ſufferings who bear them ſo well, at leaſt to afford them ſtrength, to make them very ſupportable. By theſe means, whatever miſadventures they may for a time meet with here, God will aſſuredly provide for them, yea and for their poſterity (if they goe on conſtantly in their ſteps) he will give them ſtability in the proſperities of this life; and becauſe a good name after death is as great a bleſſing as wealth or honour in this life, that proportion ſhall be ſecured to them alſo; their memory ſhall be freſh and flouriſhing among all poſterities (when their bodies are rotten in their graves) and by their example they ſhall benefit many, when by their actions they can no longer oblige them.

Another ſpecial priviledge there is that belongs to every pious man. His adherence to God and dependence on him is an amulet againſt all worldly fears or apprehenſions; when the news of danger or miſery, the one imminent, the other allready preſent, aſſaults him, it is not able to diſquiet or diſturbe him. The reaſon is, he hath reſigned his whole being into Gods wiſeſt diſpoſal, and is aſſuredly perſwaded that his divine choiſes are to be preferred, that what he ſends or permits to fall, is fitter for his turne than any thing elſe that he could choſe for himſelfe, and conſequently that if God ſees it not good for him, he will avert it before it come, or remove it ſpeedily: and by this one aſſurance he is completely fortified, not onely for a patient, but chearfull entertainment of all that is or ſhall come, remains unmoved, and well pleaſed with Gods preſent diſpenſations, whatſoever they are, and ſo conſtantly continues, till the ſame hand that ſent them give him releaſe and deliverance out of them, which in Gods good time ſhall be done alſo.

a. 7. *He ſhall not be afraid of evil tidings: his heart is fixt, truſting in the Lord.*

8. *His heart is eſtabliſhed, he ſhall not be afraid, untill he* [a] ‖ *ſee his deſire upon his enemies.*

‖ *look upon his oppreſſors.*

As for his charity, and conſtant liberality to the poor, (which is a ſpecial piece of piety, and interpreted by God as if it were done to himſelf) it never goes unrewarded. One crown is reſerved for it, eternal felicity in another world; which though a gift of Gods free bounty, ſhall then be diſperſed with reſpect to the performances of this kinde (ſee Mat. xxv. 34. &c.) And another is preſently beſtowed here; wealth, and honour, and a moſt flouriſhing condition in this world, is very frequently the viſible and diſcernible, and when not ſo, yet the ſecret unobſervable reward of this one ſort of piety, being promiſed to it more peculiarly then to any other good works. Deut. xxvi. 11. 13. Ps. xli. 2. xxxvii. 26. Prov. xi. 24, 25, 26, 27. xiii. 22. xiv. 21. xix. 17. xxii. 9. xxviii. 27. Mar. x. 30.

9. *He hath diſperſed, he hath given to the poor, his righteouſneſſe endureth for ever; his horne ſhall be exalted with honour.*

To conclude, the felicities of piety even in this life are ſuch, as are matter of real envy and trouble and indignation to the wicked, who cannot choſe but ſee it, and ſecretly confeſs it, and repine and maligne and be diſquieted at it, whilſt themſelves, be they never ſo intent and induſtrious in the getting and keeping of worldly wealth, doe yet ſenſibly decay and grow hinderly, all their deſignes and indirect methods of thriving are curſt and blaſted, and purſued with a continual improſperouſneſs; yeeld them no kinde of fruit in this world, yet coſt them full dear in another.

b. 10. *The wicked ſhall ſee it, and be grieved, he ſhall gnaſh with his teeth and* [b] *melt away; the deſire of the wicked ſhall periſh.*

Annotations

Annotations on Pſalm CXII.

a. יִרְאֶה

V. 8. *See his deſire*] The phraſe יִרְאֶה *ſhall ſee*, in compoſition with בְּצָרָיו *on his diſtreſſers* or *oppreſſors*, hath been allready explained, Note on *Pſal.* xliv. c. in reference to *David* at that time. 'Tis uſed again *Pſal.* lix. 10. יַרְאֵנִי בְשׁוּרָרָי *God ſhall let me ſee or look on mine enemies*; and *Pſal.* xcii. וַתַּבֵּט עֵינִי בְּשׁוּרָרָי *Mine eye hath lookt on mine enemies, and mine eare hath heard of them that riſe up againſt me*, i. e. *ſeen* and *heard* of their deſtruction v. 10. and ſo the Chaldee reads בְּאוֹבְדָנָא *on the ruine*—— So *Pſal.* cxviii. 7. אֶרְאֶה בְשֹׂנְאָי *I ſhall look upon my haters*: the lxxii. read, ἐπόψομαι τὰς ἐχθρός μου, *I ſhall behold my enemies*, i. e. having God for my auxiliary, I ſhall without fear *look on* them. Here it is applied more generally to all pious men, and muſt ſtill be rendred *ſhall behold* or *look upon his oppreſſers* or *diſtreſſers*; the meaning ſtill being proportionable, he ſhall *behold* them ſecurely, confidently look in their faces, as we ſay, as being now no longer under their power, being freed from their tyranny and preſſures. The Chaldee, which rendred it *Pſal.* xliv. *by ſeeing revenge*, here change it into פוּרְקָנָא *redemption, deliverance* from his diſtreſſe.

b. מָסַס

V. 10. *Melt away*] נָמָס here, from מָסַס *to diſſolve* or *melt*, being joyned with *ſeeing, grieving* and *gnaſhing with the teeth*, expreſſions of the wicked mans envy, may be thought to belong to the ſame matter, *conſuming* or *melting away* with *grief*. But the word ſignifying any kinde of *melting*, *conſumption*, or *diſſolution*, outward of the eſtate, as well as inward of the minde, that particularly which is cauſed by putrefaction, that may as probably be the notion of it here; and ſo it beſt agrees with that which follows, *the deſire of the wicked ſhall periſh*. Whilſt pious men thrive and proſper, wicked men decay, conſume, *melt away*, and all their covetouſneſſe, worldly-mindedneſs, earneſt purſuit of wealth (ſo תַּאֲוַת *deſire* imports) comes to nought and periſheth. The Syriack therefore for *melting* read ܢܶܐܒܕ *ſhall be taken away* or *deſtroyed*.

The

The Hundred and Thirteenth Pſalm.

|| *Praiſe ye the Lord.* || Hallelujah

The hundred and thirteenth is a thankfull commemoration of the glory and condeſcenſions of God, and the great and ſignal works of his providence to the moſt afflicted abject creatures (never more diſcernible than in the work of redemption) and from the matter of it was by the Hebrews ſtiled, as the two former, Hallelujah. (See note a. on *Ps.* cvi. and cxi.)

Paraphraſe.

All faithfull ſervants of God are moſt neerly concerned and obliged chearfully to celebrate and commemorate the great and glorious and gracious works of God.

1. PRaiſe, *O ye ſervants of the Lord, praiſe the name of the Lord.*

To him therefore be all poſſible praiſe and glory aſcribed both now and to all eternity.

2. *Bleſſed be the name of the Lord from this time forth for evermore.*

From one end of the heathen world unto the other (ſee Mal. i. 11.) his mercies and goodneſs to mankinde (eſpecially that great Evangelical mercy, the gift of Chriſt) ſhall be ſolemnly proclaimed and promulgated.

3. *From the riſing of the ſun to the going down of the ſame the Lords name is to be praiſed.*

The power and dominion of God is paramount, the greateſt Empires in the world are all ſubordinate to him; He is the one ſupreme Lord over all the world, and not onely of this one people which is called by his name: And though the higheſt heavens be the ſpecial place of his manſion, yet his glory is infinitely greater than to be incircled or comprehended by them.

4. *The Lord is high above all nations, and his glory above the heavens.*

a. And above all other wayes of expreſſion, herein is he moſt incomparable, that ſitting in the higheſt heavens in the greateſt majeſty, he is pleaſed to deſcend to this low ſtate of ours, to viſit us here below in the greateſt humility (not only by overſeeing, overruling and governing the affairs of this lower world, but by aſſumption of our fleſh pitching his tent among us, and ſo corporally viſiting us, in the incarnation of the Sonne of God.)

5. *Who is like unto the Lord our God,* a *who* † *dwelleth on high,*

6. * *Who humbleth himſelf to behold the things that are in heaven and in the earth?*

† exalteth himſelf to dwell.
* Who humbleth himſelf to behold in heaven and in earth.

And as this God of heaven hath been pleaſed thus to deſcend and humble himſelf to us, ſo is he graciouſly pleaſed to exalt thoſe that are humbled, and from b. the loweſt pitch of worldly vileneſs and deſolation to advance ſometimes to the higheſt dignities, even to that of the royall throne, 1 Sam. ii. 8. at other times to diſpenſe other ſeaſonable mercies, children to the barren Sarah and Hannah, and many the like (but eſpecially the gift of grace, and of more grace to the humble, the glad tidings of the Goſpel to the poor.) For which we are all obliged to pay him our Hallelujahs.

7. *He raiſeth up the poor out of the duſt, and lifteth the needy out of the dunghill,*

8. *That he may ſet him with princes, even with the princes of his people.*

9. *He* b || *maketh the barren woman to keep houſe, to be a joyfull mother of children. Praiſe ye the Lord.*

|| ſetteth the barren in a family a—

Annotations

Annotations on Pſalm CXIII.

a. V. 5. *Dwelleth on high*] The Syntaxis in this place is very poetical, and a very diſcernible ὑπέρβατον in it. הַמַּגְבִּיהִי and הַמַּשְׁפִּילִי are acknowledged to be in exact oppoſition one to the other, the firſt from גָּבַהּ *high*, is *exalting himſelfe*, the latter from שָׁפֵל *lowly*, *humbling himſelf*. And proportionably בַּשָּׁמַיִם and בָּאָרֶץ *in heaven and earth* muſt be oppoſed alſo, and the one joyned with his exaltation as the terme of that, and the other with his humiliation as the terme of that: and then the like *decorum* being obſerved betwixt *dwelling*, and *ſeeing* or *beholding* (the *higher* being proper for the habitation, but the *lower* being accommodated to the works of his providence, ſignified by *ſeeing*) the conſtruction will be regularly thus, *who is like unto Jehovah our God, who exalteth himſelf* בַּשָּׁמַיִם *to heaven* לָשֶׁבֶת *to inhabite* or *dwell there*, and yet *humbleth himſelf* (at the ſame time) בָּאָרֶץ *to the earth* לִרְאוֹת *to ſee, behold*, or *order* all things therein by his providence and his grace? An obſervation which hath allwayes had truth in it from the beginning of the world, but then moſt ſignally, when the *Meſſias*, the ſupreme God of heaven, came to viſit us here on earth in ſo great humility. Of this kinde of compoſition there want not examples: ſee *Cant.* i. 5. *I am black, but comely, as the tents of Kedar, as the curtains of Solomon*; i. e. *black as the tents of Kedar*, but *faire as the curtains of Solomon*. So *Deut.* xxxii. 42. *I will make my arrows drunk with blood, and my ſword ſhall devoure fleſh, with the blood of the ſlain and of the captives*: where the ſenſe exacts this other placing, *I will make my arrows drunk with blood, the blood of the ſlain, and my ſword ſhall devoure the fleſh of the captives* — So *Rom.* i. 12. *the righteouſneſſe of God is revealed* ἐκ πίστεως εἰς πίστιν *from faith to faith*, i. e. *the righteouſneſſe of God by faith is revealed to faith*, or *that men might believe*: ſee Note b. on that chapter. To this ſenſe I conceive all the antient tranſlators had reſpect, the Chaldee rendring it וְרַבִּיהּ — *who exalted his habitation that he may dwell, and lets down his eyes that he may ſee in heaven and in earth*; but the LXXII. more expreſly, ὁ ἐν ὑψηλοῖς κατοικῶν, καὶ τὰ ταπεινὰ ἐφορῶν ἐν τῷ οὐρανῷ, καὶ ἐν τῇ γῇ, *who dwelleth in the heights, and beholdeth the things that are below in the heaven and in the earth*; and ſo the Syriack, *who ſitteth on high, and beholdeth* or *looketh* ܕܡܫܟܚ *on that which is deep* or *low* (not as the Latine reads *cœlum & terram, the heaven and earth*, but) ܕܒܫܡܝܐ &c. *on heaven and earth*. In all which rendrings the *letting down the eyes*, the *beholding the things* that be *low* or *deep*, cannot be common to the *heaven* and *earth*, but is proper to the *earth* in oppoſition to *heaven*. For as for the notion of שָׁמַיִם for the *regions of the aire*, it cannot probably have place here, any more than v. 4. where his *glory* is ſaid to be *above the heavens*, to expreſs the infiniteneſs of it, by its ſuperiority to the higheſt of all creatures, which conſequently muſt be reſolved to be the higheſt heavens, and not the aire, which is much inferior to them. If this ſhould ſeem to be too unuſual and violent an *hyperbaton*, then the meaning muſt be, that although God be *high* in his throne

throne of glory, yet he condeſcends to the managery of the wholefabrick, ſtoops down to *behold the things on earth*, and by as great a condeſcenſion, *looks* on thoſe in *heaven*; his *glory* therein approving it ſelfe to be *above the heavens*, becauſe his beholding the tranſactions there is a *deſcending* or *looking down*.

b. הַבַּיִת

V. 9. *Keep houſe*] The word הַבַּיִת *houſe*, is ſometimes beſt rendred *family*: ſo *Gen.* vii. 1. *Go thou and all* בֵּיתְךָ *thy family into the Ark*. So *Exod.* i. 21. *God made for the midwives* בָּתִּים *families*, 2 *Sam.* vii. 11. *God ſhall make* בַּיִת *a family*, i. e. give thee children. And ſo here ſpeaking of Gods mercy to the *poor* and *lowly*, and inſtancing in עֲקֶרֶת the *barren*, *childleſs* woman, מוֹשִׁיבִי הַבַּיִת *ſetling her an houſe*, muſt be giving children, and ſo will moſt intelligibly be rendred, *ſetleth the barren in a family*; and then to it will beſt accord what follows, אֵם הַבָּנִים שְׂמֵחָה *a joyfull mother of children*, there being no ſuch matter of *joy* to a *barren woman*, as that of having *children*. The Jewiſh *Arab* quite leaving out הַבַּיִת in his tranſlation, renders it, *and that maketh the barren woman a joyfull mother of children*; as thinking it included in the ſenſe. A phraſe very nigh unto this we had *Pſal.* lxviii. 7. מוֹשִׁיב יְחִידִים בַּיְתָה, where the ſpeech being of *ſolitary* perſons, *widows* &c. and בַּיְתָה ſignifying adverbially, *at home*, the rendring was ſomewhat to differ from this, as the ſenſe did.

The Hundred and Fourteenth Pſalm.

The Hundred and fourteenth is a brief recital of the miraculous works of God to his people the Jews, in their redemption out of Ægypt, and journey to Canaan; an emblem of his greater miracles of mercy in the redemption of mankinde by the death of his ſon.

Paraphraſe.

a. b. When God was pleaſed to deliver his people of Iſrael out of the ſervitude they indured in Ægypt, he did in a ſignal manner demonſtrate both the ſacred and inviolate nature of all his promiſes, and the overruling virtue of his power and dominion over all creatures, his fidelity at once, and his omnipotence.

1. *When Iſrael went out of Ægypt, the houſe of Jacob from a* || *people of* [a] *ſtrange language,*
2. *Judah was* [b] *his* † *ſanctuary, and Iſrael his* * *dominion.*

|| barbarous people † or for his holyneſs * power.

At his leaſt command the Red ſea departed out of the chanel, and left a dry ground for them to paſs in the midſt of it; as at another time the river Jordan parted aſunder, and the current ſtopt its courſe, and went backward, the waters were cut off, Jos. iv. 7. whilſt Joſhua and the people paſſed over it.

3. *The ſea ſaw it and fled, Jordan was* || *driven back.*

|| turned יָסֹב

c. And at the giving the Law to them in the wilderneſſe, the whole mountain on which it was, Mount Sinai, all the greater and leſſer branches of it, did greatly ſhake, and move out of the place moſt terribly, Exod. xix. 18.

4. *The* [c] *mountains ſkipped like rams, and the little hills like lambs.*

5. *What*

5. *what ailed thee, O thou ſea, that thou fleddeſt; thou Jordan, that thou waſt driven back?*

6. *Ye mountains that ye skipped like rams, and ye little hills like lambs?*

7. *Tremble thou earth at the preſence of the Lord, at the preſence of the God of Jacob,*

† lake of 8. *Which turned the rock* d *into a* † *ſtanding water, the flint into a fountain of waters.*

If any man demanded what was the reaſon of the prodigious ebbe of the Red ſea, or of the ſtanding ſtill and parting of Jordan, of the terrible earthquake and commotion that was of the whole mountain and parts of Sinai, the account is evident, God was there pleaſed by the miniſtery and guard of Angels to exhibite himſelfe in a ſpecial manner to that people for their reſcue out of Ægypt, and to bring them into Canaan, and to deliver his Law unto them; and that preſence of his was the only cauſe of all theſe prodigious effects, as at another time it was of bringing ſuch plenty of water out of a rock of flint, that it maintained a current (as if it had been a notable ſpring) ſome conſiderable time after. d.

Annotations on Pſalm CXIV.

a. לֹעֵז V. 1. *Of ſtrange language*] The Hebrew לֹעֵז is by the Chaldee here rendred בַּרְבָּרָאֵ *barbarous*, and ſo by the Greek βαρβάρῳ. The word among the Greeks and Latines comes from the Hebrew בַּר *extra*, redoubled, and ſo ſignifies to a *Jew* any man of any other nation, and ſo fitly anſwers to לֹעֵז *a ſtranger* or *alien*.

b. לְקָדְשׁוֹ V. 2. *His ſanctuary*] The word לְקָדְשׁוֹ will literally be rendred *to* or *for his holineſs*, and being joyned with הָיְתָה *was* will ſignify, that *Judah*, the people of the Jews there ſpoken of, was made uſe of by God on, or among, them to demonſtrate his *holineſſe*, in the notion wherein oft it is taken for the *keeping his promiſe ſacred* or inviolate; as when *Pſal.* cxi. 9. ſpeaking of the firmeneſſe and immutability of his *Covenant*, it is added, קָדוֹשׁ שְׁמוֹ *holy* (as in another reſpect, *reverend*) *is his name*. The meaning then is, that *Judea* was a ſpecial inſtance of his *holineſſe*, or performing his promiſe made to *Abraham* long before. And then in proportion, that which follows muſt be underſtood, יִשְׂרָאֵל מַמְשְׁלוֹתָיו *Iſrael was his power*, i. e. *Iſrael was* an inſtance of *his power*, in his acting for *Iſrael* he declared his omnipotence moſt ſignally; the LXXII. literally render it ἐξουσία αὐτοῦ *his power*, but the Syriack ܫܒܚܬܗ *his praiſe* or *glory*, i. e. in dealing with whom he ſet forth his *glory*. In this, as in the former verſe, the expreſſion is poetical. In the firſt verſe, as *Iſrael* and *the houſe of Jacob* are the ſame thing in ſeveral names, ſo is *Ægypt* and the *barbarous people*. And here, as *Judah* and *Iſrael* are all one (the ſeparation being not made at that time, which is here reſpected) ſo לְקָדְשׁוֹ and מַמְשְׁלוֹתָיו *his holineſſe*, or *to his holineſſe*, and *his power*, are joyntly attributed to the ſame ſubject, *Judah* and *Iſrael*; not that the *holineſſe* of God was ſhewed in one, and the *power* in the other. Another interpretation the words are capable of, that as *Judah* marcht out of *Ægypt*, the cloud which went before the hoſt abode upon them, and that preſentiating allmighty God, and ſtill conſecrating and making *holy* the place of his abode, may found that ſpeech, that *Judah was his ſanctuary*, or place of

his reſidence. And then, as *Pſal.* cxxxvi. 9. *the moon* is ſaid to be לְמֶמְשְׁלוֹת *for a dominion in the night*, i. e. in an active ſenſe *to rule*, and *govern*; ſo the meaning of *Iſraels* being *his dominion* here may be, their being impowered as a Prince by God, to *goe out with an high hand*, executing juſtice on their enemies.

c. הֶהָרִים V. 4. *Mountains*] Though the earthquake at the giving the Law were ſo remarkable, that there can be no doubt of the fitneſs of accommodating this *skipping of the mountains* to it; yet 'tis not amiſs to mention the interpretation of *Kimchi*, who applies it to the ſtriking the *rocks* in *Rephidim* and *Cades*, which alſo hath this probability, that Naturaliſts obſerve that earthquakes ſometimes make eruptions of *water*.

d. אֲגַם V. 8. *Standing water*] The אֲגַם מַיִם is beſt rendred a *lake of water*, to note the abundance of it; accordingly the Chaldee renders it לְאֵרִיתָה *into a river*: and ſo the Pſalmiſt expreſly deſcribes the *guſhing out of the waters from the rock*, that *they ran in dry places like a river*, *Pſal.* cv. 41.

The Hundred and Fifteenth Pſalm.

The hundred and fifteenth (by the LXXII. and Syriack and Latine and Arabick and Æthiopick † annexed to the former, but diſtinguiſht in the Hebrew and Chaldee) is a rendring of all glory to the true and onely God in oppoſition to all Idol-Deities, and a calling upon all ſorts of men to place their whole affiance and truſt in him.

† *So alſo the Jewiſh Arab, who having begun the former Pſalm with* [*even as, O Lord, thou diddeſt when Iſrael went out of Ægypt &c. begins this with* כִּי לְךָ *even ſo, O Lord, thou doſt not, or do thou not to us what we deſerve but to thy name &c. So* Kimchi *notes it of ſome copies.*

2. O Lord, we ſinfull and vile men are moſt unable in the leaſt degree to glorify thee, we are moſt unworthy of the leaſt of all thy goodneſs, abundantly reached out unto us; no ſtrength of ours hath contributed in the leaſt to our felicities, no merit or deſert of ours hath brought them down from thee by way of due or challenge: thine holy bleſſed and moſt glorious name, that hath wrought all in us and for us, muſt in all reaſon have the intire honour and praiſe of all; there being no other motive or impellent to excite or invite thy mercies but thine own meer grace and favour, and thy fidelity and immutable conſtancy to thy Covenant and promiſes freely made to us, which thou wilt never faile to performe.

1. NOt [a] *unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truths ſake.*

Tis not with us, O Lord, not with us,

The heathen Idolaters round about us have not ſped ſo well in their machinations or attempts againſt us, as to have any temptation to reproach us of the God we worſhip, that he is either unable or unwilling to help us.

2. *Wherefore ſhould the heathen ſay, where is now their God?*

Though the God we worſhip be not here in any viſible ſhape among us, as their Idols are, his court of reſidence, his palace and throne being in the higheſt heavens; yet hereby is he not ſo removed from us, but that he hath been allwayes able to performe whatſoever he hath pleaſed, as readily and effectually as if he had been allwayes bodily preſent among us.

3. *But our God is in the heavens, he hath done whatſoever he pleaſed.*

4. *Their*

4. *Their* [b] *idols are silver and gold, the work of mens hands.*

Whereas the gods falsly so called, which the heathens worship, and from whom they expect relief and assistance, are nothing but so many liveless images of wood, stone, or metall, conceived by them to be inspirited by the false deities to whose names they are consecrated, but have really not the least degree of sense or life in them: The materials whereof they are made are perfectly inanimate, and the artificers carving on them mouths, and eyes, and ears, and noses, and hands, and feet, and throats, is not at all available to give them the use or first faculty of language, or sight, or any other sense, or so much as of breath. And then they that can carve and work them to this end, specially those that can offer their prayers, repose their confidences in such inanimate statues, are certainly, as to any regular use of their faculties, as senseless, as irrational as any of them, act as contrary to all reasonable or animal rules, as meer images would doe, if they were supposable to doe any thing.

b.

5. *They have mouths, but they speak not; eyes have they, but they see not;*

6. *They have ears, but they hear not; noses have they, but they smell not;*

7. *They have hands, but they handle not; feet have they, but they walk not, neither* [c] ‖ *speak they through their throats.*

c.

‖ breath, or murmure,

8. *They that make them are like unto them, so is every one that trusteth in them.*

9. *O Israel,* [d] *trust thou in the Lord; he is their help and their shield.*

Whilst those, the best gods that other nations acknowledge, are thus perfectly impotent, the God of Israel is a God of goodness and of power, as able as willing to relieve them that trust in him. O let all that are admitted to the honour of being own'd as his people, confidently rely and repose their trust in him.

d.

10. *O house of Aaron, trust in the Lord; he is their help and their shield.*

And above all, those especially that draw nigh to him, wait on his altar, officiate in his divine service, are in peculiar manner obliged to offer up their prayers, and repose their affiance in him, who hath promised to be present and assistent to them, as those which are his proxyes and commissioners upon earth, to intercede betwixt God and man in things belonging to God.

11. *Ye that fear the Lord, trust in the Lord; he is their help and their shield.*

And the same is the duty, or rather priviledge, of all faithfull servants of God, to repose their whole trust in him, as one that will be sure never to fail them nor forsake them.

12. *The Lord hath been mindfull of us, he will bless us; he will blesse the house of Israel, he will blesse the house of Aaron.*

Of this we have had many experiences in the several acts of his power and mercy toward us, and each of those is a pawn and ingagement to secure us of the continuance of the like both to our Church and State, Temple and people, whensoever we have need of it.

13. *He will blesse them that fear the Lord,* † *both small and great.*

† the small with the— דַּקְּטַנִּים עִם

And the same will he not faile to doe to all true servants of his, of what condition soever they are in this world; the greatest Prince shall not have any priviledge herein above the meanest peasant.

14. *The Lord shall increase* * *you more and more, you and your children.*

* upon you, upon you, and עֲלֵיכֶם וְעַל

And the same blessings which he bestoweth on such, he will continue and intaile upon their posterity.

15. *Ye are the blessed of the Lord which made heaven and earth.*

This is a prerogative indeed, wherein the pious man infinitely exceeds and surpasses all other men in the world, that he and his family, and all that come from him, are the peculiar province and care of the Creator of all the world; and what blessing is there that they may not confidently expect and depend on by that tenure?

16. ‖ *The heavens, even the heavens are the Lords; but the earth hath he given to the children of men.*

‖ heavens of heavens השמים שמים

The higheſt heavens hath God provided for his own palace and court of reſidence; but the other part of the Univerſe, the inferior globe of earth and aire and ſea, hath he given to man, to have the dominion and uſe of the creatures that are therein.

17. *The dead praiſe not the Lord, neither any that goe down into ſilence.*

18. *But we will bleſs the Lord from this time forth and for evermore. Praiſe the Lord.*

And to this vaſt bounty of his what praiſes and acknowledgments of ours can ever bear any proportion? The moſt we can doe in diſcharge of this duty is, to bleſſe and ſerve him conſtantly whilſt we live here; and when we are gone off from this ſcene where this ſervice is performed to him, and our bodies laid in their graves, where there is nothing but ſilence, no power or opportunities of ſerving or magnifying God any longer, to leave it as a legacy to our poſterity through all ſucceſſions unto the end of the world, that they may ſupply our defects, and ſing continual Hoſanna's and Hallelujahs to him for ever.

Annotations on Pſalm CXV.

a. לֹא לָנוּ

V. 1. *Not unto us*] לֹא לָנוּ is literally to be rendred *not with us*, in the notion wherein that is ſaid to be *with us* which we have, or is in our power: as מִי לִי בַּשָּׁמָיִם *Pſal.* lxxiii. 25. *who is with me?* or, *whom have I in heaven?* and *Gen.* xxxiii. 9. לִי רַב *enough with me*, or *I have enough.*

b. עַצְּבֵיהֶם

V. 4. *Idols*] The Hebrew עַצְּבֵיהֶם ſignifies literally *grievances*; and 'tis uſually obſerved that the *Jews* impoſed names of ill *omen* on the heathen Deities: ſo the feaſts dedicated to them in their idiome are proportionably אֵיד *mourning*, חֲנֻכָּה *fear*, and שֶׁבֶר *contrition*. But the word עָצַב which ſignifies *to be ſad and anxious*, ſignifies alſo by Metonymy, *to forme* or *frame* any thing very diligently (applied to Gods framing of us, *Job* x. 8. and to enemies diſtorting and depraving others words, *Pſal.* lvi. 5.) And in that notion of it alſo may be deduced עַצְּבֵיהֶם here, the *ſimulacra, idols* or *Images* of the Gentiles, which being conſecrated by their Prieſts, and thereby thought to be animated by thoſe whoſe images they are, thenceforth are worſhipped as Gods. So when 2 *Sam.* v. 21. we read that the *Philiſtims left there* עַצְּבֵיהֶם *their images*, 1 *Chron.* xiv. 12. it is אֱלֹהֵיהֶם *their Gods.* So *S. Auguſtine De Civit. Dei* l. viii. c. 23. tells us of the Theology of the heathens, received from *Triſmegiſtus*, that the *ſimulachra* or ſtatues were the *bodies of their Gods*, which by ſome *magical ceremonies* or θεουργίαι were forced to joyne themſelves as ſouls, and ſo animate and inliven thoſe dead organs, to aſſume and inhabite them. So ſaith *Minutius*, *Iſti impuri ſpiritus ſub ſtatuis & imaginibus conſecratis deliteſcunt*, *thoſe impure ſpirits lie hid under the conſecrated ſtatues* or *images*; and again, *rapiunt ad ſe dæmonia & omnem ſpiritum immundum per conſecrationis obligamentum*, *they catch and force to them the devils, and every unclean ſpirit, by the band of conſecration* (the ſpirits are ſuppoſed to be annext and *bound* to them by their magical rites and ceremonies.) So *Arnobius* cont. Gent. l. vi. *Eos ipſos in his (ſignis) colitis, quos dedicatio infert ſacra, & fabrilibus efficit inhabitare ſimulacris, the heathens in the images worſhip thoſe which the dedication or conſecration brings into them, and cauſes to dwell in their graven*

graven images. And ſo *Proclus de Sacrif. & Mag.* mentions it as their common opinion, that the *Gods* were by their *favour and help preſent in their images.* And therefore the *Tyrians* fearing that *Apollo* would forſake them, bound his image with golden chains, ſuppoſing then the God could not depart from them. The like did the *Athenians* imagine, when they clipt the wings of the image of Victory; and the *Sicilians* in *Cicero de Divin.* who complain that they had no Gods in their Iſland, becauſe *Verres* had taken away all their ſtatues: and ſo we know *Laban*, when he had loſt his Teraphim, tells *Jacob Gen.* xxxi. 30. *that he had ſtolln* אֶת אֱלֹהַי *his Gods.* And ſo of the *Golden calfe*, after the feaſts of conſecration, proclamation is made before it, *Theſe be thy Gods, O Iſrael.* But this of the animation and inſpiriting of images by their rites of conſecration being but a deception and fiction of their Prieſts, the Pſalmiſt here diſcovers it, and aſſures all men, that they are as inanimate and ſenſeleſs after the conſecration as before, bare *ſilver and gold*, with images of *mouths* and *ears* &c. but without any power to uſe any of them, and conſequently moſt unable to *hear*, or help their votaries.

c. יֶהְגּוּ

V. 7. *Speak they*] What יֶהְגּוּ here ſignifies, will be concluded by the context, which immediately before had mentioned their *having mouths and not ſpeaking.* Here therefore (as there the proper action of the *mouth* was *ſpeech*) the proper action of the *throat* or *larynx* ſeems to be intended, and that is *to breath.* So when *Pſal.* xc. 9. he ſaith, *we conſume our dayes* כְּמוֹ הֶגֶה, the Targum reads כְּחֵיד הַבֶל פּוּמָא *as a vapour*, i. e. *breath of the mouth in winter.* If it be not this, then ſure 'tis an inarticulate ſound, contradiſtinct from ſpeaking. So *Kimchi* and *Aben Ezra* ſtate it, and quote *Iſai.* xxxviii. 14. where the word is applied to the *murmuring* of the *dove.*

d. בְּטַח

V. 9. *Truſt thou*] For בְּטַח in the imperative, *truſt thou*, the LXXII. appear to have read בָּטַח in the præter tenſe, and ſo render it ἤλπισεν *hath hoped*, and ſo in v. 9, & 10. And ſo the Syriack لصدلهم *they of the houſe of Iſrael truſt.* And if that were the true reading, the ſenſe would well accord, in oppoſition to what went before, The idol-worſhippers, that hope in their gods, are moſt ſenſeleſs perſons, loſe all their prayers that are poured out to them, receive no aid or relief from them; *but the houſe of Iſrael truſt in the Lord* of heaven, make their addreſſes to him, and they receive the benefit of their truſts and prayers, עֶזְרָם וּמָגִנָּם הוּא *he is their help and their ſhield*, he actually defends and aſſiſts them, when they thus depend on him. But the Hebrew reading is to be adhered to, and the ſenſe is the ſame either way. The Jewiſh *Arab* altering the ſignification from the imperative, paraphraſeth, *and as the houſe of Iſrael hath truſted in the Lord, becauſe he* &c. v. 12. *ſo the Lord will be mindeful of us, and will bleſs us* &c.

The Hundred and Sixteenth Pſalm.

The hundred and ſixteenth is a gratefull acknowledgment of Gods ſeaſonable deliverances, and gracious returns to the prayers of his afflicted diſtreſſed ſervant, which are to be anſwered with vows of new obedience, and intire affiance in God. It is thought to have been compoſed by *David* upon his delivery from the rebellion of *Abſolom*, after which he immediately had the liberty to returne to the ſanctuary and publick aſſembly at Jeruſalem, v. 14, and 18, and 19. but may poſſibly, and not unfitly, belong to the return from the captivity (ſee note [a].)

Paraphraſe.

a. I made my prayer to the Lord the God of heaven, that he would in his good time give audience to my cryes which I daily poured out before him, that he would at length be gratiouſly pleaſed to conſider my diſtreſſe. When calamities approach or ſeize upon me, I have nothing to apply my ſelfe to, but my prayers to heaven, and thoſe I ſhall not faile to poure out before God.

1. ‖ [a] *I Love the Lord, becauſe he hath heard my voice and my ſupplications.*
2. † *Becauſe he hath inclined his eare unto me,* * *therefore will I call upon him as long as I live.*

‖ I deſired that the Lord would hear my voice, my † That he would incline * and in my dayes I will call upon him.

At this time my dangers were very great, I was purſued cloſe, and incompaſſed with my enemies, who were purpoſely ſent as the meſſengers of death unto me; and having no way of reſcue from any humane means, I then addreſt my ſelfe to the over-ruling help and providence of God, and to him I humbly and importunately came, beſeeching this ſeaſonable deliverance from him.

3. *The ſorrows of death compaſſed me, and the pains of hell* ‖ *gate hold upon me: I found trouble and ſorrow.*
4. *Then called I upon the name of the Lord; O Lord, I beſeech thee deliver my ſoule.*

‖ I found me מָצָאוּנִי

And thus I concluded with my ſelfe, that whatever my preſſures were, yet God was both mercifull and faithfull, and would certainly make good his promiſed mercy to me;

5. *Gratious is the Lord and righteous, yea our God is mercifull.*

That 'twas his proper attribute to be the ſupporter of the weak, the reliever of them that are in diſtreſs: and accordingly ſo hath he dealt with me in my greateſt deſtitution.

6. *The Lord preſerveth the* † *ſimple: I was brought low, and he helped me.*

† or little ones פְּתָאיִם

And now being thus reſcued by him, and delivered out of the ſad condition that incompaſſed me, I have nothing to doe, but to ſerve God in all ſincerity and integrity of converſation, chearfully and conſtantly, all my dayes which God ſhall afford me in this world; at the preſent devoutly to returne to the Ark, the place where God is pleaſed to preſentiate himſelfe, and there in great tranquillity to celebrate that mercy which hath afforded me this ſignal deliverance.

7. *Returne unto thy reſt, O my ſoule, for the Lord hath dealt bountifully with thee.*
8. *For thou haſt delivered my ſoule from death, mine eyes from tears, and my feet from falling.*
9. *I will walk before the Lord in the land of the living.*

10. *I believed*

10. *I believed, therefore have I spoken: I was greatly afflicted.*

I had a full trust and repose and affiance in God, and therefore I did and spake thus: When my afflictions were at the greatest (see

11. *I said in my* * *haste, All men are liars.*

* flight, (see note on *Psal.* xxxi. g.)

2 Cor. iv. 13.) when I was in my flight, I was sufficiently convinced that the arme of flesh was unable to yeeld me any relief (Psal. cviii. 12.) men might promise, and either prove false (as those now did that David had most reason to depend on, his own son, Achitophel, &c.) or impotent: there was, I know, but one sure hold, to which it is tolerably prudent to resort, the never-failing omnipotent hand of God, and to that I betook my selfe intirely, and from that I received my deliverance.

12. *What shall I render to the Lord for all his benefits toward me?*

13. *I will take the* [b] *cup of salvation, and call upon the name of the Lord.*

14. *I will pay my vows unto the Lord now in the presence of all his people.*

15. [c] *Precious in the sight of the Lord is the death of his saints.*

For this and all other the abundant mercies which I have received from God, I am now by all obligations concerned to make my most thankfull acknowledgments, and to do it in the solemnest manner, in the presence of the whole assembly, by way of publick festival, blessing and magnifying his holy name, that he hath not permitted my enemies to have their will of me, that he hath preserved my life, and not delivered it up into their hands, that he hath kept it as a jewel of his own cabinet, as being by me humbly deposited with and intrusted to him. And thus he allwayes deals with those that rely and depend on him (see note b. on Psal. Lxxxvi.)

b.

c.

16. *O Lord,* || *truly I am thy servant, I am thy servant, and the son of thy handmaid; thou hast loosed my bands.*

|| I pray thee אָנָּה

17. *I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord.*

18. *I will pay my vows unto the Lord now in the presence of all his people,*

19. *In the courts of the Lords house, in the mids of thee O Jerusalem. Praise ye the Lord.*

O blessed Lord, how am I obliged to thee by all the bonds that any ingagement can lay upon me? No servant bought with a price or borne in a mans house can be more closely bound to him, than I who have been rescued from the utmost danger by thee. What remains but that I should returne to thee the humblest offerings of praise and prayer, spend my whole life as a vow'd oblation to thy service, render thee all possible praise in the publick assembly, in thy sanctuary, in the solemnest manner that is possible? Blessed be the name of the Lord.

Annotations on Psalm CXVI.

a. V. 1. *I love the Lord*] For the right understanding of the two first verses, we must observe one special use of אָהַב (when it stands by it selfe absolutely without any noune after it, as here it doth) for *wishing* or *desiring*. So *Am.* iv. 5. *for so* אֲהַבְתֶּם *ye have desired.* So *Jer.* v. 31. *my people* אָהֲבוּ כֵן *wished, desired it so.* Thus ἀγαπᾶν, by which the LXXII. render it in all these places, signifies in Greek *to desire*; ἀγαπῶ, ποθῶ, saith *Phavorinus.* Hence ἀγαπώμην τὸ εὐκτικὸν ῥῆμα

אָהַב

'tis a *verbe of wishing.* And then אֲהַבְתִּי כִּי יִשְׁמַע יְהוָה will be best rendred, *I wisht that the Lord would hear*; and so I suppose the LXXII. meant by ἠγάπησα ὅτι εἰσακούσεται, *I desired that* (not *because*) *he will* or *would hear.* Accordingly the Syriack renders it ܨܒܝܬ ܕܫܡܥ, and the Chaldee רְחִימִית from רחם, which is of the same importance with אהב, *I wisht that the Lord would hear.* So the Jewish *Arab, I desire not but that the Lord would hear my*

voice;

voice, and my ſupplication, and *that he would hearken unto me when I call, in* or *by reaſon of what I finde* (or meet with) *in my dayes.* And then v. 2. follows currently, כִּי הִטָּה *that he would incline his eare to me*; the Syriack reads, ܕܫܡܥ, *and that he would incline his eare to me,* in conjunction with the former verſe. Then follows וּבְיָמַי אֶקְרָא *and in my dayes will I call,* by *dayes,* I ſuppoſe, ſignifying calamities, as *Ps.* xxxvii. 12. *his day is coming,* i. e. his diſtreſs, וּמָא דְתַבְרֵיהּ *the day of his calamity,* ſaith the Targum. So *Obad.* 12. *the day of thy brother* is the time of their being *carried captive* v. 11. So *the day of Jeruſalem, Ps.* cxxxvii. 7. So *Iſa.* xiii. 22. יָמֶיהָ *his dayes ſhall not be removed farre, his time is come,* is *the time of his contrition,* ſaith the Targum. The Syriack indeed leave out the ו there, as redundant, and read ܒܝܘܡ ܕܩܪܝܬ ܠܗ *in the* (not *my*) *day wherein I call him.* In which alſo they depart from the Hebrew punctation of בְּיָמַי. Without either of thoſe changes the rendring will be moſt facile, *I wiſhed* or *deſired that the Lord would hear* אֶת קוֹלִי *my voice*; or perhaps *the voice* (ſo אֶת קוֹלִי may be rendred, the ו being oft redundant, & ſo both the Syriack and the lxxii. underſtands it, ܩܠܗ and τῆς φωνῆς, *the voice*) תַּחֲנוּנָי *of my ſupplications,* in the genitive caſe; or by appoſition, *my voice, my ſupplications, that he would incline his eare unto me, In my dayes will I invoke* or *call upon him.* The rendring theſe verſes in the præter ſenſe, *he hath heard, he hath inclined,* is quite contrary to the following verſes, which mention the diſtreſſes as approaching, and growing ſtill more and more upon him, v. 3, 4. To what times this referrs, and what were thoſe his dayes muſt be uncertain, and onely matter of conjecture. 'Tis ordinarily thought to be a Pſalm of *David,* and then it moſt probably belongs to the time of his flight from *Abſolom,* to which his *haſte,* or *ſpeed,* or *flight,* ver. 11. probably determins it; and then ver. 14, 18, 19. muſt referre to his returne to the ſanctuary at *Jeruſalem,* after the quelling of that rebellion: and to this, as being the moſt received ſenſe, I have ſet the paraphraſe. Yet ſome indications there are which make it probable to have been written after the Captivity (and then the *dayes* here muſt be like the *day of thy brother,* and of *Jeruſalem* forementioned, denoting the captivity, and ſo their *flight* alſo v. 9. their being carried captive, and v. 14, 18, 19. the celebrating of their returne to the ſervice of God in the *Temple*) viz. the Chaldee idiome obſervable v. 7. in the words לְמָנוֹחֵכִי, and עָלַיִכִי, and v. 12. in תְּגַמּוֹלוֹהִי, where the Chaldee or Syriack ſuffix יהי is viſible.

V. 13. *Cup of ſalvation* כּוֹס יְשׁוּעוֹת *the cup of deliverances,* for which the Chaldee read כָּסָא דְפוּרְקָנַיָּא *the Cup of redemptions.* This was either more ſolemn in the Temple, by the Prieſt, or more private in the family. The former *the drink-offering,* or *ſtrong wine poured out in the holy place Num.* xxviii. 7. Of this *R. Sol. Jarchi* interprets it, אביא &c. *I will bring the drink-offering of praiſe which I vowed.* And to this of the Temple the *Praiſe* may moſt reaſonably be applied, becauſe, as the Jewiſh Doctors tell us, אין אומרים הלויים שיר הקרבן אלאעל הנסכים *the Levites repeat not the ſong of the oblation, but only over the drink-offering.* Yet there was alſo the more private in their families, the *cup* of thankſgiving or commemoration of any deliverance received. This the maſter of the family was wont to begin, and was followed by all his gueſts. *S. Paul* calls it ποτήριον εὐλογίας

וּבְיָמַי אֶקְרָא

b. כּוֹס יְשׁוּעוֹת

ἐυλογίας, *the cup of bleſſing*, that which was drank as a ſymbol of thankſgiving and *bleſſing*, and had forms of commemoration and praiſe joyned with it; and ſo by the Fathers, *Juſtin Martyr*, &c. (uſed of the Sacrament) is called οἶνος ἐυχαριστηθεὶς, *the wine that hath thankſgiving ſaid over it*. The uſe of it was either daily after each meale, or more ſolemn at a feſtival. In the daily uſe of it, they had this forme, ברוך אלהים העולם — ἐυλογητὸς ὁ Θεὸς ἡμῶν Κύριος ὁ Κόσμου, ὁ κτίσας τὸ γέννημα τῆς ἀμπέλου, *Bleſſed be our God the Lord of the world, who hath created the fruit of the vine*. But on feſtival dayes there was joyned with it an hymne proper for the day (as upon the Paſſeover, for the deliverance out of *Ægypt*) as we ſee *Mat.* xxvi. 30. where the Paſchal commemoration or *poſtcœnium*, advanced by *Chriſt* into the Sacrament of his blood, was concluded after the Jewiſh cuſtome, with an hymne. And ſo here with the *cup of ſalvations* is joyned ἐπίκλησις *a calling upon the name of the Lord*. And both the more private and the ſolemn performance of this, with all the magnificent rites of ſolemnity belonging to it, is called the *paying of vowes to the Lord*, that thankſgiving and acknowledgment which men in diſtreſſe may be ſuppoſed to promiſe, upon condition of deliverance, or if they promiſe not, are however bound to performe, as a due returne or payment for their deliverance.

V. 15. *Pretious*] The notion of יקר in this place for *rare* or *pretious*, muſt be ſo taken, as not to ſignify that which is ſpoken of to be deſirable *to*, or *in the preſence of the Lord*, for it is the life, not the *death* of his ſervants, that is *pretious* in that ſenſe to God the preſerver of their lives. But for their *death* to be *pretious* is in effect no more, than that it is ſo conſidered, rated at ſo high a price by God, as that he will not eaſily grant it to any one that moſt deſires it of him. *Abſolom* here hoſtilely purſued *David*, and deſired his death, he would have been highly gratified with it, taken it for the greateſt boon that could have befallen him: but God would not thus gratify him; nor will he grant this deſire eaſily to the enemies of godly men, eſpecially of thoſe that commit themſelves to his keeping, as *David* here did, and therefore is called Gods חסיד (ſee note *b.* on *Pſal.* lxxxvi.) for to ſuch his moſt ſignal preſervations doe belong peculiarly. The Jewiſh *Arab* here reads, *Pretious with the Lord* אמאתה *the putting to death his ſaints*, or *giving up to death*.

c. יקר

The

The Hundred and Seventeenth Pſalm.

The hundred and ſeventeenth is a ſolemn acknowledgment of Gods mercy and fidelity, and an exhortation to all the world to praiſe him for it.

Paraphraſe.

a. All the heathen nations of the world, and all the people diſperſed over the face of the earth, have a ſingular obligation, as well as the children of Iſrael (Abrahams ſeed according to the fleſh) to praiſe and magnify the name of God (ſee Rom. xv. 11.) and that eſpecially for his great and tranſcendent mercy toward them in the work of their redemption, and the promulgation of his Goſpel to them, wherein his promiſe of mercy to Abraham and his ſeed for ever, i. e. to his true ſpiritual poſterity, to the ſons and heirs of his Faith, unto the end of the world, ſhall be moſt exactly performed, and therein his fidelity, as well as mercy, manifeſted.

1. O *Praiſe the Lord, all ye* [a] *nations; praiſe him, all ye people.*

2. *For his mercifull kindneſſe is great toward us; and the truth of the Lord endureth for ever. Praiſe ye the Lord.*

Annotations on Pſalm CXVII.

[a] כָּל גּוֹיִם

V. 1. *Nations*] That כָּל גּוֹיִם *all the nations* here, and in the next word, כָּל הָאֻמִּים *all people*, ſignify in the greateſt latitude *all the nations* and *people* of the Gentile world, even πᾶσαν κτίσιν *the whole creation*, and κόσμον ἅπαντα *the whole world*, *Mar.* xvi. 15. appears both by *Mat.* xxviii. 19. where parallel to thoſe phraſes in S. *Marke* is no more than πάντα τὰ ἔθνη *all the nations* here; but eſpecially by *Rom.* xv. where for a proof of Gods purpoſe that the Gentiles ſhould be received into the Church, and joyne with the believing Jews in one conſort of Chriſtian love and faith, and *praiſe* God together in the ſame congregation, the proof is brought as from ſeveral other texts, ſo from theſe words in this Pſalm. And this not onely by expreſs citing v. 11. *And again, Praiſe the Lord all ye nations, and laud him all ye people*, but alſo in the front of the teſtimonies by the phraſes ὑπὲρ ἀληθείας θεοῦ *for the truth of God*, v. 8. ὑπὲρ ἐλέους *for the mercy* or *pity* (*of God*) v. 9. both which are here mentioned v. 2. For thus the diſcourſe there lies, *Chriſt was a miniſter of the circumciſion*, i. e. was by God appointed an inſtrument of the *Jews* greateſt good, preaching the Goſpel firſt to them, calling them to repentance, &c. and this *for the truth of God*, i. e. to make good Gods fidelity or performance of covenant to them, εἰς τὸ βεβαιῶσαι *to confirme the promiſes made to the fathers*, i. e. to *Abraham* &c. τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεὸν, *and that the Gentiles for his mercy might glorify God*: where though this preaching the Goſpel to the Gentiles was a work of *mercy*, not ſo much as promiſed to or lookt for by them, and ſo there is nothing but ἔλεος *pity*, *compaſſion* toward them; yet is this an effect of that *miniſtery of Chriſt*, which was ὑπὲρ ἀληθείας θεοῦ *for the truth of God*,

God, i. e. a completion of that *promise made* to *Abraham*, that he should be the *father of many nations*, which had never its perfect completion till the Gentiles came, and *sat down with Abraham*, became sons of this faith of *Abraham*, *in* this *kingdome of heaven*, the Church of *Christ*. And exactly to this sense the second verse of this Psalm is to be understood, as the reason why all the Gentile world is to *praise* and magnify the name of God, כִּי גָבַר &c. *because the mercy of God is strong upon us*, ἐκραταιώθη *was confirmed* say the LXXII. and Latine, and the Syriack ܬܚܣܢ, from עָשַׂן *grew strong*, was in full *force upon us*, i. e. all that *mercy* which is promised to *Abraham* for his spiritual as well as carnal seed, is fully made good עָלֵינוּ *upon us* (in which respect those words *Rom.* xv. 8. εἰς τὸ βεβαιῶσαι — *to confirme the promises of the fathers*, may reasonably be thought to refer to these words in this Psalm, the making good of Gods *mercy* to us, being, as in words, so in sense, parallel to *confirming the promises to the Fathers*) *and the truth of the Lord endureth for ever*, i.e. Gods *fidelity*, which consists in an exact performance of his promise, *endureth to the end of the world*; because though the *Jews* for their unbelief were cut off, yet the Gentiles, the seed of *Abrahams* faith, were grafted in, and so Gods *promise* of making him a *father of many nations* fully performed in the vocation of the Gentiles, at the time of the *Jews* obduration and apostasy. Thus much is manifest; yet perhaps it may be farther observable, that the גָּבַר *strong* here attributed to the *mercy* of God, is the known title of the *Messias Isa.* ix. 6. For though the late *Jews* have endeavoured to interpret that place of *Hezekiah*, whom they there style בעל שמונה שמות *the Lord of eight names*, Talmud *tract. Sanhedr.* c. *Chelek*; yet the Targum and others have resolved it to belong to the *Messiah*, and so אל, and גבור to be two of his names. And so indeed the mystery of our Redemption is to be looked on as an eminent exertion of the power of God, *Act.* ii. 33. the Incarnation is *shewing strength with* Gods *arme*, *Luk.* i. 51. and the Angel that brings the news of it, and (as the *Jews* tell us) hath his name correspondent to the imployment he manages, is *Gabriel*, from this word גבר *strong*. And so above all, the power was remarkable in his Resurrection, which was wrought by *Gods right hand*, *Act.* ii. 33. & v. 31. to this adde that אֱמֶת, which follows, is taken notice of to be another of the names of the *Messiah*; and the *Midrasch Tehillim* observes, that that word comprehends all the letters in the Alphabet, א the first, מ the middlemost, and ת the last, as *Rev.* i. 8. he is called *Alpha and Omega, the first and the last, the beginning and the end.*

כִּי גָבַר

אֱמֶת

The

The Hundred and Eighteenth Pſalm.

The hundred and eighteenth Pſalm ſeems to be a gratulatory hymne to *David* upon his full and moſt undiſturbed poſſeſſion of the Kingdome, after the Ark was brought to Jeruſalem, as may be conjectured from ver. 19, 20, 26, 27. and was probably appointed to be ſung at the feaſt of Tabernacles, v. 15. (ſome parts of it in the perſon of the people, and others, by way of alternation, in the perſon of the King himſelf) the moſt joyfull ſolemnity in the whole year, as about which time the armies returned home from the field, and Hoſanna v. 25. the acclamation then uſed of courſe, though no extraordinary accident had happened. It is applied both by our Saviour, *Mat.* xxi. 42. and by S. *Peter*, 1 *Pet.* ii. 4. to Chriſt the Son of *David*, as by his aſcenſion he was inſtalled to be the King, and ſo the head corner-ſtone of the Church; and it is therefore made up of lauds and praiſes to God for all his mercies.

Paraphraſe.

It is now a fit ſeaſon for all, people and Prieſts, eſpecially for all truly pious men, (the moſt concerned and intereſſed perſons) to laud and magnify the great goodneſs and conſtant mercies of God toward us, let all therefore joyne uniformely in the performance of it.

1. O *Give thanks unto the Lord, for he is good, becauſe his mercy endureth for ever.*

2. *Let Iſrael now confeſs that his mercy endureth for ever.*

3. *Let the houſe of Aaron now ſay that his mercy endureth for ever.*

4. *Let them now that fear the Lord ſay that his mercy endureth for ever.*

When I was brought into great diſtreſs, (may David now ſay) I addreſt my prayers to God for deliverance, and he preſently ſent me a moſt ſeaſonable reliefe.

5. *I called unto the Lord in diſtreſſe: the Lord anſwered me,* || *and ſet me in a large place.*

|| *with inlargement,* בַּמֶּרְחָב

And having God to take my part, I have no reaſon to apprehend the power or malice of man, whatſoever it is.

6. *The Lord is on my ſide; I will not fear what man can do unto me.*

As long as he is on my ſide to ſupport and aſſiſt me, I ſhall not fear to meet an whole hoſt of enemies.

7. *The Lord* † *taketh my part with them that help me: therefore ſhall I* * *ſee my deſire upon them that hate me.*

† *is to me among my helpers* לִי בְּעֹזְרָי

* *look upon, ſee note on Pſ. cxii. a.*

He that repoſeth his whole truſt in God, hath thereby a farre better ſecurity than all the Princes or men in the world can yeeld him.

8. *It is better to truſt in the Lord than to put any confidence in man.*

9. *It is better to truſt in the Lord than to put any confidence in Princes.*

Let all the men and nations in the world begirt me never ſo cloſe, and leave me no way in humane ſight for mine eſcape and relief, yet I have my confidence in God; and being thus fortified with ammunition and auxiliaries from heaven, I ſhall make no doubt to repell and deſtroy them all.

10. *All nations compaſſed me about;* || *but in the name of the Lord will I deſtroy them.*

11. *They compaſſed me about, yea they compaſſed me about;* † *but in the name of the Lord I will deſtroy them.*

|| *in the name of the Lord will I truſt, therefore I will* † *ſee v. 10.*

12. *They*

‖ or flamed † In the name— ſee v. 10.

12. *They compaſſed me about like bees,* [a] *they* ‖ *are quenched as the fire of thorns,* † *for in the name of the Lord I will deſtroy them.*

Let them ſwarme about me as thick as bees, ſeiſe on me with the ſame violence that the fire doth upon ‖ chaffe or thorns which it preſently ſets a flaming and conſumes; yet being thus armed as I am with a full truſt and reliance on the omnipotent power of God, I ſhall eſcape their fury, and cut them off, in ſtead of being deſtroyed by them. a. ‖ Chaffe, Syr.

* to ruine or falling

13. *Thou haſt thruſt ſore at me,* [b] * *that I might fall: but the Lord helped me.*

Mine enemies violence was ſo great, that I had no power to reſiſt it, but was juſt ready to fall and ſink under it: and juſt then, when my diſtreſs was greateſt, God interpoſed for my relief. b.

14. *The Lord is my ſtrength and my ſong, and is become my ſalvation.*

On him have I allwayes depended as my onely ſupport, him have I allwayes acknowledged and praiſed, and expreſt my confidence in him; and accordingly now in time of my want he hath reſcued me, and ſet me in perfect ſafety.

15. *The voice of rejoycing and ſalvation is in the tabernacles of the righteous: the right hand of the Lord doth valiantly,*

16. *The right hand of the Lord* [c] *is exalted, the right hand of the Lord doth valiantly.*

And thus it is with all that adhere ſtedfaſtly to their obedience to, and truſt in God; their whole lives are made up of receiving and celebrating mercies and deliverances from God, ſuch as his omnipotent hand worketh for them, either without the aſſiſtance of humane aids, or ſo as the ſucceſs is eminently imputable to God and not to man. c.

17. *I ſhall not dye, but live, and declare the works of the Lord.*

And having received this inſtance of his mercy at this time, being now ſecured from my greateſt dangers, what remains for me, but to ſpend my whole age in proclaiming the power, and mercy, and fidelity of my deliverer, and call all men off from their vain and weak truſts, the arme of fleſh, to this more ſkilfull and politick dependance on God?

18. *The Lord hath chaſtened me ſore; but he hath not given me over unto death.*

God hath moſt juſtly delivered me up to be ſeverely puniſht, purſued and hunted by my enemies; but then hath ſeaſonably delivered me out of their hands, and not permitted me to be overwhelmed by them.

19. *Open to me the gates of righteouſneſſe: I will goe into them, and I will praiſe the Lord.*

20. *This* ‖ *gate of the Lord into which the righteous ſhall enter.*

The ſanctuary of God, the holy place whither all good men reſort, to petition mercies, and to acknowledge them when they are received, is that to which, as I am moſt bound, I will now make my moſt ſolemn addreſſe, and there commemorate Gods mercies to me. Or, I will make uſe of all † occaſions as may make way for the praying God, ‖ is the gate הַשַּׁעַר † ſo the Jewiſh Arab.

21. *I will praiſe thee, for thou haſt heard me, and art become my ſalvation.*

Proclaiming to all the gracious returns I have received to my prayers, the abundant and ſeaſonable deliverances which God hath afforded me.

22. [d] *The ſtone which the builders refuſed, is become the head-ſtone of the corner.*

23. *This* † *is the Lords doing, it is marvelous in our eyes.*

And now may all the aſſembly of Iſrael rejoyce, and joyne in their congratulations, that being now fallen out in King Davids exaltation to the throne (and much more eminently in the reſurrection and aſcenſion of the Meſſiah) which is ordinarily ſaid, (whether by way of Hiſtory or Parable) that the ſtone which, in the laying the foundation of ſome eminent building, was oft tried by the builders, and as oft rejected by them, as unfit for their uſe to any part of the fabrick, and thereupon caſt among and covered over with rubbiſh, was at length, when they wanted a ſtone for the moſt eminent uſe, the coupling and joynting the whole fabrick together, found moſt exactly fitted for the turne, and ſo put in the moſt honourable place, the chief corner of the building. A thing ſo unexpected and ſtrange, that it was with reaſon judged as ſpecial an act of Gods providence, as if it had been ſent them down immediately from heaven. As ſtrange was it, and as imputable to d. † was from the Lord מֵאֵת יְהוָה הָיְתָה זֹּאת

Gods ſpecial hand, that David, of no eminent family, the ſonne of Jeſſe, and withall the youngeſt and moſt deſpiſed of his brethren, ſhould be in Sauls ſtead exalted by God to the regal throne, and being for this driven by Saul from his court, and purſued as a partridge on the mountains, ſhould yet continually eſcape his hand, and be peaceably placed in his throne. And ſo yet farther in the myſterie, that the Meſſiah, the Son of a Carpenters wife, with him brought up in the trade, that whilſt he made known the will of God had no dwelling-place, that was rejected by the chief of the Jews, as a drunkard and glutton, and one that acted by the Devil, as a blaſphemous and ſeditious perſon, and as ſuch put to the vileſt death, the death of the Croſs, and was held ſome ſpace under the power of the grave, ſhould be raiſed the third day from death, taken up to heaven, and there ſit in his throne to rule and exerciſe regal power over his Church for ever. This certainly was a worke purely divine, and ſo ought to be acknowledged and admired by us.

This day is the celebrating of a mercy wrought eminently, ſignally and peculiarly by the Lord ('twas he that exalted David to the throne, and he that will advance the Meſſias to his regality in heaven) and thereby peculiarly conſecrated by God to his ſervice, and ſo for ever deſerves to be ſolemnized by us, being matter of the greateſt joy imaginable to all ſubjects, either of Davids or of Chriſts Kingdome (and ſo this Pſalm fit for a Paſchal Pſalm in the Church of Chriſt for ever.) Now it is ſeaſonable to uſe Hoſannahs (ſee note on Pſal. xx. d. and Mat. xxi. a.) acclamations and wiſhes of all manner of proſperity to this King exalted by God, David, the type of the Meſſiah. Let us all joyne in doing it moſt ſolemnly, crying, people and prieſt together,

24. *This is the day the Lord hath made: we will rejoyce and be glad in it.*

25. *Save now, I beſeech thee, O Lord; O Lord, I beſeech thee, ſend now proſperity.*

The Lord be praiſed for the great mercy of this King, ſent us ſo peculiarly by God, but eſpecially for the Meſſias, whoſe coming hath been ſo long promiſed and expected (ſee Mat. xxi. 9.) All we that belong to the houſe of God, the Prieſts that wait on his ſanctuary, do heartily bleſs God for this day, and beſeech his bleſſing on him that is now crowned: and ſo ſhall all the Church of the Meſſias for ever celebrate him, bleſs God for his exaltation, and pray to God to proſper this regal office unto him, bringing in the whole world unto his ſervice.

26. *Bleſſed be he that cometh in the name of the Lord: we have bleſſed you* || *out of the houſe of the Lord.*

|| from מִבֵּית

Thus hath God ſhewed forth himſelf as in mercy, ſo in power for us; he hath magnified himſelf, exerciſed this double act of his dominion over the world, 1. in raiſing David from ſo mean an eſtate to the Regal throne, 2. in raiſing Chriſt from death to life, and then aſſuming him to an intire dominion over the world, to endure to the day of judgment. And in both theſe he hath revived us with the moſt chearfull beams of his divine goodneſs. O let us in commemoration thereof keep an anniverſary ſacrifical feaſt (ſee v. 24.) to praiſe and magnify his name for theſe and all his mercies, every man giving thanks and ſaying,

c.

27. *God is the Lord + which hath ſhewed us light: binde the c ſacrifice with cords, even to the hornes of the altar.*

+ and hath ſhined upon, us וַיָּאֶר לָנוּ

I will laud and praiſe thy mercies, ſo eminently vouchſafed unto me, and in ſo peculiar a manner inhanſed to the benefit of my ſoule, and proclaim thy goodneſs and ſuperlative divine excellencies to all the world:

28. *Thou art my God, and I will praiſe thee: thou art my God, I will exalt thee.*

Calling unto all to confeſs and extoll thy acts of providence and divine diſpenſation, wherein thou haſt moſt graciouſly exhibited thy ſelfe to us, and from time to time continued to oblige us, and ſo wilt continue for ever.

29. *O give thanks unto the Lord, for he is good, for his mercy endureth for ever.*

Annotations

Annotations on Pſalm CXVIII.

a. דֹּעֲכוּ

V. 12. *Quenched* דֹּעֲכוּ, which from דָּעַךְ *to be extinguiſht*, or *go out*, is regularly interpreted, *quenched*, is yet by the antient interpreters farre otherwiſe rendred. The Chaldee read דְּלָקִין *burning*, and the LXXII. ἐξεκαύθησαν *were on fire*, the Arabick *inflamed*, and the Latine *exarſerunt*, *they burnt* or *flamed*; which makes it probable, that as many other words in the Hebrew language are uſed in contrary ſenſes (ſee Mr. *Pocock* in his Miſcellany notes cap. 2.) ſo דָּעַךְ, which ſignifies in other places paſſively *to be conſumed* or *extinguiſht*, may ſignify here, as an ἐναντιόσημον, *to flame*, or in an active ſenſe, as in Arabick 'tis uſed, *violently to break in* or *ſet upon*, as in warre or contention, when men violently ruſh one on another. So R. *Solomon* on the place, notes the ſignification of דעך to be *ſuddain leaping*, uſed therefore of fire and water, for their *ſuddain leaping* out of their place, and then applied to fire, it will be *flaming*. And thus it beſt agrees with that which follows, *as fire among the thorns*, for 'tis certain that flames violently: and thus it beſt connects with the antecedents, the other example of their *coming about* him *like bees*, with which 'tis joyned without any note of disjunction. This I ſay, becauſe all the antient interpreters, except the Syriack, agree in this rendring; and the Syriack reteining the Hebrew word סוּכָּם, muſt be interpreted to the ſame ſenſe that ſhall appear to belong to the Hebrew, and by the addition of the copulative *and*, doth rather incline to this ſenſe, *They came about me like bees, and they*—— If this be not it, then the meaning of thoſe interpreters muſt be ſuppoſed to be, that as the *fire among thorns* is ſoon extinguiſht by the conſumption of the *thorns*, ſo for the time that it burns, it flames extremely; and ſo the ſimilitude of his enemies is ſuppoſed to hold in the burning, as well as the *extinction*, (and ſo 'tis obſerved of the *bees* that they dye, or loſe all vigor, when they ſting, *animaſq; in vulnere ponunt*) and then ſtill this divolves to the ſame effect or purpoſe. But for the notation of the word it ſelf, that 'tis here uſed in the ſenſe of *flaming*, and not being *extinguiſhed*, one farther argument may be drawn from the whole contexture, ſpecially from the phraſe בְּשֵׁם יְהוָה *in the name of the Lord*, and the כִּי אֲמִילָם which follows, both thrice repeated in the ſame manner v. 10, 11, 12. thus, *All nations compaſſed me about*; בְּשֵׁם יְהוָה *in the name of the Lord*, כִּי אֲמִילָם *therefore* (ſo ſaith the Chaldee, and ſo כִּי oft ſignifies) *I will deſtroy them*. That the words are to be rendred by ſupply of an ellipſis from v. 9. *I will truſt in the name of the Lord*, rather than by reading כִּי in conſtruction before *in the name of the Lord*, and ſo rendring it *for* in the former, and *but* in this verſe, we are taught by the Chaldee, who thus render that verſe, *All people compaſſed me about; I truſted in the name of the word of the Lord*, אֲרוּם *therefore I ſhall cut them off*. And ſo again v. 11. *They compaſſed me about, they compaſſed me about; In the name of the word of the Lord* רַחֲצִית *I truſted, therefore I ſhall cut them off*. And then in all reaſon ſo it muſt be here, v. 12. *In the name of the Lord I truſted, therefore I ſhall deſtroy them*. And if ſo it be, then the former part of the verſe, if it

כִּי אֲמִילָם

goe on in the ſame ſcheme with the former two verſes, muſt moſt probably ſet down the enemies beſieging, and aſſaults only, leaving their *deſtruction* to the laſt words of the verſe, as in the two former it was; and then רָעֲבוּ muſt ſignify *they were inflamed*, or *burnt*, *as the fire among the thorns*, or elſe it will not belong to that ſenſe. The other rendring is preſt with diverſe, but eſpecially with this inconvenience, that after he hath ſaid they are *quenched* or *extinct*, he is ſuppoſed to adde, that he *will deſtroy them*, which cannot in propriety belong to thoſe that are *extinct*, i. e. *deſtroyed* allready. And whereas our Engliſh endeavours to help that, by rendring כִּי *for* in this verſe, whereas it was rendred *but* v. 10. and 11. firſt there is no appearance of reaſon for that change, but to anſwer this objection, to facilitate this rendring, (of which the principal doubt is ;) and ſecondly, it doth not performe what it pretends to, for it cannot be any reaſon (ſo *for* notes) of their being *extinct* allready, that he *will*, or hath confidence that he ſhall *deſtroy them*. If therefore the notion of *quenching* be ſtill reteined, it muſt be by taking the præter tenſe in ſignification of the future, thus, *they compaſſed me like bees, they ſhall be extinct*— So the Jewiſh *Arab* takes it, *If* or *though they compaſs* &c. *certainly they ſhall be extinguiſhed*— making כִּי a particle of aſſeveration, as *Abu Walid* notes.

b. לִנְפֹּל V. 13. *That I might fall*] The full importance of לִנְפֹּל is beſt expreſt gerundially, *ad cadendum, to falling*, not only to expreſs their deſire who thus preſt and *thruſt* at him, *that* he *might fall*, for that is ſuppoſed in the violence of their impulſion, expreſt by repetition of the verb דְּחֹה דְּחִיתַנִי *thou haſt by thruſting thruſt me*, but to ſignify the event or ſucceſſe of it, that *I was falling*, or *ready to fall*, τοῦ πεσεῖν ſay the LXXII. in the infinitive mood gerundially, and ſo the Chaldee and the Syriack; and ſo the Jewiſh *Arab*, *It is a long while that thou haſt driven* or *thruſt me to falling*. And this expreſſes the greatneſs and ſeaſonableneſs of the deliverance, that when he was *falling*, *God* helped him.

c. רוֹמְמָה V. 16. *Is exalted*] For the paſſive notion of רוֹמְמָה, which the Chaldee follows, reading מְרַמְמָא *exalted*, the LXXII. read ὑψωσέ με, *hath exalted me*, and ſo the Syriack and Latine and Arabick; either from the active notion of רָמַם *exaltavit*, *elevavit*, wherein we have it v. 28. אֲרוֹמְמֶךָּ *I will exalt thee*, from which רוֹמְמָה is the participle, and ſo literally ſignifies *exalting*; or elſe expreſſing the ſenſe by a ſhort paraphraſe, *Gods right hand* being therefore ſaid to be *exalted*, as alſo to *do valiantly*, becauſe it had *exalted him*, and given him victory over his enemy.

d אֶבֶן V. 22. *The ſtone*] The author of *Hiſtoria Scholaſtica* mentions it as a Tradition, that at the building of the ſecond Temple, there was a particular *ſtone* of which that was literally true which is here parabolically reherſed, *viz.* that it had the hap to be often taken up by the builders, and as oft rejected, and at laſt was found to be perfectly fit for the moſt honourable place, that of the *chief corner-ſtone*, which coupled the ſides of the walls together, the extraordinarineſs whereof occaſioned the ſpeech here following, *This is of the Lord, and it is marvelous in our eyes*. If there were indeed any ſuch tradition of the *Jews*, as he reporteth, and truth in the tradition, it were neceſſary to reſolve that this Pſalm was made at the ἐγκαίνια or *dedication* and conſecration of the ſecond Temple, or on ſome like occaſion after that. But although theſe two verſes thus hiſtorically interpreted might incline

to

to that date of it, (and then the *gates of righteouſneſs* v. 19. would well refer to the *gate* of the ſecond *Atrium*, the publick ſolemn way into the *temple*, by which the *Jews* and Proſelytes of righteouſneſs entred, the Proſelytes of the gates entring only the firſt court) yet the reſt of the Pſalm is not ſo agreeable thereto, being much more applicable to *David* in reſpect of the difficulties which he had overcome in his way to the Kingdome. And accordingly the Chaldee interpret all the verſes to the end expreſly of him, טְלֵיָא &c. *The builders deſpiſed the youth which was among the ſons of Jeſſai, and he deſerved to be conſtituted* לְמַלָכָא וְשׁוֹלְטָן *the King and Ruler. This hath been from the Lord, ſaid the builders; this is wonderfull in our eyes, ſaid the ſonnes of Jeſſai. The Lord made this day, ſaid the builders; let us rejoyce and be glad in it, ſaid the ſonnes of Jeſſai. We pray thee, O Lord, beſtow ſalvation now, ſaid the builders; we pray thee, O Lord, proſper us now, ſaid the ſonns of Jeſſai. Bleſſed is he which cometh in the name of the word of the Lord, ſaid the builders; let them bleſs you from the houſe of the ſanctuary of the Lord, ſaid David. The Lord our God hath ſhined on us, ſaid the tribes of the houſe of Judah; Binde the young lambe* (טְלֵיָא, the Latine abſurdly renders it *puerum*) *for a ſacrifice of ſolemnity with chains till you have ſacrificed him, and poured out his blood upon the hornes of the altar, ſaid Samuel the Prophet. Thou art my God, I will confeſs before thee; thou art my God, I will praiſe thee, ſaid David. Samuel anſwered and ſaid, Praiſe ye, all ye congregation of Iſrael, confeſſe before the Lord that he is good, that his mercy endureth for ever.* This makes it not unreaſonable to reſolve, that the whole Pſalm belongs to *David*, and that it was compoſed either by him, or by ſome other in commemoration of his exaltation to, and full poſſeſſion of the Kingdome; which being from a very low condition, and other the like circumſtances of improbability, it was very fitly reſembled by this of the *ſtone which the builders refuſed* &c. whether that were a ſtory of any real paſſage, or whether only an emblem and paraboli-cal expreſſion of what was here done; and both that emblem and this real exaltation of *David* a moſt lively type of the humiliation and exaltation of the *Meſſiah*, and his aſcenſion, and taking poſſeſſion of heaven, and ſo is made uſe of *Mat.* xxi. 42. *Mar.* xii. 10. *Luk.* xxi. 17. *Act.* iv. 11. *Eph.* ii. 20. 1 *Pet.* ii. 4. and by way of Prophecy, *Iſai.* xxviii. 16. And to him it belongs more eminently and more completely, than to *Davids* perſon it could, the tribes of *Iſrael* and *Judah* being not divided before, and ſo not united by *David*; whereas *Chriſt* of *Jew* and Gentile made one Church, and ſo was moſt literally *the chief corner-ſtone*, that coupled the walls and knit the building together, which cannot ſo literally be affirmed of *David*. Of this we have the confeſſion of the *Jews* themſelves. *Sol. Jarchi* on *Mich.* v. 2. ſaith, *Out of Bethlehem ſhall come* מָשִׁיחַ בֶּן דָּוִד *Meſſiah the ſon of David*, קָן חוּא אוֹמֵר *ſo he* (the Pſalmiſt) *ſaith, the ſtone which the builders refuſed*, &c. (And ſo v. 15. *the voice of joy* &c. *Kimchi* & *Jarchi* refer to the days of the *Meſſiah*, as from the *ſtones* of *Iſrael Gen.* 29. 24. they fetch their dream of their ſuffering *Meſſias Ben Joſeph*, or *Ben Ephraim*.)

V. 27. *Sacrifice*] The Hebrew word here is חַג, which is ordinarily uſed for *a feſtival*, but ſometimes by metonymie ſignifies *the ſacrifice* uſed at ſuch times. So *Exo.* xxiii. 18. the fat חַגִּי, not *of my feaſt*, but נִכְסַת חַגָּא *of my feſtival ſacrifice*, ſaith the Chaldee. So *Iſa.* xxix. 1. חַגִּים יִנְקֹפוּ *behead* or *kill the ſacrifi-*

ב חג

ces. So *Amos* v. 21. where we read, *I hate, I deſpiſe* חַגֵּיכֶם, it is moſt probably to be rendred *your ſacrifices*: for as what follows, *I will not ſmell in your ſolemn aſſemblies*, muſt be underſtood of the ſmoak of their ſacrifice, or their incenſe, קוּרְבָּן *oblation* ſaith the Chaldee, and the LXXII. θυσίας *ſacrifices*, and not of the dayes or aſſemblies themſelves; ſo the inſuing verſe is expreſs, *Though you offer me burnt-offerings and meat-offerings, I will not accept them.* So *Mal.* ii. 3. the dung חַגֵּיכֶם (in all probability) *of their ſacrifices.* And thus have the Chaldee rendred it in this place, טְלָא לְנִכְסַת חַגָּא *the young lamb for a feſtival ſacrifice.* Of this 'tis here ſaid, אִסְרוּ בָּעֲבֹתִים *binde it with cords*, as the *ſacrifice* is wont to be when 'tis killed, עַד קַרְנוֹת הַמִּזְבֵּחַ *even to the hornes of the altar*; i. e. after 'tis *bound*, kill it, and do all other things preparatory to the offering it up, till at laſt you lay it upon the *altar*, and ſprinkle the blood on the *horns* of it. So *Kimchi* and *Jarchi* literally expound this of bringing the *ſacrifice bound, till he came to the altar*, עד שיהיה קדוב אל קרנות המזבח. But the Jewiſh *Arab* will have it ſignify the continuance or being inſtant in *ſacrificing* or *bringing ſacrifices. The hornes of the altar* were on every corner of it, *Exo.* xxvii. 1. and ſo by ſprinkling the blood on the *horns of the altar*, was perhaps meant the ſprinkling it round about (ſo we know the appointment was *Exod.* xxix. 15, 16. *Thou ſhalt take the ram— and thou ſhalt take his blood and ſprinkle it round about upon the altar*; ſo *Lev.* i. 5. *they ſhall ſprinkle the blood round about upon the altar.*) Or elſe ſprinkling it *on the horns* was the ſhorter way (ſee *Lev.* iv. 7, 18. and c. viii. 15. and c. ix. 9. and xvi. 18.) and was by interpretation the ſprinkling it round about, every *horne* repreſenting the ſide next that corner. But for *binding the ſacrifice to the hornes of the altar*, whilſt it was killed, we finde no ſuch cuſtome in the Law; and therefore ſure the words are to be interpreted by ſuppoſing an ellipſis in them, which is to be ſupplied as the Chaldee hath done, *binde it with bands till ye have ſacrificed it, and poured the blood thereof upon the hornes of the altar.* But from the ambiguity of חַג uſed frequently for *a feaſt*, the LXXII. have farr departed from this ſenſe, and read συςήσασθε ἑορτὴν ἐν τοῖς πυκάζουσι, *appoint the feaſt in condenſis*, (the vulgar renders it) *in the thick boughs*; and ſo *Heſychius*, πυκασμὸς δασύτης γενήμαλ&c. But alſo πυκάζειν ſignifies *to hide* or *cover*; πυκάζουσι, καλύπτουσι, κρύπτουσι, σκέπουσι, περιβάλλουσι, σκιάζουσι, ſaith he. And ſo the LXXII. here may have uſed it for the booths or tabernacles, of which the *Jews* had a חַג or *feaſt* yearly. However though I ſuppoſe them to have receded from the true meaning of the words allready ſhewed, yet they ſeem to have had a meaning very commodious to the *Hoſannah* foregoing, v. 25. For as there was uſe of thoſe acclamations at the feaſt of tabernacles (in that notion of πυκάζουσι) ſo to them were adjoyned branches of trees &c. as we ſee in the Goſpel, where *they cut down branches from the trees, and ſtrewed them in the way, and cried Hoſannah.* And ſo *Neh.* viii. 15. *Goe forth and fetch Olive branches, and Pine branches, and Palme branches, and branches of thick trees*; the Hebrew reads עֲנָפִים עָבֹת, the very word which is here uſed for *a band* or *cord*, and is there rendred by the LXXII. ξύλα δασέα&c. *thick wood* (as here πυκάζουσι) perhaps it were better rendred *wood of bands*, i. e. *bundles of wood*, for ſo *Elias Levita* tells us in his *Thiſbi*, that to *binde up Hoſannahs* was to binde up *bundles of willow boughs*, which were moſt uſed in the feaſt of

of tabernacles. And ſo by συςήσασθε ἑορτὴν ἐν πυκάζουσι, they probably meant the *feaſt* of Tabernacles, celebrated with willow boughs, with which they ſtrewed and adorned the court of the Temple, ἕως τῶν κεράτων τοῦ θυσιαςηρίου, *even to the hornes of the altar.* The Syriack here read, *Binde with chains* חֲבָלִים their Latine renders it *ſolennitates, ſolemnities*; but this ſure (proportionable to the notion of חג) for the *ſacrifices* uſed at thoſe *ſolemnities*, as when eating the *feaſt* (חגיגה 2 *Chron.* xxx. 22. a word of the ſame origination) muſt needs ſignify the *ſacrifices of the feaſt.*

The Hundred and Nineteenth Pſalm.

The hundred and nineteenth is wholly ſpent in conſideration of the divine Law, the excellency, the neceſſity, the advantages of it, deſcanting on the ſeveral appellations of it, with frequent reflections on our ſelves, by way of exhortation to a pious life, and conſtant adherence to God in times of diſtreſs. It is in the Hebrew Alphabetical, the eight firſt verſes beginning with the firſt letter, and therefore intitled Aleph, the next eight with the ſecond, and ſo called Beth, and ſo throughout every of the two and twenty Hebrew Letters, and ſtyled by the Maſora the great Alphabet.

Aleph.

Paraphraſe.

1. *BLeſſed are the undefiled in the* [a] *way, who walke in the law of the Lord.*

The true and onely felicity which is attainable in this life (and the forerunner withall to eternall happineſs) conſiſts in a blameleſs pious life, a ſtrict and careſull inquiry after, and diligent obſervation of the divine Law, a loving and ſeeking and ſerving God ſincerely, and not admitting any one known ſin in the whole courſe of our lives, but conſtantly and continually practiſing his commands. a.

‖ obſerve, ſee note a.

2. *Bleſſed are they that* ‖ *keep his teſtimonies, and that ſeek him with the whole heart.*

† That alſo אַף

3. † *They alſo doe no iniquity,* * *they walk in his wayes.*

* that

‖ very much מְאֹד

4. *Thou haſt commanded us to keep thy precepts* ‖ *diligently.*

I know it is the will and command of God that I ſhould with all diligence and watchfulneſs and earneſt endeavour obſerve and give heed unto his Law. Bleſſed Lord, give me that grace to guide and ſet right the whole courſe of my life, that I may never faile in that vigilance.

5. *O that my wayes were directed to keep thy ſtatutes.*

6. *Then ſhall I not be aſhamed, when I have reſpect unto all thy commandments.*

Then ſhall I have confidence both toward God and man, and mine own ſoule, when I can pronounce of my ſelfe that my obedience is impartial, and uniforme, and univerſal, no ſecret ſin reſerved for my favour, no leaſt commandment knowingly or willingly neglected by me.

7. *I*

As long as I live in any ſin indulgently, I cannot think my ſelfe qualified for any pious performance either of prayer or praiſe: But when I have diligently ſtudied and practiſed thoſe precepts of thine, in obedience to which all righteouſneſs conſiſts, then may I with full peace of minde, with a clear confidence preſent my ſacrifice before thee, and not be guilty of any hypocriſie in doing it.

7. *I will praiſe thee with uprightneſs of heart, when I ſhall have learnt thy righteous judgments.*

b. My preſent reſolution is to keep cloſe to the commands of God, and then I have confidence that he will not ſo farr withdraw his grace from me, but that I ſhall be able to perſevere. If I ſin wilfully, I cannot then promiſe my ſelfe the grace to returne again; but if I make uſe of the grace allready afforded me, and by ſtrength thereof ſtand firme from any ſuch wilfull fall, as I pray, ſo I hope and truſt and am confident that God will never firſt forſake me in any ſuch degree as ſhall be deſtructive or hurtfull to me.

8. *I will keep thy ſtatutes: O forſake me not* ‖ [b] *utterly.*

‖ to any great degree.

Beth.

c. Bleſſed Lord, I humbly begge of thee that grace which may be an effectual inſtrument in thy hand to purge and cleanſe my polluted heart and actions in ſuch a degree, that I may be competently inabled for the future to obſerve and obey thy commands.

9. *Wherewithall ſhall a young man cleanſe his way?* † [c] *by taking heed thereto according to thy word.*

† to obſerve, or, that he may obſerve thy word.

d. My heart is ſincerely and intirely bent to ſerve thee diligently, to learne my duty, and to performe it: O give me that grace that may ſufficiently aſſiſt me, and withhold thoſe temptations that may be able to ſeduce me out of my courſe of obedience.

10. *With my whole heart have I ſought thee: O* [d] *let me not wander from thy commandments.*

Thy terrors and promiſes and commandments have I treaſured up in the depth of my ſoule, as I would doe that which I am to value moſt pretiouſly, and to guard moſt carefully, that ſo whatſoever the temptation be, I may have within my own breaſt ſufficient to oppoſe againſt it; to the bare ſuggeſtions of ſin, the conſideration of thy commands to the contrary; to the tenders of pleaſures or profits, &c. thy promiſes made to obedience, infinitely above the proportion of thoſe advantages; and to the additions of threats, thy terrors and denuntiations againſt ſin, as much above the fiſe of all thoſe dangers that the devill, or world, or mine own fleſh, or phanſie can ſuggeſt unto me.

11. *Thy word have I * hid in my heart, that I might not ſin againſt thee.*

* laid up צָפַנְתִּי

O Lord, I praiſe and glorify thy name for all thy mercies; and that I may do it ſo as may be accepted by thee, Lord, give me thy grace, both to know and obey thy commandments, which is the moſt noble way of glorifying thee, living worthy of ſo divine a maſter.

12. *Bleſſed art thou, O Lord; teach me thy ſtatutes.*

e. I have made it one of my ſpecial exerciſes to expreſs to others the venerable opinion I have of thy laws, and that of all and every of them.

13. *With my lips have I declared* [e] *all the judgments of thy mouth.*

The joy that I have in performing obedience to them is ſo great, ſo much exceeding the delight that any worldly man takes in the greateſt plenty, that I cannot but expreſs the tranſportation.

14. *I have rejoyced in the way of thy teſtimonies, as* ‖ *much as in all riches.*

‖ for all עַל כָּל הוֹן

And therefore if I had nothing to conſider but theſe preſent joyes which reſult from the ſervice of God, I were moſt unwiſe if I ſhould change this ſtudy, this exerciſe, this felicity, for any other, if I ſhould ever forget or forſake the comforts of a pious life.

15. *I will meditate in thy precepts, and* † *have reſpect unto thy wayes.*

† conſider or behold אַבִּיטָה

16. *I will delight my ſelfe in thy ſtatutes; I will not forget thy word.*

Gimel.

Gimel.

|| *Render unto* † *I will*

17. f ||*Deal bountifully with thy servant,* † *that I may live and keep thy word.*

O Lord, I am constantly resolved to obey and adhere to thy known will all the dayes of my life: O make me those gracious returns which thou hast promised to all such. f.

18. *Open thou mine eyes, that I may behold wondrous things out of thy law.*

And what are those? The inlightening and removing all degrees of darkness remaining on my heart, quickening and inlivening my faculties, giving me a vital taste and relish of the delights of that obedience which is performed to thy precepts: which when I have, I shall then truly discern those admirable Divine excellencies of thy Law, those pleasures resulting from the practice of it, which are not to be found any where else, and consequently learn to love, and adore the Author of it, be ravish't and transported with the thought of thee, that hast dealt thus wonderfully with thy servants, given them a rule of life, and promised them eternal felicities as their reward for their being content to be ruled by it; when if we might have been our own choosers, we could not have pitcht on any thing so advantageous and pleasurable to our selves at the present, as this obedience to thy laws will be certainly found to be by any that will experiment it.

19. *I am a stranger in the earth; hide not thy commandments from me.*

For mine own part, I may truly say, though I am possest of a great sovereignty, am by thy providence placed in a most prosperous condition upon earth, yet in all this secular greatness and plenty I enjoy no more than a meer stranger or lodger, that hath supply for his present necessities, but nothing more: The one true comfort of which I am capable is that of obedience to thy precepts: O let me never be deprived of this advantage and comfort, without which a kingdome is not able to make me tolerably happy.

* *is taken up in longing for, or love to thy-*

20. *My soule* g * *breaketh for the longing that it hath unto thy judgments at all times.*

My desires are vehement, languishing, and continual toward thee and thy judgments; I desire to be allwayes imployed and exercised in them, and when I am not, my soule is wholly taken up with a love and desire of them. g.

|| *curſed are they which*

21. *Thou hast rebuked the proud* h ||*that are curſed, which do erre from thy commandments.*

All disobedient obstinate persons, which stand out against these laws of thine, are sure to be punisht by thee, and eternally accursed and rejected from thee: And indeed their very present course of irrational sottish pride and obstinacy, is a very competent curse unto it selfe, robs them of all the comforts of a pious life, and ingulfes them in many sad miseries in this life, sufficient to denominate them accursed, if there were no arrear of torments and woes in another life. h.

† *observed* see note a.

22. *Remove from me reproach and contempt, for I have* † *kept thy testimonies.*

But I have carefully observed and practised thy precepts: Lord, doe thou preserve me from all the rebukes or punishments that the malice of men can designe against me.

23. *Princes also did sit and speak against me: but thy servant did meditate in thy statutes.*

And this I am confident thou wilt doe, and in that confidence I shall not seek out for any other security. Whatsoever conspiracies are laid against me by the greatest Potentates, whatsoever reproaches from my heathen neighbours, depending on their own strength, and deriding my trust in God, they shall not take me off from this one constant exercise, the study and practice of thy law; to these shall I resort, as for all the comforts of my life, the joy and delight of my soule, so for advise and counsel also in time of difficulty and danger, and from thence take my directions how to prevent or avert them.

* *or men of my counsel*

24. *Thy testimonies also are my delight and* * *my counsellers.*

Daleth.

Daleth.

Whenſoever I am caſt down in a ſight either of my unworthineſs, or my ſins, 'tis then a ſeaſon for God to interpoſe his hand for my comfort and relief: This he hath promiſed to do for all that are truly humbled, and I doubt not he will in his good time performe it for me.

25. *My ſoule cleaveth unto the duſt; quicken thou me according to thy word.*

As ſoon as I make my confeſſion to him, and with a ſincerely contrite heart petition his pardon, he is graciouſly pleaſed to hear my prayer, and to be reconciled with me; and then I may ſeaſonably beg and hope for his grace to ſupport me for my future life, that I may no more fall off and provoke him.

26. *I have declared my wayes, and thou heardeſt me: teach me thy ſtatutes.*

Then I may pray for an underſtanding heart, an experimental knowledge of his eaſy and gracious yoke, which when I have obteined, I ſhall be for ever moſt delightfully exerciſed in the meditation and diſcovery of thy moſt admirable diſpenſations towards us, eſpecially of that tranſcendent goodneſs of thine in pardoning of ſins, giving us ſuch admirable precepts, aſſiſting us to the performance of them, accepting our imperfect obedience, and then crowning us for ever for it.

27. *Make me to underſtand the way of thy precepts; ſo ſhall I* ‖ *talk of thy wondrous works.*

‖ or, meditate וְאָשִׂיחָה׃

i. My ſorrow and vehement contrition, expreſt by the tears of my very ſoule, qualifies me for that comfort and raiſing up which thou haſt promiſed to all truly humbled ſinners.

28. *My ſoule* i † *melteth away for heavineſſe;* * *ſtrengthen thou me according to thy word.*

† diſtills, weeps, * raiſe קַיְּמֵנִי

And then I may be a meet ſuiter for thy grace, to mortify every wicked deſire in me, every falſe apoſtatizing or hypocritical affection, and to inliven me to a pious virtuous life, exactly regulated by thy will and word, the richeſt donative that can be beſtowed upon me.

29. *Remove from me the way of lying, and grant me thy law graciouſly.*

This of obedience and fidelity and ſincere adherence to thee, is to me farr more eligible and deſirable than the contrary, v. 29. I have therefore propoſed to my ſelfe thy Law as the rule of my life, and ſtedfaſtly reſolved to direct all my actions by it.

30. *I have choſen the way of truth; thy judgments have I laid before me.*

And having done ſo, if I adhere and conſtantly cleave unto them, perſevere as I have reſolved, I am ſure I ſhall never be diſappointed of my expectations, I ſhall never miſs of the comforts of this life, or the joyes of a better.

31. *I have ſtuck unto thy teſtimonies; O Lord, put me not to ſhame.*

k. This is matter of infinite delight and pleaſure to me, and a ſpecial act of thy gracious dealing with us men, to binde up our preſent joyes in our practice of virtue, to make us at once pious and happy. This ſhall certainly ingage me to all the ſpeed and diligence of a moſt alacrious obedience.

32. *I will run the way of thy commandments,* ‖ *when thou ſhalt* k *inlarge my heart.*

‖ becauſe thou haſt dilated

He.

l. O bleſſed Lord God, let thy holy ſpirit direct and guide me in performing an acceptable obedience to thee, and I ſhall by all lawes of juſtice and gratitude be ingaged to continue the courſe with all poſſible care and diligence.

33. *Teach me, O Lord, the way of thy ſtatutes, and I ſhall* † *keep it* l *unto the end.*

† obſerve it (ſee note a.) by way of reward,

34. *Give*

‖ obſerve (ſee note a) † watch or keep אשמרנה

34. *Give me underſtanding, and I ſhall ‖ keep thy Law; yea I ſhall † obſerve it with my whole heart.*

Be thou pleaſed to illuminate my minde, to remove from me that darkneſs of ſpirit that my corruptions and ſins have brought upon me, and give me that practical pliableneſs, and docileneſs, and humility, that may be aſſiſtant to the work, by the continuance of thy grace, to work in me to doe as well as to will, to performe a moſt carefull, watchfull, diligent, and withall a moſt impartial uniforme obedience to thee.

* lead or guide

35. m * *Make me to goe in the path of thy commandments, for therein is my delight.*

Lord, let me never faile of thy direction and guidance in all the obedience which m.

by thy grace I ſhall indeavour to performe to thee. There is nothing ſo pleaſurable to me as to be thus exerciſed and imployed: O do thou conduct, and aſſiſt, and direct me in it.

36. *Incline mine heart unto thy teſtimonies, and not to covetouſneſs.*

It is much more deſirable to me to be imployed in thy lawes, than in any matter of the greateſt ſecular advantage. O let thy grace ſo prevent and bend my heart, that this pleaſure may ſtill poſſeſſe me, and never give place to any ſecular purſuance or carnality.

37. *Turne away mine eyes from beholding vanity, and quicken thou me in thy way.*

Lord, grant me a ſtrict guard over mine eyes, thoſe inlets of many ſins: withdraw me from all delight or complacency in wealth or worldly grandeur, on which the luſt of the eye is wont to be placed; in fraile, falſe, deceitfull beauty, which is apt to accend foule flames within the breaſt; in any other vain tranſporting object; and on the contrary inliven and inflame in me all pious and virtuous deſignes and purſuits.

‖ to thy ſervant thy word, which is to the fearing thee.

38. *Stabliſh ‖ thy word unto thy ſervant who is* n *devoted to thy fear.*

There are in thy word, the revelation of thy will to us, the greateſt arguments imaginable to ingage us to fear and reverence of and uniforme obedience to thee, promiſes of the divineſt, and terrors of the moſt formidable ſort: To this are the oracles of God all deſigned, to bring us to the practice of true piety. O grant me that grace that I may never permit theſe to depart out of my minde, but make uſe of them conſtantly to this end to which thou haſt deſigned them, perſevere firmely in thy obedience. n.

39. *Turne away my reproach which I fear, for thy judgments are good.*

O what a ſhame and reproach would it be to me, who acknowledge thy yoke to be ſo eaſy and pleaſurable, the obedience to thy commands ſo ſweet and deſirable, ever to fall off from it into any unprofitable work of darkneſs? This the ſight of my own frailty bids me to fear beyond all things, and to be for ever jealous of my ſelfe in this behalfe. O let thy word and thy grace give me that ſtability, v. 38. and conſtancy, that I never thus ſhamefully miſcarry.

40. *Behold I have longed after thy precepts; quicken me in thy righteouſneſs.*

All that I can ſay of my ſelfe is, that I have an ardent deſire to obey thee. O let thy grace, which in mercy thou wilt not faile to give to all ſuch that in humility addreſs to thee, excite and inliven me from time to time in all works of obedience to thee, that ſo I may daily improve in all righteouſneſſe.

Vau.

41. *Let thy mercies come unto me, O Lord, even thy ſalvation according to thy word.*

Lord, be thou graciouſly pleaſed to compaſſionate me, to eſpouſe my cauſe, to reſcue me out of mine enemies hands, according to the promiſe thou haſt made unto me.

† returne a word אענה דבר

42. *So ſhall I † have wherewith to anſwer him that reproacheth me; for I truſt in thy word.*

And then I ſhall be able to make a ſolid reply to all my deſpightfull enemies, which are ready to inſult over me in any diſtreſſe, and upbraid my truſt and reliance on thee.

43. *And*

It is thy promiſe of eternal immutable truth, that thou wilt never forſake them that truſt in thee and adhere to thee: O let me never be forſaken by thee in any ſuch eminent degree, that I may doubt of applying this promiſe to my ſelfe, and aſſuming on the ſtrength thereof this aſſurance, that thou wilt infallibly reſcue me.

43. *And take not the word of truth* ‖ *utterly out of my mouth, for I have hoped in thy judgments.*

‖ to any great degree (ſee note b)

This ſhall ingage and oblige the conſtancy of my obedience to thee from this time to the end of my life.

44. *So ſhall I keep thy Law continually, for ever and ever.*

And being delivered by thee, I will moſt chearfully and alacriouſly ſet to the wayes of all piety, there being no courſe wherein I ſhall more delightfully exerciſe my ſelfe.

45. *And I will walk at liberty, for I ſeek thy precepts.*

Yea I will proclaim and boaſt of the excellency of thy Law, and the advantages of ordering our lives by it, and recommend it with confidence to the greateſt Princes in the world, as that which will inhaunſe their crowns, and make them much more glorious and comfortable to them, if they will reſolve to guide their lives after this model.

46. *I will ſpeak of thy teſtimonies alſo before Kings, and will not be aſhamed.*

And for my ſelfe, as in my love and value of thy precepts I prefer them before all other jewels in the world, ſo will I entertain and recreate and gratify my ſelfe by this exerciſe, the meditation and practice of theſe, rather than by any other way of divertiſement which the world doth moſt eſteem of.

47. *And I will delight my ſelfe in thy commandments, which I have loved.*

O. And this pleaſure ſhall not be an aerial idle ſpeculative pleaſure, but ſuch as ſhall ſet me vigorouſly about the practice of all holy obedience to thee; and therein will I conſtantly and diligently exerciſe my ſelfe, and thereby expreſſe the reality of my love to them.

48. *My hands alſo will I* ° *lift up unto thy commandments which I have loved, and I will meditate in thy ſtatutes.*

Zain.

O Lord, thou haſt made me many moſt gratious promiſes, and thereby given me grounds of the moſt unmoved hope and comfort: And theſe are able to ſupport and inliven me in the midſt of the greateſt preſſures.

49. *Remember the word unto thy ſervant, on which thou haſt cauſed me to hope.*

50. *This is my comfort in my affliction; for thy word hath quickned me.*

Atheiſtical wicked men, when they ſee me in diſtreſs, make a mock at my relyance and truſt in God, and think it ridiculous to talk of relief from heaven, when earthly ſtrength faileth. But all their ſcoffs and bittereſt ſarcaſmes ſhall not diſcourage me, or tempt me to forſake my holde. I have many notable illuſtrious examples of thy power and goodneſs, of the ſeaſonable interpoſitions of thy reliefs to thy ſervants in their greateſt diſtreſſes; and theſe being laid to heart have infinitely more force to confirme my faith, than all their Atheiſtical ſcoffs to ſhake it.

51. *The proud have had me greatly in deriſion, yet have I not declined from thy law.*

52. *I remembred thy judgments of old, O Lord, and have comforted my ſelfe.*

Nay theſe their heatheniſh diſcourſes have been ſo farr from working thus on me, that they are matter of great diſquiet and commotion and trembling to me, to think of the direfull condition which they are in that have utterly forſaken God and all thought of obedience, that have quite deveſted themſelves as of all hope, ſo of all dread of him.

53. † *Horror hath taken hold on me, becauſe of the wicked that forſake thy law.*

† Attonitus זלעפה ſee *Pſal.* xi. 6.

54. *Thy*

54. *Thy statutes have been my songs in the house of my pilgrimage.* For my part, what ever can befall me in this fraile transitory life, I can take joy in the commands and promises of God, and make them true real solaces to me in whatsoever distresse, as knowing that I suffer nothing but what God sees to be best for me, and that if I faithfully wait on him, he will in his time give me a seasonable deliverance.

55. *I have remembred thy name, O Lord, in the night, and have kept thy law.* With these thoughts of God I have in the solitude and darkness of the night intertained and supported my selfe, and thereby taken up a courage and constancy of resolution never to relinquish this hold for any other. Thus hath God abundantly rewarded my diligence in his service by a pleasure resulting from it, v. 54. by a stedfast unmoveable hope and comfort in him. v. 50. and by a durable constant resolution of a perfevering obedience, never to depart from him.

‖ observed see note a.

56. *This I had because* I ‖ *kept thy precepts.*

Cheth.

57. *Thou art my portion, O Lord; I have said that I would keep thy word.* Blessed Lord, of all the possessions and comforts of the world thou onely art worth the having; thy promises are pretious promises, thy commands most excellent divine commands: I have by thy grace deliberately made my choice, preferred these before all the glories of this world, and resolved that thy word shall be my treasure, which I will most diligently preserve.

† besought thy face חִלִּיתִי פָנֶיךָ

58. I † *intreated thy favour with my whole heart: be mercifull to me according to thy word.* To this thy grace is most necessary, for without it I can doe nothing; for this therefore I make my most humble, sincere, passionate address to thee. O be thou graciously pleased to grant my request, to vouchsafe me this mercy, which thou hast promised never to deny to those that aske, and importunately seek and begg it of thee.

59. I *thought on my wayes, and turned my feet unto thy testimonies.* But neither have I contented my selfe with my bare prayers for strength and grace; I have set to my part, in a diligent examination of my past sins, and a carefull watch over my future actions, and so have forsaken my old wayes, and diligently pursued that course which thou hast prescribed me.

60. I *made haste, and delayed not to keep thy commandments.* And to this end, I did immediately set out, I made no one minutes stay in so necessary a pursuit, as knowing that the longer I should dally, the more unlikely I should be ever to performe so great a journey.

* troupes

61. P *The* * *bands of the wicked have robbed me; but I have not forgotten thy Law.* In my course I have oft met with disturbances, the assaults and injuries of wicked men: but these, how sharp soever they were, have been but exercises of my patience, have not provoked me to do any thing but what best becometh thy servant. P.

62. *At midnight* I *will rise to give thanks unto thee, because of thy righteous judgments.* This, and the many other benefits and advantages of thy Law, and my obedience to it are such, as I am bound to acknowledge all the dayes of my life, and even to interrupt my lawfull sleep and repose, to finde frequent vacancies for so necessary a duty of lauding and magnifying thy mercy.

63. I *am a companion of all them that fear thee, and of them that keep thy precepts.* And for my dayes exercise I endeavour to associate my selfe with all those that serve and obey thee conscientiously, by that society to excite one another, and to attain to some proficiency in so good a work.

64. *The earth, O Lord, is full of thy mercy: teach me thy statutes.* O Lord, thy goodness and mercy and grace is abundantly poured out upon the men in the world: O let me enjoy a special degree of it, for the sanctifying my soule, and planting an uniforme obedience to thy commandments in the depth thereof.

Teth.

O Lord, I cannot but acknowledge thy great bounty toward me, to the utmoſt that any promiſe of thine gave me confidence to hope.

65. *Thou haſt dealt well with thy ſervant, O Lord, according to thy word.*

q. I am fully reſolved to adhere to and obey thy precepts: O be thou pleaſed by thy grace to rectify my inclinations and natural bent of minde, to worke all corruption, perverſeneſs or contumacy out of it, and then to illuminate my underſtanding, to give me that knowledge of my duty, and that reſolvedneſs of minde, that I may never ſwerve from it.

66. *Teach me* ‖ *good* q *judgment and knowledge, for* I *have believed thy commandments.*

‖ or goodneſs of inclination, or manners

To this end I muſt acknowledge the chaſtizements and afflictions which thou haſt ſent me, to have been very advantageous and inſtrumental to me: I was out of the way, but thy rod hath reduced and brought me into it againe.

67. *Before* I *was afflicted,* I *went aſtray; but now have* I *kept thy word.*

Thou art a gratious father, and all that thou doſt is acts of grace and goodneſs, even the ſharpeſt of thy adminiſtrations v. 67. (ſee Rom. viii. 28.) are ſent by thee as that which is abſolutely beſt for us. O lead and direct and aſſiſt me in thy obedience, and then I have no farther care to exerciſe me.

68. *Thou art good, and doſt good: teach me thy ſtatutes.*

My malicious adverſaries have contrived ſlanders againſt me: But I ſhall not be much concerned in their practices. I ſhall indeavour carefully to preſerve my conſcience upright to God, and then not fear their ſuggeſtions or machinations.

69. *The proud have forged a lye againſt me; but* I *will* † *keep thy precepts with my whole heart.*

† obſerve ſee note a.

r. They are obſtinately and imperſwaſibly bent upon their courſe, and pleaſe themſelves very much in it: But I ſhall not envy their felicities, but take infinitely more pleaſure in a ſtrict adherence to thy law, than they in all their impieties.

70. *Their heart is* * *as fat as* r *greaſe; but* I *delight in thy law.*

* groſs as it were with fat.

Nay the afflictions and chaſtizements thou haſt ſent me, are to me much more beneficial and valuable than all their proſperity can be to them, being very contributive to the reforming what was amiſſe, and ſo moſt wholſome profitable diſcipline to me. v. 67.

71. I *t was good for me that* I *have been afflicted, that* I *might learn thy ſtatutes.*

And all the wealth in the world is not near ſo conſiderable to me as this.

72. *The law of thy mouth is better unto me than thouſands of gold and ſilver.*

Jod.

Lord, thou art the author of my life and being, I am a mear creature of thy forming, and therefore obliged by that title to pay thee all the obedience of my life: Lord, be thou pleaſed by thy grace to inſtruct and aſſiſt me to it.

73. *Thy hands have made me and faſhioned me: give me underſtanding, that* I *may know thy commandements.*

By this means ſhall I be cauſe of joy to all pious men, who know that I have depended on thy promiſed aſſiſtances, when they ſee me thus anſwered and ſupported by thee.

74. *They that fear thee* ‖ *will be glad when they ſee me, becauſe* I *have hoped in thy word.*

‖ ſhall ſee me and be glad יִרְאוּנִי וְיִשְׂמָחוּ

75. I

† righteousnesse צֶדֶק

75. I *know, O Lord, that thy judgments are* † *right, and that thou in faithfulness hast afflicted me.*

All the dispensations of thy providence, O Lord, be they never so sharp, are, I am confident, made up of perfect justice; and not only so, but it is an act of thy sovereign mercy, which thou hadst promised to make good to me, to send me such afflictions as these. These are but a necessary discipline, and so a mercy to me; and having promised not to deny me real and principal mercies, thou wert obliged in fidelity thus to send them.

76. *Let, I pray thee, thy mercifull kindness be my comfort, according to thy word unto thy servant.*

But there is one mercy more of which I am capable, thy favour and lovingkindness, thy sealing pardon and peace unto my soule, (and that thou hast promised me also) and if thou affordest me this, it will be an allay abundantly sufficient to all my afflictions.

77. *Let thy tender mercies come unto me, that* I *may live; for in thy Law is my delight.*

Without this favourable aspect of thine, I am even a dead man; thy restoring it to me will raise me as it were from death to life, there being now no joy that I take in the world, but in thy favour and my obedience. And this I hope may render me capable of this mercy from thee.

* have depraved, perverted me עִוְּתוּנִי

78. *Let the proud be ashamed, for they* † *dealt perversely with me without a cause: but* I *will meditate in thy precepts.*

My malicious enemies have without all guilt of mine accused, defamed, and depraved my actions: this shall bring shame and mischief as well as disappointment to them, but shall never disturbe me in my course of obedience; by that I hope I shall refute all their calumnies.

79. *Let those that fear thee turne unto me, and those that have known thy testimonies.*

And as long as all that truly fear thee, and have lived conscientiously in thy service, continue faithfull to me, I have no reason to wonder at the defection of others. But if any man that is truly pious be seduced by their slanders, and ingaged against me, Lord, in mercy to them be thou pleased to disabuse and reduce them.

80. *Let my heart be sound in thy statutes, that* I *be not ashamed.*

As for me, I desire and beg of thee, that if there be any degree of unsincerity in me, any spared sin still remaining, it may be effectually wrought out of my heart, that I may approach thee with confidence, and never be in danger of being rejected by thee.

Caph.

* or hath longed כָּלְתָה

|| I have expelled יָחַלְתִּי

† or long כָּלוּ

81. *My soule* * *fainteth for thy salvation:* || *but* I *hope in thy word.*

82. *Mine eyes* † *faile for thy word, saying, When wilt thou comfort me?*

83. *For* I *am become like a bottle in the* [f] *smoak; yet do* I *not forget thy statutes.*

It is long, O Lord, that I have || waited and attended with great desire for deliverance from thee, the expectation hath even worne me out; yet have I not forsaken my hope, or permitted my selfe to be tempted to any sin, whether of impatience, or applying my selfe to any indirect means for my relief, but remain still confident that thou wilt in thy good time still send me release.

|| affectionately inclineth, Jewish Arab.

[f]

* or, dayes are appointed

84. [t] *How many* * *are the dayes of thy servant? When wilt thou execute judgment on them that persecute me?*

How long, Lord, wilt thou permit this weight to continue upon me? and not take my part against my enemies, punishing or restraining them, and delivering me out of their hands?

[t]

85. [u] *The proud have digged pits for me, which are not after thy Law.*

Wicked malicious men have dealt most treacherously and injuriously with me.

[u]

Thou obligeſt us to obſerve all juſtice, charity, and fidelity one toward another, and their practices toward me are quite contrary, moſt unjuſt, treacherous, and uncharitable. This ingageth thee to own and protect me, and thereby to evidence thy fidelity not only in thy promiſes, but in thy commands. For as thy fidelity in thy promiſes is then demonſtrated, when thoſe that depend on them are not fruſtrated in their expectations; ſo doth thy fidelity in thy commandments conſiſt in this, that no man really miſcarries that adheres and performes conſtant obedience to them: though thou permit wicked men to proſper in their oppreſſions for a while, yet in thy good time thou appeareſt for the repreſſing the wicked, and vindicating the cauſe of the oppreſſed. O let me have my part in this at this time.

86. *All thy commandments are faithfull: they perſecute me wrongfully; help thou me.*

They were very near deſtroying me, my danger was very great and immi-nent; Yet, bleſſed be the power of thy ſupporting grace, I have not been tempted to forſake my adherence to thee, or to doubt of thy ſeaſonable reliefs.

87. *They had allmoſt conſumed me upon earth; but I forſook not thy precepts.*

Be thou now pleaſed to beſtow them on me, to make good thy wonted conſtant bounty and compaſſion toward me, and thereby to cheriſh and inliven me, and by incouraging to ingage the perſeverance of my obedience to thee.

88. *Quicken me after thy loving kindneſs: ſo ſhall I keep the teſtimonies of thy mouth.*

Lamed.

W. Bleſſed Lord, thou art the one eternal everlaſting God, and thy word is of eternal truth.

89. ‖ w *For ever, O Lord, thy word is ſetled in heaven.*

‖ *Thou art for ever, O Lord.*

All thy promiſes have their conſtant completion, thou doſt whatſoever thou pleaſeſt, and never faileſt in whatſoever thou promiſeſt. This thy promiſe and fidelity reacheth to the whole world, this lower part of it here on earth; that as well as the heavens was created by thee, ſetled in a courſe which it keeps with the ſame conſtancy that the heavens obſerve in their motion; thine appointment gives law to all, and there is not the leaſt thing done among us without thy præſcience, providence, and wiſe diſpoſals, to which all things in the world are ſubjected.

90. *Thy faithfulneſs is unto all generations: thou haſt eſtabliſhed the earth, and it abideth.*

91. *They continue † this day according to * thine ordinance: for all are thy ſervants.*

† *or to this day (ſee note w.)*
* *thy judgements*

This thy conſtant fidelity, in performing all thou promiſeſt, in ſupporting thy faithfull ſervants, and never permitting them to be tempted above what they are able to bear, and at length giving them a paſſage out of their preſſures, hath been matter of moſt pleaſant meditation to me, and ſupported me miraculouſly in my affliction, which would probably have ſunk and drowned me with the weight, if it had not been for this.

92. *Unleſs thy Law had been my delight, I ſhould then have periſhed in my affliction.*

And for this moſt pretious benefit of thy Law, that it yeelds ſuch ſupports in our preſſures, I will remember, and priſe, and cleave faſt to it as long as I live.

93. I *will never forget thy precepts, for with them thou haſt quickned me.*

Theſe advantages aſſuredly belong to all thy faithfull clients, that ſincerely attend and performe obedience to thee. I can confidently place my ſelfe in that number: O be thou now pleaſed to reach out thy promiſed deliverance to me.

94. I *am thine, ſave me; for I have ſought thy precepts.*

Meanwhile whatever miſchief is deſigned me by wicked men, my reſort ſhall be to thy word, in that I will exerciſe my ſelfe, and think my ſelfe moſt ſafe in thy tuition.

95. *The wicked have waited for me to deſtroy me: * but I will conſider thy teſtimonies.*

* 1

96. I

‖ the extent

96. I *have ſeen* ‖ *an* x *end of all perfection: but thy commandment is exceeding broad.*

There ſhall I have full ſpace to entertain my ſelfe, a plentifull ſtore of ingredients to make applications to every malady, to quiet every doubt that can riſe in my ſoule: which way ſoever elſe I betake my ſelfe, I ſhall ſuddenly come to a ſtand or nonplus, all other wayes of ſupporting my ſelfe will ſoon faile; but the width and amplitude of thy commandments is infinite, the contemplations, and aſſiſtances, and ſecurities that they yeeld, the promiſes that are annext to them, are ſure to continue my never-failing comforts. x.

Mem.

97. *O how love* I *thy Law! It is my meditation all the day.*

It is an infinite, inexpreſſible delight and joy, that I take in the conſideration of the depths and various excellencies of the Law of God. There is no objection which I can ſo pleaſantly and contentedly ſpend all my thoughts and my time.

† that is שכל

98. *Thou through thy commandments haſt made me wiſer than mine enemies; for* † *they are ever with me.*

And by this means, by fixing my meditation, deſigning my ſtudy thus profitably, the ‖ wiſdome which I have acquired, the ſkill of bearing, waiting, attending Gods leiſure, of thinking that every affliction comes from God, and tends to my greateſt good, and that when releaſe is more for my turne, I ſhall be ſure to have it, the aſſurance that my adherence and conſtancy of obedience to God is the ſureſt way to my preſent eaſe and future releaſe, the ſeveral branches of that divine wiſdome, (ſee Paraph. on Jam. 1. 5.) is a farre more profitable and ſecure fortification to me than all their worldly wiſdome and ſecular policy is to my enemies, which think thereby to over reach and ruine me.

99. I *have more underſtanding than all my teachers; for thy teſtimonies are my meditation.*

This kinde of ſpiritual wiſdome or prudence, for the managing all the actions of my life moſt advantageouſly, in whatſoever ſtate, which the Law of God inſtructs me in, is infinitely to be preferred before all other knowledge of the Scribes and Elders, the deepeſt ſages in the world.

100. I *underſtand more than the antients, becauſe* I † *keep thy precepts.*

* obſerve (ſee note a)

101. I *have refrained my feet from every evil way, that* I *may keep thy word.*

In this I am inſtructed by God himſelfe, who is ſure the moſt excellent teacher: and the excellency of this knowledge is, that it is not a bare ſpeculative, but an effective practical knowledge, that teaches me to adhere to Gods precepts impartially, uniformely, univerſally, and to keep a ſtrict cloſe hand over my affections, that they lead me not into any ſinfull courſe.

102. I *have not departed from thy judgments; for thou haſt taught me.*

103. *How ſweet are thy words unto my taſte? yea ſweeter than honey to my mouth.*

And what pleaſure or delight is there in the world, what moſt tranſporting delicacy, that moſt affects mens ſenſes at the preſent (and if it be liberally taken upon that invitation, brings ſatiety and bitterneſs and pangs after it in the ſtomach, for ſo honey doth, Prov. xxv. 16. 27.) is any way comparable to this, which as in the conſequents it is moſt ſalubrious and profitable, ſo at the very inſtant of the making uſe of it is moſt extremely delectable to any man that hath a palate qualified for ſuch delicates.

104. *Through thy precepts* I *get underſtanding: therefore* I *hate every falſe way.*

And the advantages it brings are not inferior to the pleaſure: He that is not thus ſtudied and inſtructed, is apt to be ſeduced and inſnared in many deceitfull and miſchievous luſts; but this inſtruction will keep men from that danger, give them a timely knowledge, and beget in them an hatred and abhorrence of all ſuch fallacious flattering pleaſures, which mean us no kindneſs, but treachery and the utmoſt malice.

Nun.

Thy law is the onely guide and director of all my actions.

105. *Thy word is a lamp unto my feet, and a light unto my paths.*

And being inſtructed in that, both what my duty is, and what the means that

106. I *have ſworne and* I *will performe it, that* I *will keep* || *thy righteous judgments.*

|| the judgements of thy righteouſneſs, צדקך

may be ſafely relyed on for the performance of it, thy grace to be obteined by conſtant prayer and vigilance, diligence and indeavour to receive and make uſe of that grace, and withall being by my admiſſion into the number of thy people entred into a ſolemn ſacramental covenant to performe obedience to thoſe commands wherein God hath commanded us to walke, (and an obedience to which he hath in that covenant promiſed to juſtify and accept us, and without which either conſtantly performed, or returned unto by a ſincere repentance, and perſevering reformation, he will neither juſtify nor accept us) I am now moſt indiſpenſably ingaged, and moſt nearly concerned to performe this obedience uprightly.

Lord, thou haſt promiſed to relieve, and ſupport, and refreſh the afflicted:

107. I *am afflicted very much: quicken me, O Lord, according to thy word.*

be thou now pleaſed accordingly to reach out thy hand to me, and ſeaſonably to reſtore and revive me.

Lord, I have nothing to preſent to thee but my prayers and praiſes; thoſe

108. *Accept* I *beſeech thee, the freewill offerings of my mouth, O Lord, and teach me thy judgments.*

are my richeſt oblations, which I moſt chearfully addreſs to thee, acknowledgments of thy former, and petitions for thy continued deliverances, Lord, be thou gratiouſly pleaſed to accept theſe, and to adde this conſtant mercy to all other, thy grace to inſtruct, and excite, and aſſiſt me in a ſincere obedience to thy commandments.

י. My malicious enemies have very treacherous deſignes againſt my life, I am in continual danger of being ſeized on and deſtroyed by them; yet ſhall not this

109. *My ſoule is continually in my* ץ *hand; yet doe* I *not forget thy Law.*

110. *The wicked have laid a ſnare for me; yet* I *erred not from thy precepts.*

feare amate, or diverte me from a moſt vigilant attendance on thee, and conſtant performance of obedience to thee. My dangers, be they never ſo great, ſhall not diſcourage or ſlacken my diligence in attending to and relying on thee, from whom I am ſure (or from none) my deliverance muſt come.

Whatever afflictions or diſtreſſes thou ſendeſt, or permitteſt to fall on me, I

111. *Thy teſtimonies have* I *taken as an heritage for ever: for they are the rejoycing of my heart.*

112. I *have inclined my heart to performe thy ſtatutes allway* † *even to the end.*

† or, by way of returne (see note k.)

have all reaſon to take them in good part, having alſo ſo rich a portion as I have, that of thy Law and covenant and promiſed mercies: Theſe are an inheritance that will never faile me, the moſt joyous and bliſsfull that can be; to which therefore by all obligations of juſtice and gratitude I am bound to performe my conſtant obedience. And this I ſhall carefully do, and all little enough by way of returne to ſo ſuperlative a mercy.

Samech.

ז. Wicked men I deteſt and fly from and have no ſuch pleaſure and joy, as the meditation and practice of all holy duties.

113. I *hate* * *vaine* ז *thoughts, but thy Law doe* I *love.*

* thoſe that think evill

When any diſtreſſe approaches, to thee I betake my ſelfe for relief and ſuccour: thy promiſes are my ſafe and conſtant refuge, on them I can chearfully depend, and am confident to be defended by thee.

114. *Thou art my hiding place and my ſhield:* I *hope in thy word.*

115. *Depart*

‖ obſerve ſee note a.

115. *Depart from me, ye evill doers, for* I *will* ‖ *keep the commandments of my God.*

I have no need of the aids that wicked men can ſuggeſt unto me, and as little am I concerned in their ſcoffs, whereby they indeavour to weaken my confidence: I will admit of no other policies but thoſe of ſtudying and practiſing his commandments, who I am ſure will continue ſtedfaſt to me, if I doe not forſake him.

116. *Uphold me according to thy word, that* I *may live; and let me not be aſhamed of my hope.*

He hath promiſed me his ſupport, and will undoubtedly make it good unto me, and in his time reſcue me out of the ſaddeſt eſtate, he will certainly anſwer, and never diſappoint this confidence. O be thou now pleaſed to interpoſe thy hand, effectually to defend and relieve me.

† *ſhall delight my ſelfe* וְאֶשְׁעָה *ſee v. 16. and 47.*

117. *Hold thou me up, and* I *ſhall be ſafe; and* I † *will have reſpect unto thy ſtatutes continually.*

Thus if thou doſt, I am then moſt certainly provided for. What greater ſafety can I deſire, than the guard and tuition of the divine providence? There ſhall I repoſe my ſelfe moſt chearfully, and account it a continued felicity of my life that I am thus part of thy care, conſidered and protected by thee.

* *cunning* תַּרְמִיתָם

118. *Thou haſt trodden down all them that erre from thy ſtatutes; for their* * *deceit is falſehood.*

Wicked men have no other wiſdome or policy but that of their falſehood and deceitfullneſſe; their lying and treacherous impoſing on the ſimplicity and uprightneſſe of honeſt men, is the only advantage they have above others: and this being ſo contrary to all laws of God and man, to juſtice and charity and common ingenuity, but eſpecially an affront to God, a ſetting ones ſelfe in oppoſition to his rules and methods, God is ingaged ſooner or later to pluck off this viſard, to bring diſappointments and ruine on thoſe that make uſe of ſuch impieties.

‖ *deſtroyeſt the droſſe, all—*

119. *Thou* ‖ *putteſt away all the wicked of the earth like* [&] *droſs: therefore* I *love thy teſtimonies.*

The wicked men of the world, compared to the righteous, are but as ſo much droſſe to good metall: And the judgments of God, which are as ſearching and diſcerning as fire, will certainly make this ſeparation, firſt purge out the droſſe, divide it from the purer metall, and then preſerve one, and deſtroy the other. And this conſideration, if there were no other, is certainly ſufficient to ingage every wiſe man to the approbation and liking of the Law of God, as that in compliance with which our temporal as well as eternal ſafety doth conſiſt. [&.]

† *in horror* סָמַר

120. *My fleſh* † [aa] *trembleth for fear of thee, and* I *am afraid of thy judgments.*

As on the other ſide, to ſet every man living a trembling, and to keep every pious man in that dread of Gods judgments, as never to dare to doe any thing but what is perfectly acceptable in his ſight, leſt he fall juſtly under this vengeance. aa.

Ain.

121. I *have done judgment and juſtice: leave me not to mine oppreſſors.*

Lord, I have not done any wrong to them that are moſt forward to miſchief me: I have none to fly unto but thee. Be thou pleaſed to take my part, to interpoſe for me, to deliver me out of their hands.

* or interpoſe

122. * *Be* [bb] *ſurety for thy ſervant for good: let not the proud oppreſs me.* bb.

123. *Mine eyes faile for thy ſalvation, and for the* [cc] *word of thy righteouſneſs.*

I have long waited and expected deliverance from thee, continually hoping that thou wouldeſt at length ſend me ſome meſſage of mercy: O be thou pleaſed to afford it me out of thy never-failing compaſſion to all that want and waite for thee, and both then and now direct me, which way I may performe to thee moſt acceptable ſervice. cc.

124. *Deal with thy ſervant according to thy mercy, and teach me thy ſtatutes.*

125. I *am thy ſervant, give me underſtanding, that* I *may know thy teſtimonies.*

Lord, there is nothing that I deſigne to my ſelfe but the approving my obedience to thee: O give me that grace that may direct and inable me to do it ſincerely and faithfully.

126. I

dd. And this the more ſeaſonably now, when mine enemies deſpiſe and contemne Gods Law. The more confidently they do ſo, the more are all pious men ingaged to performe exact obedience to it, if it be but to reſiſt that torrent, to hold up virtue in ſome kinde of reputation among men.

126. It dd *is time* ‖*for thee, O Lord, to worke, for they have made void thy Law.* ‖ to performe to the Lord

And upon this account I doe profeſs to prize and value the performance of obedience to thee before all the greateſt wealth in the world.

127. *Therefore* I *love thy commandments above gold, yea above* † *fine gold.* † or topaze ſee note on *Pſ.* xix. f.

ee. And indeed I have not the leaſt exceptions to any law of thine, but moſt uniformely and impartially imbrace them all, and every one ſingle, and utterly diſlike and deteſt the courſes of all wicked men.

128. *Therefore* * I ee *eſteem all thy precepts concerning all things to be right, and* I *hate every falſe way.* * all thy precepts, even all I have approved—

Pe.

The Law of God is made up all of wonderfull and excellent ingredients, preſcribes us thoſe things which are admirably the moſt deſirable of all other things to any rational man: The conſideration of which makes me ſtudy and ſearch into them, and obſerve them moſt diligently.

129. *Thy teſtimonies are wonderfull; therefore doth my ſoule* ‖*keep them.* ‖observe (ſee note a)

ff. And by doing ſo I learne and diſcern many myſteries. The moſt ignorant natural man, if he will enter ſeriouſly into this ſtudy, and apply the ſeveral branches of thy Law as his rule of ordering all the actions of his life, will by this have his eyes opened and illuminated, and diſcerne that there is no ſuch ſolid ſubſtantial wiſdome as this.

130. ff *The* † *entrance of thy word giveth light: it giveth underſtanding to the ſimple.* † opening

This have I ſuckt in with the greateſt appetite, the moſt inſatiable thirſt, having a moſt vehement paſſionate deſire toward it, as that which is of all things really the moſt delectable.

131. I *opened my mouth and* * *panted; for* I *longed for thy commandments.* * gaſped אשאפה

Lord, it is thy conſtant wont and method, to incourage all thoſe that ſincerely love and ſerve thee, to poure on them all manner of expreſſions of thy favour and mercy: O be thou thus pleaſed to deale with me at this time, who deſire and hope to be found in that number.

132. *Look thou upon me, and be mercifull unto me,* ‖ *as thou uſeſt to doe to thoſe that love thy name.* ‖ according to the manner toward כמשפט

Of this thy mercy I beſeech thee to grant me that conſtant aſſiſtance of thy ſpirit, which may ſupport and guide me in a regular obedience to thy commands, and reſcue me from the power of every known ſin, let not any ſuch be ever able to gaine conſent from, or command over my will.

133. *Order my ſteps in thy word; and let not any iniquity have dominion over me.*

Wicked men are forward to oppreſs and injure me: O be thou pleaſed to interpoſe for my reſcue, and it ſhall ingage me to a conſtant obſervation of all thy commandments.

134. *Deliver me from the oppreſſion of man; ſo will* I *keep thy precepts.*

Lord, be thou pleaſed to look favourably upon me, and by thy ſpecial grace and guidance to direct me to a conſcientious practice of all duty toward thee.

135. *Make thy face to ſhine upon thy ſervant, and teach me thy ſtatutes.*

The great univerſal impiety of men is a moſt ſad ſpectacle, fit to be waſhed in whole floods of tears, to be matter of humiliation and lamentation to all pious beholders.

136. *Rivers of waters run down mine eyes, becauſe they keep not thy Law.*

Tſaddi.

Tsaddi.

137. *Righteous art thou, O Lord, and upright are thy judgments.*

Thy Law, O Lord, and all thy dispensations are, as thou thy selfe, most eminently and superlatively righteous, commanding those things which all moral justice and fidelity exacts, and forbidding those which have a natural turpitude and indispensable sinfulnesse in them.

138. *Thy testimonies that thou hast commanded are || exceeding righteous and faithfull.*

|| justice and truth exceedingly צדק ואמונה מאד

139. *My zeale* gg *hath* † *consumed me, because mine enemies have forgotten thy words.*

gg.

† constrained

The consideration of which puts me into a kinde of indignation and vehement displeasure at mine enemies at this time; not so much for mine own sufferings, as that rational men should so farre depart from all obligations of piety, justice, common humanity, and even their own interests, as to neglect the practice of those commands which are so eminently just, v. 138.

* tried in the fire צרופה

140. *Thy word is* * *very pure; therefore thy servant loveth it.*

Thy whole Law is most exactly formed, as metall refined from all drosse, no least corruption or meane allay to be found in it: And this is the just ground of the extreme love and value I beare to it.

141. *I am small and despised; yet do I not forget thy precepts.*

And as mean and contemptible a person as I am, either really in my selfe, or in the opinion of other men, yet am I carefull to uphold this reputation and credit with God, that I am his faithfull servant.

142. *Thy righteousnes is an everlasting righteousnes, and thy Law is the truth.*

The things which thou commandest are of eternal truth and goodnesse; no time shall ever come that the Law which thou hast given to mankinde to guide their actions by (that of loving of God above all, and our neighbours as our selves) shall be out-dated or unseasonable.

143. *Trouble and anguish have taken hold on me; but thy commandments are my delight.*

144. *The righteousnesse of thy testimonies is everlasting: give me understanding, and I shall live.*

And this eternal justice of thy precepts, as it is matter of infinite advantage in many other respects, so it it more especially in this, that it yields the greatest joy and comfort in time of afflictions, through the conscience of duty, and the chearfull reflections on afflicted innocency. And if God grant a man that grace of regulating his actions according to that divine rule, 'tis not then in the power of the world to make him miserable.

Koph.

145. *I cried with my whole heart; hear me, O Lord; I will || keep thy statutes.*

|| observe (see note a)

146. *I cried unto thee: save me, and I shall keep thy testimonies.*

Lord, in my distresses have I called and invoked thee, addrest my selfe to thee for thy seasonable rescue and deliverance: grant it me now, I beseech thee, and I will faithfully returne thee the sincere obedience of my whole life.

147. *I prevented the dawning of the morning, and cried; I hoped in thy word.*

148. *Mine eyes prevent* hh *the* † *night-watches, that I might meditate in thy word.*

† watches

hh.

The comfort and repose that I take in meditating on thy word, and the hope that at length thou wilt hear my prayers, is such, that I come to this double exercise with the greatest appetite, get up early in the morning, and all the day long entertaine my selfe most delightfully therein.

149. *Hear*

O Lord, my enemies are maliciouſly reſolved againſt me, they forſake thee, and contrary to all juſtice approach and endeavour to miſchief me: O be thou pleaſed to confirme thy wonted goodneſs toward me, and of thy mercy reſcue me out of their hands.

149. *Hear my voice according to thy loving kindneſs, O Lord: quicken me according to thy judgment.*

150. *They draw nigh that follow after miſchief, they are farre from thy Law.*

But they cannot be ſo near to miſchief me, as thou, O Lord, art nigh and ready for my defence and ſupport. Thou art made up of mercy and fidelity; thy promiſes and decrees of caring for thoſe that adhere to thee are moſt firme, conſtant and immutable. This I am not now to learne; I have allwayes, ſince I knew any thing of thee, reſolved of the truth of it.

151. *Thou art near, O Lord, and all thy commandements are true.*

152. *Concerning thy teſtimonies I have known of old, that thou haſt founded them for ever.*

Reſh.

Lord, my preſſures and enemies are great, but my truſt is conſtantly repoſed in thee, that thou wilt be the friend and advocate of the afflicted, as thou haſt promiſed thou wilt: O be thou now pleaſed to make good this mercy to me, and raiſe me out of this deſolate condition.

153. *Conſider mine affliction, and deliver me; for I do not forget thy Law.*

154. *Plead my cauſe, and deliver me; quicken me according to thy word.*

In this eſtate I am ſure to have no relief from wicked men, but on the contrary, all accumulations and increaſe of miſery; they delight in that more than in any works of juſtice or mercy. But the leſſe I have to expect from men, the more I am confident to receive from God, whoſe mercies are beyond the proportion of their cruelties. O be thou now pleaſed to beſtow this thy promiſed ſeaſonable relief upon me.

155. *Salvation is farre from the wicked; for they ſeek not thy ſtatutes.*

156. *Great are thy tender mercies, O Lord; quicken me according to thy judgments.*

Though my enemies daily increaſe in number and malice, yet ſhall they not be able to prevaile, to weary me out of my conſtancy, affiance and obedience to thee. All the paſſion they ſhall excite in me is, that of exceſſive trouble and ſorrow to ſee men ſo deſperately and obſtinately oppugne and diſobey the commands of God.

157. *Many are my perſecuters and mine enemies: yet do I not decline from thy teſtimonies.*

158. *I beheld the tranſgreſſors and was ‖ grieved, becauſe they keep not thy word.*

‖ or wearied or troubled

Lord, I appeal to thee, whether my obedience to thy commands have not been ſincere, and ſuch as to which thou haſt promiſed thy mercies: O then be pleaſed to beſtow them on me. For of this I am ſure, that thy promiſes are moſt conſtantly performed: They are faithfull, and of eternal truth, and never faile any that are qualified to receive them.

159. *Conſider how I love thy precepts: quicken me, O Lord, according to thy loving kindneſs.*

160. † *Thy word is true from the beginning; and every one of thy righteous judgments endureth for ever.*

† The beginning of thy word is truth— רֹאשׁ דְּבָרְךָ אֱמֶת

Schin.

'Tis not the power or malice of the world, though exerciſed never ſo virulently and cauſeleſſely againſt me, which ſhall any way provoke me to forſake my obedience to thee.

161. *Princes have perſecuted me without a cauſe: but my heart ſtandeth in awe of thy word.*

162. I

162. *I rejoyce at thy word as one that findeth great ſpoile.*

But on the contrary, my adherence to thee, and the comforts which thy Law and the promiſes annext to it afford me, are matter of as great rejoycing and triumph and exultation to me, as the richeſt and moſt gainfull victory could be to any worldly man.

163. I *hate and abhorre lying; but thy Law doe* I *love.*

The falſe, deceitful practices of ungodly men, whereby they advance their interests, are moſt degenerous and unworthy of any ingenuous man; I cannot but deteſt and have an averſion to them: whereas the wayes which are preſcribed by God of adherence to him, in the practice of all works of juſtice and charity, are moſt amiable and eligible.

164. *Seven times a day do* I *praiſe thee, becauſe of thy righteous judgments.*

I can never admire and magnify ſufficiently the divine excellency of Gods moſt righteous Law. If I had nothing but that to make matter of my lauds, I would think my ſelfe obliged every day ſeven ſet times to make my ſolemn addreſſes to God, to praiſe his bleſſed name (and offer up my prayers to him.)

165. *Great peace have they which love thy Law,* ii *and* || *nothing ſhall offend them.*

ii. || there is no ſcandal to them.

There is no ſuch proſperity and felicity in this world, as that of thoſe who take delight in the commands of God, and the practice of all duty: They ſhall be in no danger of any of thoſe ſnares and temptations which the world is full of, and which frequently bring other men to ſin and ruine. The pleaſure they take in duty will with them infinitely outweigh all the pitifull tranſient delights or advantages that can offer themſelves as the bait to any unlawfull commiſſion.

166. *Lord,* I *have hoped for thy ſalvation, and done thy commandments.*

167. *My ſoule hath kept thy teſtimonies, and loved them exceedingly.*

168. I *have kept thy precepts and thy teſtimonies; for all my wayes are* kk *before thee.*

Accordingly thus have I indeavoured to ſecure my ſelfe from all ſuch dangers; whatſoever my preſſures have been, I have repoſed my truſt in thee, relyed on thee for deliverances, kept cloſe to thy commandements, and ſo qualified my ſelfe to receive them, and withall laboured to approve the ſincerity of my obedience to thee, not only by doing what thou commandeſt, but even by loving and liking that better than any thing elſe, by applying all my endeavours to walke piouſly and acceptably in thy ſight, laying all my actions open and naked before thee (for thee to judge whether there be any the leaſt malignity in them.) And by ſo doing, by keeping my ſelfe for ever as in thy all-ſeeing preſence, I have performed an uniforme faithfull obedience to thee.

kk.

Tau.

169. *Let my cry come near before thee, O Lord: give me underſtanding according to thy word.*

170. *Let my ſupplications come before thee: deliver me according to thy word.*

O Lord, I humbly addreſſe my prayer unto thee in this time of my diſtreſſe, and beſeech thee firſt to beſtow on me that wiſdome (ſee Jam. i. 5.) which may ſupport me and direct me to order all my actions aright in all the preſſures thou ſhalt permit or appoint to lye upon me, and then to interpoſe thy hand, and give me a ſeaſonable deliverance out of them.

171. *My lips ſhall utter praiſe, when thou haſt taught me thy ſtatutes.*

172. *My tongue ſhall ſpeak of thy word; for all thy commandments are righteous.*

Thus ſhalt thou oblige me to bleſſe and praiſe thy name, thy mercies and the perfect uprightneſſe of all both thy commands and promiſes, when thoſe that thus adhere to and depend on thee are ſupported and delivered by thee.

173. *Let*

Lord, I beſeech thee interpoſe thy hand for my reliefe. And if my obedience to thy Law, and not onely ſo, but my taking more pleaſure in it, valuing it more than all other things in the world, together with my conſtant dependance on thee for my deliverance, may give me a capacity of this mercy, thou wilt not deny it me, who am by thy grace in ſome meaſure thus qualified.

173. *Let thine hand* ‖ *helpe me*; *for* I *have choſen thy precepts.* ‖ *be for my helpe* לְעֶזְרֵנִי

174. I *have longed for thy ſalvation, O Lord, and thy Law is my delight.*

Lord, grant me this thy mercy of ſeaſonable preſervation at this time, ſuccour me according to thy promiſed and wonted mercies; ſo ſhall my life, twice received from thee, in my birth and in this my preſervation, be, as in all juſtice it ought, for ever dedicated to thy ſervice.

175. *Let my ſoule live, and it ſhall praiſe thee: and let thy judgments helpe me.*

I have been driven from place to place, in perpetuall hazards and diſtreſſes, flying and deſolate, as a partridge on the mountains; thou haſt juſtly permitted me to be perſecuted by my enemies, to wander up and down, as a ſilly ſheep driven by the wolfe, and ſcattered from the fold: Lord, I repent me of all my former ſins, and ſhall unfeinedly ſet my ſelfe to the performance of new obedience all my dayes: Be thou pleaſed to conſider my afflictions, and in thy good time to relieve and reſtore me.

176. I *have gone aſtray like a loſt ſheep; ſeek thy ſervant, for I do not forget thy commandments.*

Annotations on Pſalm CXIX.

ג. דֶּרֶךְ

V. 1. *Way*] 'Tis uſually obſerved that the compoſure of this Pſalm doth affect the frequent reflections on the *Law* of God in the ſeveral parts and appellations of it, and thoſe are obſervable to be no leſs then eleven, מצות, עדות, פקודים, תורה, נפלאות, חוק, אורח, משפטים, דרך, דבר, אמרות. *Kimchi* adventures to give the critical ſeveral importance of each of theſe words. תורה, ſaith he, is the *ſetting down of duties, how they are to be done*, as 'tis ſaid *Lev.* vi. 17. *this is the Law of the ſin-offering* &c. (*R. Gaon* ſaith 'tis *the ſpeculative part of the Law*;) דרך is תיקון, *the rule upon which the precepts are grounded*, as, *Be holy becauſe God is holy, mercifull as he is mercifull*, (referring probably to *Moſes's* requeſt *to ſee* God's *way*;) חוקים ſignifies thoſe *precepts whoſe reaſon is not known*, as the purification of the (legally) unclean, not wearing linſey-wolſey, and משפטים, *the judgments that paſs betwixt a man and his neighbour*; עדות *the precepts that are for a teſtimony*, or *fœderal commemoration*, as Sabbath Feaſts, Phylacteries, &c. פקודים thoſe *precepts which reaſon teacheth*, that are as it were (according to the notion of פקד) *depoſited* in our *nature*. And ſo on in the reſt. But theſe without queſtion are indiſtinctly & promiſcuouſly uſed through this Pſalm. Proportionably the practice of theſe commandments is expreſt in as great variety, by *walking*, *ſeeking*, *keeping*, &c. Of the laſt of theſe it is not amiſs to adde a little in this firſt place, once for all. The Hebrew נצרי v. 2. (as alſo v. 34, 69, 115, 129.) is by the LXXII. rendred ἐξερευνῶντες, by the Latine *ſcrutantur*, *ſearching* or *ſeeking out*. So again *Pſal.* xxv. 10. they render it ἐκζητοῦσι *ſeek out*, as here v. 22. ἐξεζήτησα *I have ſought*, and v. 33. ἐκζητήσω *I will ſeek*, and v. 100. And this the Hebrew well bears from נָצַר *cuſtodivit*, *curavit*, *watching* or *taking care of*, looking diligently after, as thoſe that *ſearch*

תּוֹרָה

חוּקִּים

מִשְׁפָּטִים

עֵדוֹת

פְּקוּדִים

נִצְּרֵי

and

and *ſeek* do. And ſo the Arab notion of the ſame word (which changing ש into ט they make נטר) well accords, being *to behold, contemplate, conſider, obſerve*; and ſo likewiſe the Chaldee and Syriack uſe נְטַר exactly to the ſame ſenſe: and ſo it here beſt accords with that which follows, *ſeeking him with the whole heart*. And this is better and with more clearneſſe rendred *obſerve* (for that fitly ſignifies watching, or looking to) than *keep*, which ordinarily denotes no more than *performing* them. This is the ἐκζητεῖν αὐτὸν *diligently ſeeking of God*, *Heb.* xi. 6. and contains more than a reſolution and purpoſe to obey God, a ſtudying his precepts, ſeeking out means to facilitate the performance of them, and an exact care and diligence in the uſe of them. The word is here in the participle, and ſo agrees with the foregoing תְּמִימֵי *the perfect* (or *undefiled*, ἄμωμοι, ſay the lxxii.) and הַהֹלְכִים *the walkers*, or *they that walke*. And although what follows be in the future and preter tenſe, יִדְרְשׁוּהוּ and פָּעֲלוּ and הָלְכוּ, *ſhall ſeek*, *done*, *walked*; yet are they all to be rendred in Syntaxis with the former, *they that ſeek*, *that doe*, *that walke*, all making up the ſubject to which the *bleſſedneſs* belongs. And ſo doth the Jewiſh *Arab* take them, and therefore v. 3. repeats again, *& bleſſed he that doth not iniquity alſo, & hath gone in his ways or paths.*

V. 8. *Utterly*] The Hebrew עַד מְאֹד here and v. 43. is literally, *unto very much*. So the lxxii. render it ἕως σφόδρα, i.e. *to any high degree*, the Chaldee עַד לְחָדָא *unto all at once*, but the Syriack ܠܥܠܡ *for ever*, both referring it to the *time*, whereas the Hebrew ſeems rather to the *degree*, from the noune that ſignifies multitude, plenty, abundance. And then Gods not forſaking in any eminent *degree*, as it conteins his not forſaking *alltogether* or *for ever*, ſo it is ſomewhat more than that, and a greater priviledge of a pious man, this, not to be forſaken in any *eminent degree*, than not to be *forſaken eternally*, whatſoever the *degree* be at preſent. v. 4. 'tis ſaid that *God* hath *commanded his precepts* to be kept מְאֹד *very much*, not to be *heard*, & *talked* of, but *obeyed*; and here v. 8. having ſaid, he *hath decred* thus to *keep them*, he begs, *keep me* in proportion, at leaſt *forſake me not* עַד מְאֹד *to any great degree.*

V. 9. *By taking heed*] Two difficulties there are in this place: firſt, how לִשְׁמֹר must be rendred; then how כִּדְבָרֶךָ. For the firſt, it is in all reaſon, from the force of the prepoſition ל, and by analogy with the uſe of it v. 4, & 5. to be rendred, *to obſerve*, or *guard*, or *keep*, i. e. as the end of his *cleanſing his wayes* precedent, that he may do it. So the Chaldee and Syriack underſtood it; the former reteining the Hebrew prepoſition ל, לְמִטַּר *to obſerve*; the latter expreſſing it by וְנִטַּר *that he may obſerve*. And ſo the Jewiſh *Arab*, *Beholde I ſeek by what a man may cleanſe his wayes that he may keep them in* or *by thy precepts* בְּאַמְרִיךְ. And though the lxxii. have ἐν τῷ φυλάξασθαι, from whence the Latine and others have their *in cuſtodiendo*, *in* or *by keeping*; yet 'tis frequently obſervable, that their ἐν is uſed to ל, and ſo is to be rendred not *in*, or *by*, but *to*. And ſo 'tis certain that every *young man* will have ſpeciall need of ſome purgatives, the preventing grace of God, to purge and *cleanſe his wayes*, to worke out his natural corruptions, and actual contracted pollutions (which will otherwiſe extremely incumber him in the courſe) that he may be, in any competent meaſure, qualified for the obſerving of Gods commandments. For the ſecond, 'tis very ordinary for prepoſitions to be redundant, and then כִּדְבָרֶךָ will be beſt rendred as if it were דְּבָרֶךָ *thy word*: ſo the

lxxii. read τὰς λόγους σε *thy words*, and the Syriack ܦܘܩܕܢܟ *thy commandments*; and the Latine accords with them. And so the whole verse will be best rendred as one intire question, *Wherewithall shall a young man cleanse his wayes, that he may observe thy word?* To which question seeing there follows no distinct answer in the next words, it is to be understood as a poetick forme of prayer poured out to God for that grace whereby *young men* may *cleanse*, and without which they have nothing in themselves to do it.

d. תַּשְׁגֵּנִי V. 10. *Let me not wander*] The Hebrew תַּשְׁגֵּנִי is here in the conjugation Hiphil, from שָׁגָה *to be ignorant*, or *erre*. Now of that conjugation the Hebrews observe, that as it signifies sometimes no more than to *permit*, so it sometimes notes to *cause*, sometimes to *occasion* that which the verbe imports. Consequently the word here taken in that forme is capable of these three interpretations, to *cause to erre*, to *deceive*, to *seduce*. So *Deut.* xxvii. 18. מַשְׁגֶּה *he that maketh the blinde to wander*. And in this sense the Psalmists prayer could not probably be conceived, that God would not *cause* him to *erre*, *seduce* him, *deceive* him; for whatsoever his condition were, this would not be looked on as possible for God (to *deceive* any, in this sense of *causing to erre*,) nor consequently be so sollicitously averted. For though of the false Prophet *Ezec.* xiv. it be said, *if he be deceived, when he hath spoken a thing, I the Lord have deceived him*; yet the *deceiving* there is not the *causing* him to believe or foretell that false thing, but the disappointing him, doing the contrary to what he hath propheſied. He was first deceived or seduced; so the text hath it, *A prophet* כִּי יִפָּתֶה *when he is seduced*, וְדִבֶּר דָּבָר *and speaketh a word*; i. e. propheſieth what he hath no commission from God to propheſie, *I the Lord*, saith God, פִּתִּיתִי *have deceived*, (or as the Chaldee אֲטַעִיתִי *I will make him erre*, and the Syriack ܐܓܪܡ *I will*, in the future, so the preter in propheſies is oft taken for the future) *I will deceive that Prophet*, i.e. I will falsify or frustrate him and his prediction, when he predicts peace, I will send destruction; for so it follows, *I will stretch out my hand upon him, and will destroy him from the face of the earth*: which certainly God would not do, if he had been the cause of his error, or sin of propheſying as he did. It remains then, that the Psalmists prayer is to be understood here either in the first or in the third sense. The first, that of the non-permission, is not so probable, for it is the common state of good men here to be still left peaceable, so as not to be totally restreined and hindred (and so not permitted) to fall into sin (if it be in this sense, it must be of not being permitted to be tempted above their strength.) 'Tis more probable to be understood in the third sense, of Gods doing nothing that may *occasion* their wandering from his commandments. This God may be said to doe, when he withdraws sufficient grace, leaves a man or delivers him up to himselfe. But that God by the tenure of Evangelical mercy will not do, unless we first leave him. And therefore the Psalmist that can say, as here he doth, *with my whole heart have I sought thee*, may pray in faith, found his request on Gods promise, that he will not thus leave him, deliver him up to *wander from* his *commandments*. The lxxii. read here μὴ ἀπώσῃ με, the Latine *nè repellas, repell me not from thy commandments*: but they sure are to be understood in this notion of the forme

forme Hiphil, *abdicate me not* (ſo ἀπώσῃ were more fitly rendred) not, *drive me not away*, in that vulgar notion of *repelling*, but *repudiate me not*, *forſake me not*, deny me not that grace which is neceſſary to my adhering to *thy commandments*.

e. כֹּל

V. 13. *All the judgments*] In this place it is obſervable that the Jewiſh *Arab* for כֹּל *all* reads *many*, in relation probably to that opinion of theirs, that therefore God gave many Commandments to them, that though they did not *all*, by doing others they might be ſaved.

f. גְּמֹל

V. 17. *Deale bountifully*] גְּמֹל which ſignifies either *to do good*, or *to render* and *returne good*, is here by the antient interpreters rendred in the latter notion, the Chaldee שְׁלֵם טַב *retribute good*, the LXXII. Ἀνταπόδος *retribute*, the Latine and Æthiopick follow them, *retribue ſervo tuo*, the Syriack (and with them the Arabick) حسن *hearken to thy ſervant*, in the notion of anſwering, which is all one with that of *returning*. This makes it reaſonable to reſolve, that what follows in the verſe is in ſenſe to precede, as that to which the *returne* is begged as a reward, though not of debt, yet of pact and mercy. And then it muſt not be rendred, *that I may live* —— but ſimply, *I will live*, *and keep thy word*: and ſo indeed the Hebrew exacts, אֶחְיֶה *I ſhall* or *will live* — ſo the Chaldee alſo without any addition or paraphraſe, אֶחֱי *I will live*, and the LXXII. ζήσομαι *I will live*. Yet the Syriack have ܘܢܚܐ *that I may live*, and ſo the Æthiopick; the Arabick, *that he*, i. e. *thy ſervant*, *may live*, agreeable enough to their former rendring of גְּמֹל *hearken*. But the Latine depart from all, and read, *vivifica me & cuſtodiam* — *inliven me and I ſhall keep thy words*, a paraphraſe no doubt of the Syriacks rendring, *hear that I may live*, for that is all one with *inlivening*: And the Jewiſh *Arab*, *And in bounty give life to thy ſervant, that I may keep thy commandments*. But the rendring of the Chaldee and LXXII. I have choſen to adhere to, as being moſt literal, and moſt commodious to connect with the inſuing words; and the rather, becauſe in the next verſe, where the phraſe is of that ſcheme wherein the Syriack here taketh it, *Open* — *that I may* — the Hebrew ſcheme differs from what here it is, וַאֲבִיטָה, not *Open* — *I ſhall*, but *Open*, *and I ſhall* — the forme, we know, that every where imports as we render it, *that I may*.

אחיה

g. נָרַס

V. 20. *Breaketh*] The Hebrew נָרַס, which is but once more uſed in the Bible, *Lam.* iii. 16. and there ſignifies *to break*, hath in the Chaldee a metaphorical ſignification, for being *taken up*, being *imploied*, *ſtudying*, *vehement deſire*. So when *Prov.* v. 19. the Hebrew hath תִּשְׁגֶּה, which we render *being raviſht with her love*, the Targum reads תִּתְנַרַס *being wholly taken up with it*. From thence is נַרְסָא *a ſtudent* or *ſcholar*. And in this metaphorical (not that other literal) ſenſe the word ſeems here to be uſed, נָרְסָה נַפְשִׁי *my ſoule is wholly taken up*, or *imployed*, לְתַאֲבָה *with the deſire* or *longing it hath* — The Chaldee reads רְנֵנַת לְרַנְתָּא *my ſoule hath deſired the deſire*, i. e. *vehemently deſired*, the LXXII. ἐπεπόθησε τὸ ἐπιθυμῆσαι, and ſo the Latine, *concupivit deſiderare*, *my ſoule hath longed to deſire*, i. e. *hath had a longing deſire*; the Syriack more clearly ܢܦܫܝ ܬܪܥܬ ܠܬܐܒܬܐ *my ſoule hath longed and deſired*. All very fit and proper paraphraſes to expreſſe the importance of the phraſe.

h. אֲרוּרִים

V. 21. *That are curſed*] The Hebrew אֲרוּרִים is ſo placed, that it is uncertain whether it be joyned by appoſition to *the proud* foregoing, or begin the next ſenſe, thus, *Curſed*

are they that erre— The former may hold, and bear this ſenſe, that *the proud*, rebellious, diſobedient, impenitent ſinners *that erre from* his *commandments*, and go on unreformed in their wandrings, are moſt unhappy and *execrable* in being ſuch, their *pride* and obſtinacy is the greateſt *curſe* to it ſelfe, and yet they are rebuked, certain to be ſeverely puniſhed by God. But all the antient interpreters ſeem to have followed the other ſenſe; דְּאַשְׁתְּלִין לְיִטִין ſay the Chaldee, in the ſame ſcheme as the Hebrew, and may moſt probably be rendered, as their Latine doth, *maledicti qui oberrant*, *curſed are they that erre*; but the LXXII. expreſly, ἐπελίμησας ὑπερηφάνοις, ἐπικατάρατοι οἱ ἐκκλίνοντες—— *Thou haſt rebuked the proud*, *curſed are they that erre*—— and the Syriack, *Thou haſt rebuked the nations* or *Gentiles*, ܥܡܡܐ *the Gentiles* ܘܡܬܩܛܦܝܢ *and they are curſt which erre*; and ſo the Latine, *maledicti qui declinant*, *curſed are they that decline from thy commandments*. And then the latter part of the verſe is an *exegeſis* of the former, the *curſe* here the explication of Gods *rebuke*. And though both ſenſes are very commodious, and ſo are reteined in the paraphraſe, yet the authority of the interpreters will incline to the latter of them.

i. V. 28. *Melteth*] From דָּלַף *to diſtill* or *drop*, *Eccl.* X. 18. or *to weep* and *poure out tears*, *Job* X. 16, 20. the Hebrew דִּלְפָה here is beſt rendred *weepeth*. The Chaldee render it by the cauſe of tears (ſorrow) לְנַפְשָׁא *my ſoule was ſorrowfull*, (אֲנַם uſed by them in the notion of עָנַם) the Syriack to the ſame ſenſe ܘܢܦܫܝ ܡܬܒܠܒܠ *is troubled*; but the copies of the LXXII. which now we have read ἐνύσαξεν, and from thence the Vulgar Latins (with the Arabick) *dormitavit*, *was drouſie*. But Saint *Ambroſe's* reading, *ſtillavit* (to which *Hilarie* alſo accords) aſſures us the true reading was ἔσαξεν *diſtilled*, which was eaſily corrupted by the Scribes into ἐνύσαξεν, to which they might be tempted by the ἀκηδίας *wearineſs*, which follows, by which they rendred מִתּוּגָה *for grief*, it being of the nature of ſadneſs to make one *weary* of every poſture. *Abu Walid* obſerves the proper notion of דלף to be *dropping*, as when an houſe *dropps*, thence, ſaith he, to be transferr'd to denote *weeping*, and then farther in this place to denote *diſſolving*, *flowing*, or elſe the ſame with that phraſe, *Jer.* XIII. 17. *my ſoule ſhall weep in ſecret places*. The Jewiſh *Arab* reads בְּאֵמַת, which will ſignify being *afraid*, or perhaps being *weak*.

V. 32. *When thou ſhalt*] The notion of רָחַב when 'tis applied to the *heart*, is here critically to be obſerved. The word primarily ſignifies *to dilate*, and the *dilatation* of the *heart* is the conſtant effect of joy, as the contraction is of ſorrow. *Iſa.* LX. 5. וְרָחַב *and thy heart ſhall be dilated*, i. e. rejoyce, as being delivered from diſtreſs or feare foregoing. Accordingly Gods *inlarging* the *heart* here is rejoycing it, making it glad. This he doth by the comforts of a good conſcience, that *joy in the holy Ghoſt*, the great pleaſure that reſults from the practice of pious duties, the tranſporting delights and joyes of his χρηστὸς ζυγὸς *gracious yoke*, when by his grace we come to the experience of it. This the Chaldee and LXXII. have literally expreſt by תַּפְּתִּי and ἐπλάτυνας, *thou haſt dilated my heart*; but the Syriack more clearly by ܐܪܘܝܬ from ܪܘܚܐ *to rejoyce*, *thou haſt exhilarated*, or *made me glad*. Which rendring being in all probability the moſt com-

k. רָחַב

commodious to the place, it will be fit to follow them alſo in the rendring of כִּי, not *when* (as we read from the LXXII. ὅταν) but *becauſe*, or *ſeeing that*, for ſo they read מִכֹּל *becauſe*: This being not only the ſeaſon, but the motive of all others moſt powerfull and ingaging to expedite *running the way of* Gods *commandments*, the alacrious performance of all duty, becauſe the performance of it is matter of ſuch experimental delight and joy to them that are exerciſed therein.

l עֵקֶב V. 33. *Unto the end*] The Hebrew עֵקֶב as it ſignifies *an end*, ſo it ſignifies *a reward*. So *Pſal.* xix. 11. *in the keeping of them there is* עֵקֶב רָב *great reward*; the LXXII. read ἀντα-πόδοσις *retribution*. And ſo in this Pſalm v. 112. they render it διὶ ἀντ-ἀμοιψιν *by way of returne* to the *rejoycing of* his *heart*, which his *teſtimonies* yielded, v. 111. And ſo *Aben Ezra* underſtands it here, and ſo the Interlinear, reading *mercede*, *by way of reward* or *returne*; and ſo being oft turned into a prepoſition, rendred *propter*, *for*, it ſtill reteins this notion, *by way of returne*, or *reward*, ſee *Iſa.* v. 23. *Gen.* xxii. 18. And ſo the ſenſe will beſt beare, *Teach me — and I will obſerve it by way of returne*, or *reward*, or *gratitude* to thee, Gods mercy in *teaching*, being in all reaſon to be *rewarded*, or anſwered by our *obſerving* and taking exact care of what he teaches. Or elſe, by analogy with *Pſal.* xix. 11. where the *keeping* his *commandments* brings *great reward* with it, it may here be rendred עֵקֶב (underſtanding the prepoſition ל) *for the reward*, meaning the preſent joy of it, v. 32. not excluding the future crown. The Chaldee here read עַד נְצִיחָא *unto the end* (as ver. 112. עַד סוֹפָא *even to the end*;) and ſo *Abu Walid*; and the LXXII. διὰ παντὸς *alltogether*. The Syriack wholly omit it here, but v. 112. read בְּתֻקְפָּא *firmely*, or *certainly*, or *in truth*, i. e. *ſincerely*: which as it is more agreeable to that place than the Chaldees *to the end*, which cannot probably follow לְעוֹלָם *for ever*, as there עֵקֶב doth; ſo it would as fitly agree with this place, *I ſhall obſerve it ſincerely* or *firmely*. But of this there is no example, nor ground in the origination of the word, which is evidently uſed for *reward Pſal.* xix. but not ſo evidently for either *an end* (unleſs as it is uſed for the heele, the laſt part of the body, in relation to which the Jewiſh *Arab* renders it עלי אתר *juxta veſtigium*, or *è veſtigio*, *inſtantly*, *without delay*, as if his *keeping* it ſhould follow on the heels, as it were, of his being *taught* it) or elſe for *truth* and *firmeneſs*. And therefore ſtill that of *reward* or *returne* to God is the moſt allowable rendering of it here, and v. 112.

m הַדְרִיכֵנִי V. 35. *Make me to goe*] The Hebrew הַדְרִיכֵנִי in Hiphil from דָּרַךְ *to goe*, or *tread*, or *walke*, is *to leade*, or *direct*, or *conduct* in any journey. So *Pſal.* xxv. 9. we render יַדְרֵךְ *ſhall guide*, and cvii. 7. וַיַּדְרִיכֵם *he led them*. And ſo the LXXII. rightly here, ὁδήγησόν με, *Lead me*, *direct*, *conduct me*, and the Latine *deduce*, *lead*.

n אֲשֶׁר לְיִרְאָתֶךָ V. 38. *Who is devoted to thy feare*] It is uncertain how אֲשֶׁר לְיִרְאָתֶךָ is to be rendred, becauſe uncertain to what אֲשֶׁר relates, whether to *thy word*, or to *thy ſervant*. The Syriack joynes it with the latter, *thy ſervant* דִּי לְדָחֲלָךְ *which worſhips*, or *fears thee*. But the Chaldee joyns it with *thy word*, דִּי לְרַחֲלָתָךְ *which is to the fearing*, or *which concerns the fearing thee*. So the LXXII. leaving out the אֲשֶׁר *which* as redundant, read εἰς τὸν φόβον σε, *to the fear of thee*. And to this the Hebrew poſition of the words inclines, *ſtabliſh to thy ſervant* אִמְרָתְךָ *thy word*, אֲשֶׁר *which is to the fearing thee*: and remembring

membring that אִמְרָה *word* is one of the appellations of Gods Commandements, thoſe, we know, immediately tend to the fear of God. The Jewiſh *Arab* reads it, *Make good to thy ſervant thy ſaying which is to the people of thy feare*, or *thoſe that fear thee*. But *Aben Ezra*, *Every decree of thine, which may bring me to thy fear*.

o. וְאֶשָּׂה כַפַּי

V. 48. *My hands alſo will I lift up*] וְאֶשָּׂה כַפַּי *lifting up the palmes*, or *hands*, is a phraſe of various uſe: 1. for *praying*, *Pſal.* xxviii. 2. *When I cry unto thee, when I lift up my hands toward thy holy oracle*; *Lam.* ii. 19. *Lift up thy hands toward heaven*; *Hab.* iii. 10. *the deep uttered his voice, and lift up his hands*; from whence the Apoſtle hath the phraſe of *lifting up holy hands*, 1 *Tim.* ii. 8. and ſo —*ad ſidera palmas*, in the poets: 2. for *bleſſing* others, *Lev.* ix. 22. *Aaron lift up his hands toward the people, and bleſſed them*; or for *praiſing* and *bleſſing* God, *Pſal.* cxxxiv. 2. *lift up your hands— and praiſe the Lord*, and *Pſal.* xxii. 4. *I will bleſs thee, I will lift up my hands*—— 3. for *ſwearing*, *Gen.* xiv. 22. *I have lift my hand to the Lord*— i.e. ſworn; *Exod.* vi. 8. *I lifted up my hand* נָשָׂאתִי אֶת יָדִי, we render it, *I ſware to give it to Abraham*— *Ezec.* xxxvi. 7. *I have lifted up my hand*, i.e ſworn, *ſurely* &c. ſo *Rev.* x. 5. *the Angel lifted up his hand to heaven and ſware*; ſo *Deut.* xxxii. 40. of God, I *lift up my hand to heaven, and ſay*, I *live for ever*, a forme of Gods ſwearing; *Pſal.* cvi. 26. *He lifted up his hand againſt them to overthrow them in the wilderneſs*, i. e. he *ſware they ſhould not enter into* his *reſt* (ſee note g. on that *Pſalm*:) 4. for *ſetting about any action*, eſpecially of weight, *Gen.* xli. 44. *without thee ſhall no man lift up his hand*— i.e. attempt or do any thing; ſo *Pſal.* x. 12. *Ariſe, O Lord, lift up thy hand, forget not the poore*, i. e. ſet to thy active hand to their aſſiſtance; ſo *Heb.* xii. 12. *lift up the hands that hang down, and the feeble knees*, i. e. ſet actively and vigorouſly about the Chriſtian taske. And every of theſe might poſſibly be accommodated to this place, of *lifting up* his *hands to* Gods *commandements*. For it may be 1. *praying* for Gods grace to performe them: 2. *bleſſing* them as we do our daily food, or rather *praiſing* and *bleſſing* God for them, in reſpect of the great advantages we may reap by them; and to this the Syriack ſeems to have inclined, adding at the end of the verſe ܘܐܫܒܚ *and* I *will glory in thy faith or fidelity*: 3. it may be *vowing* and promiſing *under oath* a conſtant obedience to them: or 4. it may be the *ſetting vigorouſly about* them. And that is the moſt probable meaning of it, I *will lift up my hands* to the practice of them.

p. חֶבֶל

V. 61. *The bands*] The Hebrew חֶבֶל *a corde* doth alſo ſignify *a troope* or *company*, whether of ſouldiers or of any other: ſo 1 *Sam.* x. 5. חֶבֶל נְבִיאִים *a troope of prophets*, for ſo the Chaldee there render it, סִיעַת סַפְרַיָּא *a company of ſcribes*; and ſo here סִיעַת *a company* or *troope of wicked* men; in oppoſition whereto is חָבֵר אֲנִי ver. 63. I *am a companion* engaged in another ſociety. This farther appears by the עִוְּרֵנִי that follows, men may be ſaid to *rob* or *plunder*, but *cords* or *bands* cannot.

q. טַעַם

V. 66. *Good judgment*] From טָעַם *guſtavit, to taſte*, the Noune is uſed for *ſapor, ſavour* or *taſte* of any thing; *Exod.* xvi. 31. טַעְמוֹ the *taſte of the manna was as the taſte of a wafer*— And the Verbe being transferred from the body to the minde (*Pſal.* xxxiv. 8. טַעֲמוּ *taſte— how gracious the Lord is*) the Noune is ſo in like manner, and ſignifies in proportion either the outward faſhion and behaviour &c. by which the minde is diſcerned, as meats by the *taſte*, as in the title of *Ps.* xxxiv.

when

when David changed טַעְמוֹ *his behaviour*, the LXXII. read προσωπον his *countenance*; or elſe the inner diſpoſition and habite of minde, rendred by them ὁ τροπος *diſpoſition*, 1 *Sam.* xxv. 33. Other uſes of the word there are for a *decree Jon.* iii. 7. and *Dan.* iii. 10. but that which beſt agrees to it here, where it is joyned with *knowledge*, is either 1. as our Engliſh render it, *judgment*, in the notion of *opinion*, *counſel*; ſo the Jewiſh *Arab* and *Abu Walid* render it by a word deduced from רָאָה *vidit to ſee*, and ſpoken of the minde, *ſenſit, judicavit, ſtatuit, to think, judge*, or *reſolve*; or elſe 2. the *habite of minde*, *genius*, *indoles*, and then טוּב טַעַם will be *goodneſs of diſpoſition*, *inclination*, to which when *knowledge* is added, it is a ſpecial gift of God, fit to be here the matter of a prayer. The Chaldee 1 *Sam.* xxi. 13. and in the title of *Pſal.* xxxiv. render it מְדָעָה and מַדָּעֵיהּ *thy knowledge*, and *his knowledge* or *ſenſe*; and accordingly here the Interlinear reads *bonum ſenſum, a good ſenſe*, and the tranſlator of the Chaldee (which here reteins the Hebrew טַעַם) *rationem, reaſon*. But as that notion cannot be applicable to the word in the title of that Pſalm (for ſure *David* was not really mad, and ſo 'twas not his *ſenſe*, or *knowledge*, or *reaſon*, that was ſaid to be changed there;) ſo it is not certain that it hath that ſenſe in any other place of ſcripture. The moſt probable is that of *Prov.* xi. 22. where the *faire woman* וְסָרַת טָעַם is compared to *a jewel of gold in a ſwines ſnout*. Here the Interlinear reads *declinans diſcretionem*, as from סוּר *receſſit, departing from diſcretion*, and the Vulgar Latine *fatua, fooliſh*; but the LXXII. καλὸν φρον, which cannot be better rendred than *of ill inclinations, diſpoſition*: and to that I ſuppoſe the Chaldee accords, and the Syriack, both reteining the original טַעַם in their dialects, and the former reading it with סְרִי as from סְרָא and סְרִי *to be corrupted or ſtink*, the latter reteining the Hebrew שְׁתִּי, as that ſignifies *perverſe, contumacious*, and ſo may beſt be rendred (not as the Latine of the one, *fœtida ſenſu*, and of the other *fœtida ſapore*, but) *of a corrupt* or *perverſe diſpoſition*, or *manners*, as φθειρειν ἤθη 1 *Cor.* xv. 33. *to corrupt manners* is applied to the debauching their whole habit of minde. And proportionably here טוּב טַעַם will be the χρηστὰ ἤθη the *good manners*, there mentioned, or rather χρηστότης ἠθῶν *goodneſs of manners*. The LXXII. have divided it into χρηστότητα καὶ παιδειαν, *goodneſs and diſcipline*, and the Latine follow them; and the Syriack have changed the order ܛܥܡ ܛܒ ܘܡܠܦ *ſavour and goodneſs*.

V. 70. *Fat as greaſe*] The Hebrew טָפַשׁ כַּחֵלֶב is very differently rendred by interpreters. The LXXII. read ἐτυρώθη ὡς γάλα, *is made cheeſe like milk*; and the Syriack, Latine, and Arabick accord with them. And this undoubtedly by reading חֵלֶב *milke* for חֵלֶב *fat*; for טָפַשׁ, confeſtly ſignifying *intraſſation*, being applied to *milke*, it muſt needs ſignify being *coagulated*, or *made into cheeſe*. But the Chaldee, it is certain, read חֵלֶב, and ſo render it חֵרֶב *fat*. The word טָפַשׁ being onely here found, the Jews do but by gueſs give the meaning of it. *Aben Ezra* notes only that it is without a fellow. *R. Solomon* meddles not with it. *Kimchi* renders it *to be fat*. *Abu walid* gives three expoſitions of it; 1. rendring it by the Arabick טפס, and expounding it *is troubled*, (or corrupted, or unclean, foul, ſordid and ſtinking (or ſending up ſmels or fumes like that of *fat* ſtinking fleſh) with unclean evil thoughts *ſends up*, ſaith he, *ſtinking fumes of evill*

f. טָפַשׁ כַּחֵלֶב

evil thoughts, like burnt fat: 2. according to the Chaldee uſe of it, *to be fat* and *groſs*: 3. טנבת, or, as more probably it ſhould be written, כינבת, or בנבת, which ſignifies *to be thick* and *groſs*, or *hard*; and then the two laſt fall in as one allmoſt. Now for the conſtruction, it may moſt probably be by underſtanding a prepoſition, not *their heart is incraſſate* or *groſſe like fat* (for *fatneſs* can no more be ſaid to be *groſſe*, than to be *fat*, being that by which other things are *incraſſate*:) but, either *their heart is groſs as fat*, i. e. as if it were a mere lump of *fat*; or, *their heart is become groſs as with fat*, as *Pſal.* lxxiii. 7. *their eyes ſtand out* מֵחֵלֶב *with fat*; and 'tis ordinary in poeſie for the prepoſitions to be omitted. Thus the tranſlator of the Chaldee ſupplies the prepoſition by rendring it in the ablative caſe, *incraſſatus eſt quaſi adipe, is incraſſate as with fat*, and ſo the learned *Caſtellio, quaſi obeſitate obtuſum eſt, is ſtufft up as with fat.* And to that the Jewiſh *Arab* agrees, *their hearts are ſtuffed up* ב *with fat.* As for the application of this to the *heart*, the *groſſe* or *incraſſate heart* is all one with the dull or ſtupid, as *pinguis Minerva* among the Latines ſignifies, and this from nature, the membranous lean parts being only ſenſitive. And thus will it ſtand in direct oppoſition to the טוב טעם *good genius* or *diſpoſition*, v. 66. and denote the τὸς ἀδόκιμος, the *ſtupid incapable minde*, and ſo in effect (although *fat* is the ſofteſt of any fleſh) an obdurate *heart*, in the ſenſe that *Philoponus* uſeth πνεῦμα παχυνόμενον *an incraſſate ſpirit*, and many the like expreſſions are uſed.

f. קָטַר

V. 83. *Smoak*] From קָטַר *to ſend up ſmoak*, or *incenſe*, or *burne*, *Exo.* xxix. 18. is קִיטוֹר *ſmoak*, *Gen.* xix. 28. and ſo here *a bottle* בְּקִיטוֹר *in the ſmoak, a bottle* of skin (ſuch as the *Jews* uſed) *hung up in the ſmoak*, and by that means parcht and dry, and ſo fit to expreſs one worne out and dried up with long ſuſpence of expectation. The lxxii. read ἐν παχνῇ *in the froſt*, the Latine *in pruina*, and the Syriack ܒܩܪܝܪܐ *in the froſt*, from ſome other notion of קִיטוֹר, of affinity with that wherein 'tis uſed *Pſal.* cxlviii. 8. in company with *haile and ſnow*, probably from the manner of the generation of a *froſt*, or congealed miſt, being but a *ſmoak* out of the earth. The Jewiſh *Arab* renders it ſtrangely, *as he that wandreth, noddeth, reeleth in the ſmoak being amazed.*

t. כַּמָּה יְמֵי

V. 84. *How many are the dayes*] כַּמָּה יְמֵי *how many days*, is here moſt probably to be interpreted by the context, which, from the beginning of this Octonarie, ſpeaks of Gods deferring his deliverance, and permitting him to waite and pray, and yet lie under his affliction. And accordingly there being an *ellipſis* in the words, it is in reaſon ſo to be ſupplied as beſt agrees with that ſenſe, *How many dayes of*, or *to thy ſervant* (the word עַבְדֶּךָ, without a prepoſition, is indifferent to either) i. e. *how many dayes* are appointed or aſſigned me for the continuance not of life (as *How many are the dayes* ſound,) but of the preſſures or afflictions that are upon me? and ſo it accords with *when wilt thou comfort me?* v. 82. and *when wilt thou execute judgment* (avenge or puniſh, or at leaſt reſtrein and check *my perſecutors?*) in the remainder of this verſe. Thus 'tis frequent in the Hebrew, and among the Helleniſts, for *day* to ſignify *judgment, his day is coming*, *Pſal.* xxxvii. 13. (ſee note on *Rom.* xiii. d. *Heb.* 10. a.)

u. זֵדִים

V. 85. *Proud have digged pits*] The notion of זֵדִים *proud* in this Pſalm, for wicked, injurious men, both here, and v. 21, 51, 69, 78, 121. is here obſerved by the lxxii.

which

which render it παράνομοι *wicked* (and ſo the Syriack and Latine ܥܘܠ and *iniqui*, *wicked* men) as *Iſa.* xiii. 11. ἄνομοι *lawleſs*, and זָרוֹן ἀσέβεια *impiety Deut.* xviii. 22. and frequently ὕβρις *contumelie*, *Pride* being indeed the original as of all wickedneſs, ſo eſpecially of *contumelie* and *injury*. For כָּרוּ לִי שִׂיחוֹת *they have digged ditches* or *pits for me*, which the Chaldee and Syriack follows, the LXXII. read διηγήσαντό μοι ἀδολεσχίας, the Latine *narrarunt mihi fabulationes*, *they have told me vain and idle diſcourſes*; ſo ἀδολεσχίαι ſignifies φλυαρίαι, and the Arabick fully expreſſes it by words of *dotage* or *folly*, long impertinent diſcourſes of other mens matters. The ground of their reading is viſible: שִׂיחוֹת with שׂ from שׂוּחַ *to ſpeak* or *talke*, is elſewhere duly rendred by them ἀδολεσχία *talke*, 1 *King.* xviii. 27. but being here with שׂ from שׂוּחַ *to decline*, *bend down*, &c. it ſignifies *a ditch*, or *pit*, or *declining* ground, and ſo is uſed *Pſal.* LVII. 6. As for כָּרוּ from כָּרָה *to dig*, and *Pſal.* VII. 15. joyned with שִׁיחָה בוֹר *a ditch* or *pit* (parallel to שִׂיחָה here) though it have no ſignification proportionable to that of διηγήσαντο *telling*, yet the other word being ſo rendred, *idle talkes* or *diſcourſes*, for *pits*, this was by analogie to follow; the *telling* being accommodated to thoſe *talks*, as *digging* to *pits*. Meanwhile this rendring of the LXXII. is not very unagreeable to the ſenſe, their *telling* him long and *idle tales*, or talking thus impertinently with him, being eaſily ſuppoſeable (as was the *Herodians* and *Phariſees* with *Chriſt*) to have been deſigned on purpoſe to inſnare him. What here follows אֲשֶׁר לֹא כְתוֹרָתֶךָ *which are not according to thy Law*, (for which the Chaldee reads וְלָא פַּקֶּדְתָּנוּן *which thou haſt not commanded in thy Law*, and the LXXII. ἐχ ὡς ὁ νόμος σου *non ſicut Lex tua*, *not as thy Law, O Lord*) is to be taken in the Hebrew dialect (imitated by moſt other languages) by the figure μείωσις, when that is ſaid to be not good, or not well done, which is extremely ill, when unprofitable ſignifies very wicked, and many the like (ſee note on *Mat.* xii. e.) for ſo here, *not according to Law* ſignifies extremely contrary to it, and ſo παράνομοι, by which the LXXII. rendred *the proud* here, is literally no more than they that act *beſide the Law* (which is the ſtyle of the Syriack in this latter part of the verſe) but it ſignifies thoſe that doe moſt contrary to it.

כָּרוּ לִי שִׂיחוֹת

V. 89. *For ever O Lord*] The Syriack ſeem moſt fitly to have expounded theſe words לְעוֹלָם יְהוָה *For ever, O Lord*, by addition or ſupply of ܐܢܬ *art thou*, thus, *Thou art for ever, O Lord, and thy word indures.* This may ſuggeſt a rendring of theſe two verſes by way of correſpondence, that one may bear proportion and be directly anſwerable to the other; which will be, if we ſhall compare together the beginnings and the ends of the verſes ſeverally. The beginnings lye thus, *Thou art for ever, O Lord*, v. 89. *Thy faithfulneſs is* לְדֹר וָדֹר *to generation and generation*, i. e. *to all generations*, which are exactly parallel. Then the latter parts of the verſes lye thus, *Thy word* נִצָּב *ſtands* or *is ſetled in the heauens*, v. 89. i. e. whatſoever thou commandeſt in heaven, doth certainly come to paſs, and *Thou haſt eſtabliſhed the earth*, וַתַּעֲמֹד *and it ſhall ſtand* or *abide*, i. e. the *earth* and all things in it are by thee moſt firmely *eſtabliſht*. And then as the parallel will be exact, ſo the ſenſe will flow moſt currently. The parallel will be exact, for as v. 89. his *word* is ſaid to *ſtand* or be *ſettled in heaven*, ſo v. 90. his *faithfulneſs* ſhall be ſaid to *abide* or *ſtand in the earth*, as ſtedfaſt

לְעוֹלָם יְהוָה

as

as the *earth* it ſelfe, or ever ſince the creation and *eſtabliſhment* of the *earth*. And then the ſenſe will be, that as God is eternal, ſo his *word* and *faithfulneſs* remains conſtant, and never failes in *heaven* above, or here below on *earth*, where from the afflictions of good men there is more ſhew of objection againſt Gods making good his promiſe to them. Now as his *word* and *faithfulneſs*, though ſevered in place, are to be united in ſenſe, and ſignify his faithfull performance of his word; ſo the *heaven* and *earth* are in ſenſe to be joyned alſo, and ſignify by a frequent Hebraiſme (ſee note on 2 *Pet.* iii. e.) the whole world, in his conſtant governing of which this his *fidelity* is as illuſtriouſly viſible, as in the creation of them. Accordingly v. 91. they are joyned together, *They continue this day*, or, *They have continued to this day* עָמְדוּ הַיּוֹם, *they* in the plural, and הַיּוֹם either adverbially, as the Chaldee read יוֹמָנָא *this day*, or underſtanding the prepoſition עַד *untill this day*; not as the LXXII. διαμένει ἡ ἡμέρα *the day continues*, but *they*, i.e. the *heaven* and the *earth* foregoing, and conſequently all things therein comprehended, for ſo it follows, כִּי יְהוֹכָל *for all things ſerve thee.*

x. קֵץ V. 96. *End of all perfection*] The word קֵץ, which we render *end*, ſignifies *limit*, or *boundary*, or *extreme part*, and is moſt ordinarily applied to places or regions; ſo the LXXII. who render it πέρας *bound*. And if in this ſenſe it be here uſed, then 'tis not amiſs to take notice of the Syriacks rendring of תִּכְלָה *perfection*, by ܣܘܡ, which their Latine tranſlator *Sionita* renders *regioni region, I have ſeen that there is a bound to every region*; for ſo סוף which ſignifies *a bound* or *end* (and is here by the Chaldee uſed to render קֵץ) is there rendred *a region*, and מסאזה in Arabick is *ſpace* or *place*, χωρος or τόπος, the common ſtyle of a *region*. So ſaith *Sionita* in a note on this his verſion in the margin of his edition in quarto, *Propriè terminum ſignificat, ſæpe tamen pro regione ſeu parte munai ſumitur, It properly ſignifies bound, limit, yet 'tis oft taken for a region or part of the world.* To this the latter part of the verſe well accords, of רְחָבָה מְאֹד the *exceeding width* or *amplitude* of Gods *commandments*, not having ſuch *bounds* as each *region* hath. And to this perhaps the Chaldee lookt, which paraphraſtically expreſſeth it לְכֹל מָה דְאִשְׁתְּדַל אִשְׁתְּכַל *of all that I have been ſolicitous of, or beheld.* This carries that probability with it, that it deſerved to be mentioned. And if it be not accepted, then ſtill תִּכְלָה, in the ordinary ſignification of *perfection* or *univerſality*, as a comprehenſive word, muſt denote the greateſt *latitude* or *amplitude*, whether qualitative or quantitative, of virtue, or of ſpace, and ſo ſtill קֵץ be *the bound* or utmoſt *extent* of it. The Jewiſh *Arab* renders it, *To every kinde an end; Abu Walid, I have ſeen the uttermoſt of every end* [or *uttermoſt extent*] *but the extent of thy judgment*, [*commandment, law, or wiſdome*] *for that is wider and deeper, then that the uttermoſt of its extremity* [*or end*] *may be attained to.*

y. נַפְשִׁי בְכַפִּי V. 109. *My ſoule is— in my hand*] The meaning of this phraſe is obvious, *I am in danger of my life.* See *Jud.* xii. 3. *I put my life in my hands, and paſſed over againſt the children of Ammon*, i. e. I fearleſly adventured my life. So 1 *Sam.* xix. 5. *he put his life in his hand, and ſlew the Philiſtims*, i. e. by adventuring his own life he killed the other: and ch. xxviii. 21. *I have put my life in my hand, and hearkened to thy words*, i. e. run the hazard of my life to obey thee: and *Job* xiii. 14. *Wherefore do I take my fleſh in my teeth,*

and

and put my life in my hand? The only difficulty is, what is the original of this proverbial ſtyle. This *Pat. Cocburne* hath propoſed as an inſtance of the interpreting ſcripture from vulgar ſpeech, making this to be the meaning of it, that he hath no aide now left him but from his own *hand*, as being left deſtitute of all other help or auxiliaries. And thus indeed the place in *Judges* ſeemed to ſuggeſt, *When I ſaw that ye delivered me not, I put my life in my hands, and paſſed over againſt the children of Ammon*; you gave me no aide, and ſo I was faine to goe over my ſelfe without you: and ſo likewiſe of *David*, who without any helpe ſmote *Goliah*, to which there *Jonathan* referrs 1 *Samuel* xix. 5. But the other places, of the witch of *Endor* and *Job*, will not bear this ſenſe; and therefore this is not to be pitcht on, but rather this. That as what is in a mans *hand* is eaſily parted with, eaſily loſt, and as eaſily taken from him, ſo a mans *life* is ſaid to be *in his hand*, when there is but little diſtance betwixt him and death: and ſo the Chaldee interprets it by way of paraphraſe, *my ſoule* מְסְתַּכְּנָא *is in danger* (from סַכָּן, which in Hebrew is *to profit*, but in the Chaldee language *to periclitate*) עַל נַב יְדִי *in the back of my hand*, which conſequently he hath no hold of, it may depart at pleaſure. So the Jewiſh *Arab* thus paraphraſeth it, *Although my ſoule be as it were in my hand continually through danger*. And this is the moſt allowable original of the phraſe. The lxxii. have here varied the phraſe, and read ἐν ταῖς χερσί σου, *my ſoule is in thy hands*, and ſo the Syriack בִּידָךְ *in thy hands*; not ſo probably miſreading the Hebrew בְּכַפִּי into בְּכַפְּךָ, as expreſſing it by way of pious paraphraſe, our lives being then certainly in Gods hands, to ſave if he pleaſe, when they are in humane ſight in greateſt danger, and ſo by every pious man to be depoſited in Gods hands.

V. 113. *Vain thoughts*] סֵעֲפִים is here to be taken not for the *thoughts* or opinions themſelves, as elſewhere, *Job* xx. 2. and 1 *King.* xviii. 21. but for the *perſons* that think, and that not for *thoughts* ſimply, but for *wicked thoughts*, all the antient interpreters agree: the lxxii. read παρανόμους, the Syriack ܥܒܪܝ̈ܢ, *the* Latine *iniquos*, *tranſgreſſors*, *wicked men*; *breakers of the Law*, ſaith the Arabick. The Jewiſh *Arab* reads אלמראין *hypocrites*, and the Chaldee by way of paraphraſe, דְּמְחַשְּׁבִין מַחְשְׁבָן סָרִיקָן *thoſe that think vaine* or *falſe thoughts*. *Abu Walid* expounds it *thoſe that have hypocriſie, and evil counſels, and deceitfull cogitations*. And ſo *Kimchi* ſaith that others interpreted it as an Adjective, though he as a Subſtantive, for the *thoughts* themſelves. *Sol. Jarchi* interprets it of *inſtability*, hanging diſtracted between two opinions, betwixt God and *Baal*, the διϛάζων, or ἀνὴρ δίψυχος, *Ja.* 1. the *double-minded man unſtable in all his wayes*.

z. סֵעֲפִים

V. 119. *Droſſe*] The Hebrew reading of this verſe is much departed from by the antient interpreters. The words are plain in the original, הִשְׁבַּתָּ *thou haſt deſtroyed* or done away, *made to ceaſe* (ſo הִשְׁבַּתִּי is uſed *Ezec.* xii. 23. in Hiphil, from שָׁבַת *to reſt* or *ceaſe*) סִיגִים *the droſs*, ſo סִיג ſignifies all the *droſs* or *refuſe* that goes away (from סוּג *to recede*) and departs from the metal in the melting, and ſo in other things; *Midr. Tehil.* ſaith that grapes being preſt make סיגים, which men throw upon the ground, (and ſo Gods judgments are deciphered in ſcripture by *treading a winepreſs.*) The word ſeems to allude to שׁוֹגִים foregoing v. 118. Then

&. הִשְׁבַּתָּ סִיגִים

Then follows by appoſition כָּל רִשְׁעֵי אֶרֶץ *all the wicked of the earth.* But the LXXII. render the two firſt words παραβαίνοντας ἐλογισάμην, *I have accounted prevaricators,* for סֹגִים probably reading שׁוֹגִים *thoſe that erre,* and for חָשַׁבְתִּי, הִשְׁבַּתָּ *I have reputed.* The Chaldee read farre otherwiſe, פְּסוֹלְיָא פְּסַקְתָּא *thou haſt deſtroyed the Idols, thou haſt conſumed all the wicked of the earth.* And the Syriack have quite omitted this verſe, and in a manner repeated v. 117. inſtead of it.

aa. סָמַר V. 120. *Trembleth*] For סָמַר, which notes *being in horror,* ſuch as cauſeth the haire to ſtand an end (ſee *Job* iv. 15.) the LXXII. here read κατήλωσον (I ſuppoſe it ſhould be κατήλωσεν) evidently from another old notion of the word סָמַר *to faſten with a naile,* from whence the Chaldee uſe מַסְמָר for *a naile,* as we ſee in their Targum, *Iſa.* xli. 7. Herein the Latine follows them, and reads *confige*; but the Syriack hath ܨܒܰܥ the verbe, whence is the Arabick noune for an *hedghogge,* whoſe prickles ſtanding up are the emblem of horror; and ſo that ſure is the meaning of the phraſe, and that fitly following the deſtroying the *droſs* v. 119. for that may well be the motive to this *horror.*

bb. עָרַב V. 122. *Surety*] Of the ſeveral uſages of עָרַב interpreters have been uncertain which to take. From the notion of *pleaſing* or *being acceptable,* the Chaldee read בְּסִים *delight* or *make merry.* And ſo the Syriack alſo. But the LXXII. that read ἔκδεξαι and the Latine *ſuſcipe,* ſeem to referr to the other notion (that in which *arrhabo* comes from it) of a *ſurety,* or *undertaker,* for that we know is the importance of *ſuſcipere.* And this doth beſt agree with the antecedents and conſequents. *Leave me not to my oppreſſors, let not the proud oppreſs me*; for with both thoſe well accords, *undertake,* interpoſe, *be ſurety for* me *for good,* i. e. ſo as to deliver me out of their hands. *Abu walid* takes it in the notion of *doing well to.*

cc. צִדְקָה V. 123. *Word of thy righteouſneſs*] The notion of צִדְקָה *thy righteouſneſs,* for thy kindneſs, charity and mercy, is very obvious (ſee note on *Matth.* 1. g.) and that agrees well with this place, where Gods deliverance, in the beginning of the verſe, is the thing that is waited for, and *dealing with* him *according to* his *mercy* v. 124. and then אִמְרַת *word* added to it, is no more then Gods ſpeaking mercy to him, as elſewhere *ſpeaking peace,* i. e. hearing his prayers, giving him an anſwer of *mercy.* But the word *righteouſneſs* may denote the rule of *righteouſneſs,* the Law of God, his preſcript manner of dealing with men; and then the *word of thy righteouſneſs* will be the tenure of thy Law, that promiſes deliverance to the pious.

dd. עֵת לַעֲשׂוֹת V. 126. *Time for thee, O Lord, to work*] The Hebrew here reads עֵת לַעֲשׂוֹת לַיהוָה, which is literally *time to doe,* or *performe,* (ſo עָשָׂה is *facere* and *perficere*) *to the Lord.* And as this is more agreeable to the ſenſe of the antient interpreters, than the reading it *time for the Lord to work,* the Chaldee being expreſs, *time to worke* דַּיְיָ רְעוּתָא *the will of God,* and the Syriack ܙܒܢ ܠܡܫܕܚܐ ܩܕܡ ܡܪܝܐ *time to worſhip God,* to which ſenſe alſo the LXXII. are to be underſtood, καιρὸς τοῦ ποιῆσαι τῷ κυρίῳ, *time to work or performe to the Lord*; ſo it will alſo beſt accord to the context, other mens evacuating, fruſtrating Gods Law, by their neglecting and contemning it, being a fit motive to his ſervants moſt diligently to performe it.

V. 128. *Eſteem*

ee. V. 128. *Eſteem all thy precepts concerning all things to be right*] The Hebrew יָשַׁר as it ſignifies to be *right*, ſo 'tis alſo to *pleaſe*, or to be *approved*, as when a thing is ſaid to be *right in the eyes of God*, i. e. to *pleaſe* him; and then by analogy with this ſenſe, it ſignifies in other *conjugations* (as to *correct* and *direct*, ſo) to *approve*. And ſo the Syriack rightly underſtands יִשַּׁרְתִּי here, and renders it by ܪܚܡܬ *I have loved all thy precepts*: and to the ſame purpoſe is the *Chaldee* תְּרַצְחִנָּן from רָצָה to *like*, to *approve*. Only the LXXII. and others from them adhere to the other notion of יָשַׁר, and read κατωρθώμην, *I was directed to all thy wayes*. The reduplication of the univerſal particle כָּל is emphatical, *all*, *even all*, and ſo the plain rendring is moſt current, *All thy commandments*, *even all*, *have I approved*—— The Jewiſh *Arab* reads, *And therefore for all thy commandements*, *all of them have I ſought*.

ff. פִּתַּח V. 130. *Entrance of thy word*] פִּתַּח here, from פָּתַח to *open*, doth regularly ſignify *opening*. The only queſtion is, whether *thy word* be the *agent*, or the *patient*, that which *opens*, or which *is opened*. If we take it in the latter ſenſe, then the *opening of Gods words* is the *explaining* them; ſo the Jewiſh *Arab* renders, *Becauſe the opening of thy word inlighteneth*, *O thou that makeſt the ſimple to underſtand*. And ſo the LXXII. their δήλωσις is underſtood both by the Latine and the Syriack: ܦܬܚ ܡܠܬܟ *open thy word*, *and illuminate*, ſaith the one, and *declaratio verborum tuorum illuminat*, *the declaring of thy words doth illuminate*, ſaith the other. But if it be in the ſenſe of *thy word* being the *agent*, then 'tis the *opening* our eyes wrought by *thy word*; and that ſeems to be the more genuine meaning of it, that *Gods word* by *opening* our minds gives *light* to them, teacheth them thoſe things which naturally they did not, could not know, till they were thus illuminated. And the Chaldee favours, who renders it גְּלֵף *the ſculpture or impreſſion of thy word illuminates*; which evidently refers to the *Urim*, whoſe name is derived from *light*, and therefore will with full propriety be ſaid to *enlighten*; which ſurely the LXXII. likewiſe reflected on, when they call it Δήλωσις, the word by them uſed conſtantly to tranſlate *Urim*.

gg. צָמַתַתְנִי V. 139. *Conſumed me*] The Hebrew צָמַת from which is צָמַתַתְנִי here, as it ſignifies to *conſume*, and ſo is here rendred by the LXXII. ἐξέτηξέ με, *hath melted me*, or by *melting conſumed me*, and by the Syriack ܫܘܝܦܬ *cruciated me*, ſo it ſignifies alſo to *binde*, *preſs*, *conſtrein*, in the notion wherein 'tis ſaid of *Paul Act.* xviii. 5. that συνείχετο πνεύματι, *he was conſtreined* or *preſt in ſpirit*. Thus the Chaldee renders it מְגָרַת *hath conſtreined me*. And this is the moſt probable acception of it, *zeal* having that faculty of *preſſing*, and *forcing* expreſſions from one, either of *grief*, or *indignation*, or the like, as the occaſion requires.

hh. אַשְׁמֻרוֹת V. 148. *Night-watches*] The Hebrew אַשְׁמֻרוֹת from שָׁמַר to *keep*, *guard*, *watch*, ſignifies indifferently any of the *three watches* into which the *night* was divided, the *evening watch*, or beginning of the watches, or *firſt watch*, *Lam.* ii. 19. the *middle*, or *night watch*, *Jud.* vii. 19. and the laſt, or *morning watch*, *Exod.* xiv. 24. And to the laſt of theſe the context here inclines it, ſo as it may agree with the *dawning of the morning* v. 147. and be fitly joyned with *preventing*, which ſure in both verſes ſignifies *riſing betimes*, ſo it is proper to the *morning*, not

evening watch. The Chaldee indeed gives it a greater latitude, and reads the *watches* דְצַפַּר וּרְמַש *of the morning and evening* both, but the LXXII. read expresly πρὸς ὄρθρον *early in the morning.*

ii. אֵין לָמוֹ מִכְשׁוֹל

V. 165. *Offend them*] The Hebrew here read אֵין לָמוֹ מִכְשׁוֹל, i.e. as the LXXII. literally read, οὐκ ἔστιν αὐτοῖς σκάνδαλον *there is no ſcandal to them,* by *ſcandal* meaning any thing that may *wound,* or *hurt,* or cauſe them to fall in their journey, in the threefold notion of the word σκάνδαλον (which the LXXII. here uſe, and is perfectly parallel to מִכְשׁוֹל) for a *ſtumbling-block,* and a *ſnare,* and a *gall-trap.* The meaning of it will be beſt underſtood, by comparing it with the like phraſe 1 *Joh.* ii. 10. *He that loveth his brother abideth in light,* καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν *and there is no ſcandal in him,* or *to him;* the *light,* wherein he abides, will ſo aſſiſt him in every part of his march, that he ſhall be free from thoſe dangers which are parallel to the *ſnares,* and *ſtumbling-blocks,* and *gall-traps,* which they that travail in the *dark* are ſubject to. There the *ſcandals* are means of betraying the ſoule into *ſin, temptations;* and *no ſcandal to them* ſignifies their *ſecurity* from thoſe *temptations,* that others ſo frequently are overcome by. And ſo here, as the great *peace,* in the beginning of the verſe (according to the Hebrew notion of שָׁלוֹם) notes all manner of *proſperity* and *felicity,* that eſpecially wherein the *ſoule* is concerned, ſo the *no ſcandal to them,* is the immunity from *temptations* and *ſnares,* i. e. from *ſins* to which *temptations* are deſigned to bring men: and this is the ſecurity which the *love* of *Gods Commandements* will give men, when nothing elſe will. The Chaldee here read, *there is no ſcandal to them* לְעָלְמָא דְאָתֵי *in the world to come,* meaning no *miſchief, puniſhment* of *ſin,* but the Syriack, *there is to them no* ܠܐ ܗ̰ܘ̰ ܨ̰ܥ̰ܪ̰ *infirmity, ſickneſs, diſeaſe,* (the word, from צָרָה, ſignifies *ſickneſs* either of *body* or *minde*) and ſo is moſt applicable to *ſin,* the diſeaſe of the *ſoule.*

kk. נֶגְדֶּךָ

V. 168. *Before thee*] What is the meaning of a mans *wayes being before God,* will beſt be judged by other parallel phraſes, ſuch are *walking before God,* or *in his ſight,* and that ſignifies to live *piouſly,* and ſo as is accepted by him. And then here, though it is certain all mens actions are ſeen by God, and done in his ſight, yet his *wayes being before him,* will beſt be interpreted *walking,* or *living piouſly.*

The

The Hundred and Twentieth Pſalm.

‖ aſcents. *A Song* [a] *of* ‖ *Degrees.* a.

The hundred and twentieth is a prayer againſt calumniators and malicious perſons, and a complaint of the infelicity of ſuch companions. It ſeems to have been firſt formed by *David*, in relation to *Doeg*, 1 *Sam.* xxii. and to have been after made uſe of in relation to the † Captivity, and is called a Pſalm of Aſcents, becauſe it was appointed to be ſung by the Levites on ſome place of advantage, with elevation of voice.

† *ſo the* Syriack (*ſee note* a) *and* R. Kimchi (*ſee note* c)

Paraphraſe.

1. *IN my diſtreſs I cried unto the Lord, and he heard me.*

Bleſſed be the name of the Lord God, for all his mercies vouchſafed unto me: I was in great diſtreſs, and accordingly addreſt my ſelfe to God for his relief, and he was pleaſed to give eare unto me.

2. *Deliver my ſoule, O Lord, from lying lips, and from a deceitfull tongue.*

And this was the ſumme of my prayer; O bleſſed Lord, I am fallen into the midſt of calumniators and malicious falſe perſons, who by treachery and deceit are reſolved to deſtroy me, if thou Lord be not graciouſly pleaſed to deliver me out of their hands.

* a falſe tongue give thee, or what ſhall it adde to thee?

3. [b] *what ſhall* * *be given unto thee, or what ſhall be done unto thee, thou falſe tongue?* b.

All the good that is to be had by ſuch company, is to be wounded incurably, and miſchieved by them.

4. *Sharpe arrowes of the mighty with coals of juniper.*

Their tongues are as piercing as darts red hot in a ſtout ſouldiers hands, no armour of innocence is fence againſt them.

‖ long, I

5. *Woe is me that I ſojourne* ‖ *in* [c] *Meſech, that I dwell in the tents of Kedar.* c.

6. *My ſoule hath long dwelt with him that hateth peace.*

O what an infelicity and ſad condition it is to be forced to ſpend ſo much time, as a ſtranger and ſojourner, among ſuch barbarous unhumane peoples which are allwayes projecting miſchief againſt me?

7. *I am for peace, but when I ſpeake, they are for warre.*

Let my actions and my words be never ſo friendly and pacificatory; their malice is rather accended than ſlackened thereby. The deceitfullneſs of their own hearts infuſeth jealouſies into them, makes them ſuſpect the meekneſs and friendlineſs of my behaviour to be but a ſtratageme of fraud and guile in me.

Annotations on Psalm CXX.

a. שִׁיר הַמַּעֲלוֹת

Tit. *Degrees*] The meaning of this title שִׁיר הַמַּעֲלוֹת a *Psalm of Ascents*, from עָלָה to *ascend*, will I suppose best be learnt from *Nehem.* ix. 4, &c. There we finde מַעֲלֵה הַלְוִיִּם *the ascent* or *scaffold* or *pulpit of the Levites*, some place of advantage, whereon they stood when they chaunted out the formes of *Praise*. Thus we finde in the institution that the *Levites* were to *stand*, by *Davids last words*, to *thank* and *praise* the *Lord morning and evening*, 1 *Chron.* xxiii. 50. and this at the *east* or *front* of the *altar*, κατέναντι τοῦ θυσιαστηρίου *over against it*, say the LXXII. 2 *Chron.* v. 12. (as *before the Arke* 1 *Chron.* xvi. 4.) i. e. probably at the *East gate of the Temple*, *before the courts of the people*; for so saith *Maimonides Cele Hammikdosh*, c. iii. that at *both the gates of the mens and womens court*, there was a *scaffold* or *pulpit* for the *Levites*, where they *stood*, *twelve at least*, *to make one sound*, *to be heard in praising and thanking the Lord*, 2 *Chron.* v. 13. So we see it practised in that place of *Nehemiah*, *Jeshuah and Bani* &c. *standing up on that ascent cried with a loud voice unto the Lord their God*, v. 4. and again *Jeshuah and Kadmiel* &c. said, *stand up and bless the Lord your God for ever and ever, and blessed be thy glorious name*—— Here is a *double ascent*, 1. an advantage of *ground*, whether as on a *scaffold*, or *desk*, or *pulpit*, such as is wont to be set up for such purposes of publick *reading*, *proclaiming*, or other services; 2. an *elevation of voice*. From either or both of which, rather than from the xv. *steps* or *stairs* of the *Temple*, which the *Talmudists* have fansied, in compliance with the number of the xv. Psalms here so stiled, the Psalm which is there delivered is fitly stiled a *Psalm of ascents*. Accordingly the Jewish *Arab* rendereth it a *Psalm of praise*, *with lifting up the voice*, which *Kimchi* takes notice of, as the opinion of *R. Saadiah*. It may be here farther observed, that that passage in *Nehemiah* refers to the deliverance of that people out of the *captivity* of *Babylon*; and 'tis not improbable, this title may have some respect to that also, the *returning* of the *captives* to their own countrey being not unfitly stiled an *ascent* or *coming up*. Of this as *Theodoret* and *Euthymius* interpret, so 'tis certain the Syriack understand it, making the contents of this Psalm to be a *prayer of the people deteined in Babel*, and intitling the next a Psalm סַלְקוּתָא *of eduction*, or *ascent* out of *Babel*, and so forward in the rest of the fifteen: and to that the Chaldee may be interpreted also, when it paraphrases it, the Psalm which was said עַל מְסִיקִין דְּתְהוֹמָא *upon the ascent from the abyss*, thereby resembling the *depth* of their bottomelesse misery in the *captivity*, (though 'tis not improbable, they might referr to the wilde *Talmudical* story of the rising up of the *abyss* at the building of the *Temple*, which with much adoe was at last conjured *down*.) What is here said of this, is to be applied to the rest of the xv. Psalms, which carry the same title. Not that this and all the rest were first composed on occasion either of the delivery out of the *captivity*, or of the *captivity* it selfe; but that being formerly made by *David* or others, on some other occasion, they were then used, some in their *thralldome*, some upon their

their *delivery*, as they were proper, and thought applicable to ſome part of this occaſion. *Aben Ezra* reſolves it poſſible that it was no more than a *Muſical tone*.

b. מַה יִּתֵּן לְךָ

V. 3. *Given to thee*] The Hebrew reads מַה יִּתֵּן לְךָ *what ſhall give to thee*, the nominative caſe being reſerved to the end of the verſe לְשׁוֹן רְמִיָּה *deceitfull tongue*, thus, *what ſhall a deceitfull or falſe tonge give thee?* i. e. *profit thee?* and ſo again more explicitly, וּמַה יֹּסִיף *and what ſhall the deceitfull tongue adde to thee?* i. e. *what advantage* ſhall it *bring* thee? *Thee*, i. e. the perſon who converſeth with ſuch, i. e. the Pſalmiſt here. Thus the Chaldee underſtood מַה יְהִיב לְךָ מַלְשִׁינָא &c. *What ſha'l the detractor give thee*, or *what ſhall the delator adde to thee by a falſe tongue?* The Syriack more plainly, ܡܐ ܢܬܠ ܠܟ ܠܫܢܐ ܕܣܟܠ̈ܐ, *what ſhall deceitfull tongues give thee*, or *adde to thee?* ſo the Jewiſh *Arab*, *He ſhall ſay to him that hath it, what is that with thee, or that thou haſt, and what ſhall a deceitfull tongue adde to thee?* i. e. what ſhall a man gaine by ſuch a converſation, by living among deceitfull malicious men? Even חִצֵּי גִבּוֹר חִצֵּי גִבּוֹר *arrows of the ſtrong man*, the *military* man or *gyant*, ſuch as men uſe in warr, on purpoſe to *miſchief*, and ſo are שְׁנוּנִים שְׁנוּנִים *very ſharpe*, and not only ſo, but to make them enter the more certainly, and pierce the deeper, and burne together as they wound, they are heat red hot, and that in the ſcorchingſt fire, ſuch as is that which is made of the coals of Juniper, ſaith S. *Hierome*, of which ‖ others have affirmed, that being *once on fire* they will *keep the fire a year together without going out*. And ſo ſaith *Kimchi* חמים מאד ולא יכבו *they are very hot and will not be quenched*, who addes that theſe coals *keep fire in them when they appear dead*: and ſo indeed in nature, the *coal* that laſts long alive, muſt caſt *thick aſhes* about it (and then it will ſeem dead, the *life* not diſcovering it ſelfe through the *aſhes*) otherwiſe the *ſulpharous* parts, wherein fire conſiſts, will preſently get out. Thus is this inſtrument of the deceitfull perſons puniſhment adapted to his ſin, and is an emblem of him, the concealing hatred being as deſtructive as the long burning of it, the *aſhes*, as the *coals* of *Juniper*. And ſo this queſtion and anſwer being a poetical deſcription of the miſchief of ſuch company, that which follows, v. 4. *Woe is me that I ſojourne*, or *dwell among ſuch*, doth exactly accord with it.

‖ *Schindler in the word* רתם

c. נָרְתִּי מֶשֶׁךְ

V. 5. *Meſech*] The Hebrew phraſe נָרְתִּי מֶשֶׁךְ which we render as if *Meſech* were the name of a place, ſeems beſt to be expounded v. 6. by רַבַּת שָׁכְנָה *I have a long while dwelt*, for ſo מֶשֶׁךְ, from מָשַׁךְ *to draw* or *protract*, ſeems to ſignify adverbially *long*. So the LXXII. ἡ παροικία μου ἐμακρύνθη, *my ſojourning is lengthened*, to which as the Latine and Arabick, ſo the Syriack accords, ܐܬܪܚܩ ܓܠܝܬܝ, *my perigrination is protracted*, ſo *Aquila* παροικήσας ἐν μακρυσμῷ, *I was a ſtranger a long time*, and *Symmachus* παροικῶν παρείλκυσα, *I have protracted ſojourning*. Thus to *protract* and *prolong* are the ſame in all languages, and ſo is מָשַׁךְ frequently uſed in that ſenſe of *protracting*, *Prov.* xiii. 12. *Pſal.* xxxvi. 11. and lxxxv. 6. and cix. 12. and oft elſewhere, from whence is מֶשֶׁךְ *a ſpace*, and ſo here adverbially, or for בְּמֶשֶׁךְ *for a ſpace*, i. e. a *long time*. The Chaldee indeed take it here for a *people*, rendring עִם אוּסְאֵי with the *Aſiaticks*, and from them the latter Jews underſtand it of *Tuſcany*, and ſo of *Italie* and the *Roman Empire*, as *Kedar* following they interpret of the *Saracens*, or *Turks*. But as all the other antient

Interpreters depart from the Chaldee, ſo *Kimchi* hath receded from this invention of his fellow Jews, and renders the place, woe is me שנמשכה *that my captivity is very much lengthened*, drawn out, or protracted. Should it be otherwiſe interpreted, the conjecture of the learned *Bochart* would be worth remembring, that מסך in Chaldee and Syriack ſignifies a *skin*, and ſo Μεσεχ in *Heſychius* out of *Nicander*, χαῖδιον, δέρμα, a *fleeca* or *skin*; from whence ſaith he, *Meſech* might be the name of a *city*, ſo called not from *Meſech* the ſon of *Japhet*, but from the *skins* with which the *Arabes Scenitæ* covered their tents, mentioned in the end of the verſe. But it is no leſs probable, that in the notion of *skins*, it ſhould be here joyned with אָהֳלֵי *tents*, which were thus covered with *skins*; and if we deduce it from מָשַׁךְ *to draw*, it may ſignify a *draw-wagon*, or *traha*, and the barbarous nations that were not by agriculture fixt to one place, dwelt as well in their *wagons* as *tents*: either way it well agrees with *Kedar*, i. e. the progeny of *Kedar*, the ſon of *Iſhmael*, *Gen.* xxv. 13. thoſe barbarous people of Arabia, that were called *Scenitæ*, becauſe they continued in *tents*, without houſes, and ſo the Chaldee reads it מַשְׁכְּנֵיהוֹן דְּעַרְבָאֵי *the Tabernacles of the Arabians*. To whom, as being a barbarous unhumane people, the Pſalmiſt here compares thoſe malicious deceitfull men among whom he dwells. If (becauſe the time of conſigning the Canon of Scripture, ſoon after the Captivity, will not permit it to be ſpoken literally) we ſhall interpret the Pſalm prophetically to look upon *Antiochus*, the analogy would well hold, for he is in Scripture expreſt as by *Gog*, ſo by *Meſech*, and deſcribed by *Daniel* as a *flatterer*, a *ſpeaker of lies*, a *worker of deceit*, and *forecaſter of evil devices*, &c. and then the שׂוֹנְאֵי שָׁלוֹם *enemies of peace*, would be thoſe *ſworn enemies of Jeruſalem*, both the inhabitants of *Aſia minor*, and the confederate *Arabians*. The Jewiſh *Arab* reads, *a people that is after the way or ſect or manner of Meſech*. *David Kimchi*, though in his Comment, as was ſaid, he expound it of the *protraction* of his *ſojourning*, yet in his Roots ſaith, it is the name of a *nation* mentioned in the *Law*, *viz. Gen.* x. 2. שׂוֹנְאֵי שָׁלוֹם

The

The Hundred Twenty First Pſalm.

|| *Aſcents*, ſee note on *Pſal.* cxx. a.

A Song of || *Degrees.*

The hundred twenty firſt is a repoſe in God, and a confident expectation of ſuccour and ſafety under his protection.

Paraphraſe.

1. *I will lift up mine eyes unto the hills from whence cometh my helpe.*

Whatſoever, or how great ſoever my diſtreſſe or preſſure be, whether bodily or ſpiritual, I have no other Sanctuary or refuge to which to apply my ſelfe, on Zion, that holy hill or mount where God is pleaſed to preſentiate himſelfe) even to the all-ſufficient omnipotent Creator, Ruler and Governor of the world. To him I can confidently addreſs my prayers, and chearfully expect a ſeaſonable aide, which he by his holy Angels ſhall gratiouſly afford me, (by the interceſſion of his own Son, who hath aſſumed my nature.)

a.

† *from before, or from the preſence of the Lord.*

2. *My helpe cometh* a † *from the Lord, which made heaven and earth.*

3. *He will not ſuffer thy foot to be moved; and he that keepeth thee will not ſlumber.*

All other guards may faile; either through the ſtrength of a more powerfull aſſailant, or being at ſome time overtaken with ſleep or wearineſs: But the watch that God affordeth us is impregnable; neither he nor his Angels, to whom he aſſignes this office of guarding, under him, all his faithfull ſervants, can ever be ſurpriſed by any ſuch advantage.

4. *Behold he that keepeth Iſrael ſhall neither ſlumber nor ſleep.*

5. *The Lord is thy keeper, the Lord is thy ſhade upon thy right hand.*

6. *The ſun ſhall not ſmite thee by day, nor the moon by night.*

The omnipotent Lord of heaven and earth ſhall be † preſent to thee, and overrule all his creatures, and keep thee from being miſchieved by them; his protection, as the cloud to the Iſraelites, or as a faithfull ſecond in a duel, ſhall defend thee from all approach of danger: Neither the open aſſaults in the day-time from enemy or devill, nor the the ſeerer ambuſhes in the night from any treacherous underminer either of thy temporal or ſpirituall eſtate, (the former fitly compared to the ſcorching of the Sun, the latter to the malignant influences of the Moon) ſhall be able to do thee any hurt.

† *Nigher then thy ſhadow at, or from thy right hand,* Jewiſh Arab.

7. *The Lord ſhall preſerve thee from all evil; he ſhall preſerve thy ſoule.*

This Lord ſhall aſſuredly defend thee from any real miſchief, of what kinde ſoever, that can approach thee.

8. *The Lord ſhall preſerve thy* b *going out and thy coming in, from this time forth and even for evermore.*

b.

He ſhall keep thee under the ſhadow of his own wings, and in the beginning, progreſs, and end of thy undertakings and deſignes, when thou goeſt out to worke, or comeſt home to reſt, in thy buſineſs, or in thy retirement, his guard ſhall continually attend thee, and (if thou continue to adhere to him) never forſake or deſtitute thee.

Annotations

Annotations on Psalm CXXI.

a. מֵעִם יְהוָה

V. 2. *From the Lord*] The Hebrew is מֵעִם יְהוָה *from with*, or *before, the Lord*; which the Jewish *Arab* read מִן עִנד *from at*, or *with the Lord*. The LXXII. read only παρὰ κυρίου *before the Lord*; but the Chaldee and the Syriack agree in מִן קֳדָם *from before*, or *from the sight* or *presence of the Lord*, referring hereby more generally to the good Angels (stiled the Angels of his presence, those that stand before the Lord, and allwayes behold the face of God, and where they appear, there God is said to be in a peculiar manner) by whose ministery mercies and deliverances are solemnly conveyed to godly men; or rather to *Christ* incarnate, with whose Humanity the Deity being inseparably united, God is allwayes present with him, and through him with us, for whom sitting at Gods right hand, he constantly maketh intercession: But more immediately referring to the Arke of God, where he is pleased to exhibite his presence, and audience to the prayers of his servants, who there address them to him; which being placed on mount *Zion*, that sure is the meaning of אֶל הֶהָרִים *to the hills*, v. 1. to which as they then came when they could to offer up their prayers, so when they were hindred and detained from that personal address, they yet turned their faces, and *lift up* their *eyes* that way, as here it is said. See *Dan.* vi. 10. This for the full and ultimate importance of the words. But for the immediate sense of them, the scheme seems to be military. The besieged person daily looks to the *hills*, to see if any relief be coming from any quarter, any signal by fire or the like, giving intelligence of succour approaching; *so* saith *Aben Ezra as men doe in a seige*, and so *Kimchi* also. And then by this scheme the Psalmist expresses his own repose to be in God, that dwelleth above in heaven, and presentiates himself to his servants in *Zion*; Our *help cometh from* a place higher than any earthly *hill*, from a more sure deliverer.

אֶל הֶהָרִים

V. 8. *Going out and coming in*] צֵאתְךָ וּבוֹאֶךָ *going and coming*, or *going out and coming in*, being, as here, used by it selfe, without any addition, hath a different importance from what it hath when it is used with לִפְנֵי הָעָם *before the people*, 1 *Sa.* xviii. 13. and the like. For then it imports governing or ruling only. So v. 16. *all Israel and Judah loved David, because he went out and came in before them.* So *Act.* i. 21. *all the time that Jesus went in and out among us*, i. e. taught us, ruled us his disciples here on earth. But in this place, without that addition, it signifies more generally, doing any thing of what sort soever, all actions being comprehended under one of these two sorts, *going out* to more publick, and *coming in* to more private affairs; or again, *going out* to begin, *coming in* at the end of the work. The Chaldee here paraphrase it, by *going out* לְפַרְנָסְטָיָא (a corruption of the Greek πραγματεία) *to affairs, to negotiation*, and *coming in* לְמֶעְסַק בְּאוֹרַיְתָא *to the study of the Law.*

b. צֵאתְךָ וּבוֹאֶךָ

The

The Hundred Twenty Second Pſalm.

A Song of || *degrees of David.*

|| *aſcents*, ſee *note on Pſ.* cxx. a.

The hundred twenty ſecond is an expreſſion of great joy for a returne to the benefits of Gods publick ſervice, together with a prayer for continuance of thoſe peaceable opportunities. It was firſt compoſed by *David*, probably after his returne from his flight from *Abſolom*, and ſolemnly ſung by the Levites upon the returne from the Captivity, (ſee note on *Pſal.* cxx. a.)

Paraphraſe.

1. *I was glad when they ſaid unto me, Let us go into the houſe of the Lord.*

Bleſſed be God for the joyfull news which he hath now afforded us, the liberty to goe to Jeruſalem, and to the Arke of Gods preſence which is placed there, the

2. *Our feet* † *ſhall ſtand in thy gates, O Jeruſalem.*

† *there ſtood* עֹמְדוֹת הָיוּ

moſt bliſsfull prerogative of peaceable publick aſſemblies, from which we have been debarred ſo long.

3. *Jeruſalem is builded as a city that* [a] *is* * *compact together.*

* *joyned to it ſelfe together*

Jeruſalem is a lovely place, the very buildings, being ſo uniforme, are very beautifull (and an emblem of that union of minds, both in charity and united intercеſſions, which is the moſt amiable gracefull thing in the Church of God.) a.

4. *Whether the tribes go up, the tribes of the Lord,* [b] || *unto the teſtimony of Iſrael, to give thanks unto the name of the Lord.*

|| *by, or according to the commandment, or teſtimony to Iſrael.*

And nothing more lovely in it, than that it is the place to which all the inhabitants of the land are thrice every year obliged to go up to commemorate the mercies of God afforded to his people. b.

5. *For there* † *are* [c] *ſet thrones of judgment, the thrones of the houſe of David.*

† *ſit*

Yet beſide this of the houſe and ſervice of God, there alſo the Sanhedrim, or ſupreme judicature of the nation ſitteth, that great court where the higheſt matters are decided: And there alſo is the palace where David, and the Kings of Judah deſcending lineally from David, do and ſhall conſtantly reſide. c.

6. *Pray for the peace of Jeruſalem; they ſhall proſper that love thee.*

From all theſe both civill and Eccleſiaſtical conſiderations, it is the duty of all good men to pray for this place, and to love it moſt affectionately, to beſeech God to beſtow a quiet injoyment of all theſe advantages, and therein all manner of proſperity upon it. And they that thus love, and pray, and contribute their utmoſt to it, ſhall certainly gain to themſelves proſperity and temporal felicity by this means.

7. *Peace be within thy walls, and proſperity within thy palaces.*

Let this therefore be our united prayer, that God will pour down all his bleſſings upon this place.

8. *For my brethren and companions ſakes I will now* * *ſay, Peace be* [d] *within thee.*

* *ſpeak peace of, or on.*

And as our prayers, ſo let our moſt earneſt indeavours be bent this way, to advance the proſperity and tranquillity of it, and ſo both of Church and ſtate, d.

9. *Becauſe of the houſe of the Lord our God, I will ſeek thy good.*

which are equally concerned in it. And to this all obligations, both humane and divine, charity to our brethren, and piety to that God who is adored and glorified there, moſt ſtrictly engage us.

Annotations

Annotations on Psalm CXXII.

a. שֶׁחֻבְּרָה לָהּ יַחְדָּו

V. 3. *Compact*] This phrase of שֶׁחֻבְּרָה לָהּ יַחְדָּו *associated* (from חבר *to joyne* or *associate*) or *joyned to it selfe together*, refers critically to that which the sacred story gives us of that city. The site of it was upon a very unequal ground; the low town was mean and dismantled; the castle on the hill was fortified, and held as a place of strength; which being taken by *Joab*, *David built* up the whole, and so made it one city, *associated* and *joyned together*. 1 *Chron.* xi. 7, 8. *David dwelt in the castle, and built the city round about, and Joab repaired the rest of the city.*

b. עֵדוּת לְיִשְׂרָאֵל

V. 4. *Unto the testimony of Israel*] עֵדוּת לְיִשְׂרָאֵל doth literally signify, *the testimonies* (as that imports commands given) *to Israel*. So עוד the verb, as it signifies *to testify*, is also *to admonish*; and so *testimonies* and *statutes* and *judgments*, *Deut.* iv. 45. are all used in the same sense, for the commands delivered by *Moses* from God; and so ch. vi. 20. *What mean the testimonies*— and frequently in this book of Psalms, Gods *testimonies*, being that which he hath revealed, and thereby *testified* of his will. So when we read of the *Ark of the testimony*, 'tis in relation to the Decalogue which was kept in the Ark, *Exod.* xxv. 16. *thou shalt put into the Ark the testimony which I shall give thee.* And so here *the testimony to Israel* is the command given to that people of going up from all parts of the land to *Jerusalem* three times a year, to the Feasts. That is meant in the beginning of the verse, *Thither the tribes go up*, not *to*, but *by*, or *according to the testimony to Israel*, the law given to that purpose. The preposition indeed is wanting, and so must of necessity be supplied (rather than to make the *testimony* the notation of the place, *viz.* the Ark) the sense being thus most current, *Whither*, i. e. to *Jerusalem*, *the tribes go up*, i. e. all the *Jews* whersoever inhabiting, *according to the testimony*, or law given to *Israel* (so ל imports) *to give thanks unto the name of the Lord*, which was the end of their *going up*, and of the command which required it at the festivals, the solemn times of thanksgiving. The Chaldee have another notion of it, and render it *Gods testifying to Israel* שְׁכִנְתֵּיהּ &c. *that his majestatick presence shall abide among them when they come to confess unto the name of the Lord.* But the former rendring is more proper and agreeable. And accordingly the learned *Castellio* reads it, *ex edito Israelitis oraculo*, *from*, or *by the oracle delivered to the Israelites.* The Jewish *Arab* reads וכאנת מחצרא *and it is the place of convention to*, or *for Israel*, taking it in the notion that the words derived from יעד have.

c. כִּסְאוֹת לְמִשְׁפָּט

V. 5. *Thrones of judgment*] That the כִּסְאוֹת לְמִשְׁפָּט *seats for judgment* here signify the Sanhedrim, or highest Court of Judicature, there can be no question. These are said to *sit* (so יָשְׁבוּ literally imports) at *Jerusalem*, as being the Metropolis of *Judea*, & so the seat of that greatest councel, as lesser cities are of the Consistories or lesser *consessus*, called κρίσεις *judgments Mat.* v. 22. The onely difficulty is, whether כִּסְאוֹת לְבֵית דָּוִד *the thrones for the house of David*, be but another phrase to express the same thing. If it be, then the expression is poetical, to set down the grandeur of that supreme Sanhedrim, that it is

יָשְׁבוּ

a royall judicature, and so as it were the seat of the King himself; as among us the *Kings-Bench* is the title of our great court of judicature, where in the Kings name judgment is given to the people. But 'tis more probable, that it is added as a third argument of the glory of *Jerusalem*, that there is the Regal *throne*, where now *David*, as after him his successors should reside. The Chaldee read it to this sense, for interpreting the latter part of the house of the sanctuary, they say, that there are *seats prepared* לְמַלְכֵי &c. *for the Kings of the house of David.*

V. 8. *within thee*] The suffix ב d. is best rendred *with*, or *of*, or *concerning*. The Chaldee retein בְּךָ, but the Syriack read ܥܠܲܝܟ *of thee*, or *on thee*, the lxxii. περὶ σοῦ *of*, or *concerning thee*; all of them joyning it with אֲדַבְּרָה נָא *I will now speak peace on thee*, or *of thee*, i. e. bless thee, and pray for all Gods blessings and felicities upon thee. The Jewish *Arab*, *I will speak of thy peace* or *safety.*

The Hundred Twenty Third Psalm.

A Song of || *Degrees.*

|| ascents

The hundred twenty third is a prayer for deliverance from proud insulting enemies, and an act of full affiance and dependance on God for it.

Paraphrase.

1. UNto thee *lift I up mine eyes, O thou that dwellest in the heavens.*

O thou supreme God of heaven, to thee I addresse my prayers, on thee I wholly depend for a gracious answer to them in this time of distresse and calamity.

2. *Behold, as the eyes of servants* [a] *look unto the hand of their Masters, and as the eyes of a maiden unto the hand of her Mistress, so our eyes wait upon the Lord our God, untill that he have mercy upon us.*

Whatsoever misery is now upon us, comes certainly from thy just chastening hand; to that we look, and waite, and begge, and beseech. As servants or handmaids, when they are chastened by their Lords or Mistresses, bear it with all meekness, without murmuring or repining, only look to the hand that smiteth them, and beseech and importune for release, and patiently expect that good time, when the offended Lord shall say, that it is enough, and so withdraw his scourge, and returne to mercy: so have we under all the inflictions that our sins have justly brought upon us from thee, behaved our selves under the discipline of thy rod, acknowledging the most just original, and author of all our miseries, our selves the original, and thy justice, provoked by our sins, the author of them; not looking so much to the instruments or executioners of thy wrath, as to that supreme divine hand that smiteth, and accordingly applying our selves only to thee in our prayers and petitions for release, when thou shalt see it most expedient for us. a.

3. *Have mercy upon us, O Lord, have mercy upon us; for we are exceedingly filled with contempt.*

4. *Our soule is exceedingly filled with the scorning of* † *those that are* [b] *at ease, and with the contempt of the* [c] * *proud.*

Be thou therefore now pleased, if it may be thy will, at length to withdraw thy chastening hand from us, to consider the weight of the calamity and tyranny that lies upon us from contumelious and insolent oppressors, and now seasonably to send us relief, and deliver us out of their hands. b. c.

† the insolent, * proud oppressors.

Annotations

Annotations on Psalm CXXIII.

a. V. 2. *Look unto the hand*] What sort of *looking* it is which is here meant, must be judged by the אֶל יָד *to the hand*. For indeed the original style is elliptical, and the word *look* is not there to be found, but is supplied by the sense, *the eyes of servants to the hand of their lords*, or *Masters*. Now of such *lords* it is certain, as also of the *mistress* of a family over the שִׁפְחָה inferior *maid-servant*, that they had power not only of commanding, but of chastising; and the latter of these is more frequently expressed by the *hand*, the former more significantly by the eye, or tongue; the one directing, the other commanding. And so *the eyes of the servant or handmaid to the hand of the lord or mistress* may very fitly note the servant under chastisement turning the *eyes* and looking to the *hand* that striketh, and beseeching, importuning mercy. And this as an argument of a meek, patient, and reforming disposition. So *Isa.* ix. 13. it is objected unto the people, that they *turned not to him that smiteth them, neither do they seek the Lord of hosts*. And to this sense the context doth wholly incline it, for in the application so it lies, *even so our eyes* אֶל יְהוָה *to the Lord our God*, i. e. look, or *wait*, or are turned *to the Lord our God, untill he have mercy upon us*: and then follows the importunate prayer, *Have mercy upon us, O Lord, have mercy upon us*; where the *mercy* that is *waited* for, and the mone and importunity for *mercy*, is just the description of one that is under chastisement, and so determines the sense to that.

V. 4. *Those that are at ease*] From שָׁאַן and שָׁאֲנַן *to be quiet, at ease*, is the noune שַׁאֲנַן used not only for *quiet, secure*, in the original notion, but, by metonymie of the Cause for the Effect, for *insolent, scornfull*, because *ease* and *security* makes men such: πλοῦτος ὕβρεως ποιεῖ, saith *Aristotle* in his Rhetoricks, *riches and worldly felicity makes men insolent and contumelious despisers* of others. The Syriack renders it ܡܣܟ̈ܠܢ̈ *contemners, scorners, deriders*, from לוּז *to scorne, to mock*. b. שַׁאֲנַנִּים

Ibid. *Proud*] The Hebrew גְּאֵיוֹנִים here, seems to be no simple, but compound word, made up of גֵּאִים or גֵּאֶה *proud*, and יוֹנִים from יָנָה *to afflict*, and so to signify *proud oppressors*. The Chaldee seem to take notice of this, rendring it by two words, מְבַסְרָנְיָא *scorners*, from בְּסַר *to contemne*, וְגַיוְתָנְיָא *and proud*. The Jewish *Arab* reads, *of mocking with*, or *from the armies, and contempt from the stout*, or *from the armies*. Besides this active notion of the *scorning* and *contempt*, the passive may also be considered, for the word גאון is the Epithete of excellent persons. So *R. Shererah Gaon, R. Saadias Gaon* &c. and the Talmudists that lived streight after the close of the *Gemara*, were called גאונים as a mark of honour; and if that were the word here, the *despight* of them must be *despight* which they suffered, and the *reproach of the quiet* so also, taking שַׁאֲנַן, as frequently 'tis, in a good sense; but taking גְּאֵיוֹנִים as a compound, the *high* or *great oppressors*, it must be active *despight*, that which they do to others. c. גְּאֵיוֹנִים

The

The Hundred Twenty Fourth Psalm.

‖ ascents

A Song of ‖ *Degrees of David.*

The hundred twenty fourth is an acknowledgment of Gods assistance, and a thankfull commemoration of the deliverances wrought signally by him. It seems first to have been composed by *David* upon his deliverances from the hands of *Saul*, and after of *Absolom*, and being very applicable, was appointed to be sung by the Levites after the returne from the captivity, and is very agreeable to any other eminent deliverance wrought by God for his servants.

Paraphrase.

1. *IF it had not been the Lord who was on our side, now may Israel say,*

2. *If it had not been the Lord who was on our side, when men rose up against us,*

3. *They had swallowed us up quick, when their wrath was kindled against us.*

† torrent נַחְלָה

4. *Then the waters had overwhelmed us, the* † *stream had gone over our soule.*

* it had past over our soule, even swelling or proud waters.

5. *Then* * *the* [a] *proud waters had gone over our soule.*

It is now full time to look back with humility and thankfulness on the dangers and miseries we have past, and devoutly to acknowledge to whom our whole deliverance is to be imputed. 'Tis now most evident to us, that the mischief designed us was no lesse than utter ruine and destruction, that the power of the designers was equal to their malice, and that no humane means were any way able to have resisted or diverted them; they were so mightily inraged and violently bent against us. One only means there was which could avail us in this condition, the supreme, omnipotent, irresistible strength of heaven; and that hath signally appeared for us, and rescued us out of this ruine. a.

6. *Blessed be the Lord, who hath not given us as a prey to their teeth.*

His holy and glorious name be now and ever magnified, that he hath not permitted them to have their will, but timely delivered us from their rage.

7. *Our soule is escaped, as a bird out of the snare of the foulers: the snare is broken, and we are escaped.*

8. *Our helpe is in the name of the Lord, who made heaven and earth.*

And now being safely returned from our captivity, we have leisure to review our former state, the very same that the silly bird is in, when it is caught in a gin or springe; we were fast in their hands, they had long pursued their game, and at length were possest of it, we were taken in their nets. And in this seasonable point of time God came and disappointed their malice, and rescued us out of their hands, (David by the death of Absolom, the Jews by the Persians breaking the Chaldean monarchy, to which the deliverance of the Jews was consequent.) And so our deliverance is to be acknowledged as an immediate work of Gods interposition, and as signal an evidence of his overruling power as the creation of the whole world was, when it was wrought by a word of his.

Annotations on Pſalm CXXIV.

a. V. 5. *The proud waters*] This verſe is from the Hebrew thus literally to be rendred, אָזַי עָבַר עַל נַפְשֵׁנוּ *Then had it paſt over our ſoule* (עָבַר in the ſingular belonging to the נַחְלָה *torrent* in the former verſe:) then follows by oppoſition הַמַּיִם הַזֵּידוֹנִים *ſwelling, lifted up,* or *proud waters.* The word is from זוד *to ſwell* or *boile* as *water* in a pot over the fire, and from thence 'tis applied metaphorically to other things. And by comparing the Arabick, it is probable that the ſignification of the Root is more general, for any *encreaſe,* or *ſuperabundance.* The LXXII. here render it τὸ ὕδωρ τὸ ἀνυπόϛαλον, by that phraſe I ſuppoſe meaning very deep waters, either *unfordable,* where there is *no ſtanding,* or elſe rapid, againſt which there is no *holding out,* no *reſiſting.* The Syriack read ‖ ܣܓܝ̈ܐ *copious, plentifull waters.* Thus the meaning is clear, *the torrent* (v. 4.) *had paſt over our ſoule,* and that *torrent* farther expreſt by *ſwelling* or *proud,* i. e. great plenty of waters breaking in, for ſuch is a *torrent.* The Jewiſh *Arab* tranſlates it, *Then they had drowned us as water, and had been as a torrent over our ſoules.* The LXXII. here, as in the former verſe, read διῆλθεν ἡ ψυχὴ ἡμῶν τὸ ὕδωρ, as there χειμαῤῥον διῆλθεν ἡ ψυχὴ, *our ſoule paſt through the water,* and *our ſoule paſt through the torrent*; but this, I ſuppoſe, as a paraphraſe, not ſo much to expreſs the condition in, or under, as the eſcape and deliverance out of the danger: but the Hebrew עַל נַפְשֵׁנוּ *over our ſoule,* will not bear that. And the Chaldee and Syriack exactly follow the Hebrew.

הַמַּיִם הַזֵּידוֹנִים

The Hundred Twenty Fifth Pſalm.

A Song of ‖ *Degrees.* ‖ *aſcents.*

The hundred twenty fifth is a declaration of the onely true ſafety, that which conſiſts in our adherence to God, without any ſeeking to irregular indirect means for the atteining it. (*Aben Ezra* applies it to the † dayes of the Meſſiah.)

† בימי המשיח

Paraphraſe.

There is no ſuch perfect ſecurity as that of the faithfull ſervant of God, which repoſeth his intire truſt and dependance on him. He that doth ſo, ſtands as faſt as the holy mountain whereon God himſelf is pleaſed to reſide, which certainly no power of man can be able to remove out of its place. The guard of Gods Angels and bleſſed protection ſurrounding him, cannot better be expreſt than by the ſituation of Jeruſalem with hills incompaſſing it; for as thoſe hills are ſure to keep that city ſafe from all incounters of winds or tempeſts, ſo doth the bleſſed protection of God ſurround all faithfull ſervants of his.

1. THey that truſt in the Lord ſhall be as mount Sion, which cannot be removed, but ſtandeth faſt for ever.

a. 2. * a *As the mountains are round about Jeruſalem, ſo the Lord is round about his people from henceforth even for ever.*

* *Jeruſalem hath hills round about her*

3. *For*

||wickedness הָרֶשַׁע

3. *For the rod of* ||*the wicked shall not rest on the lot of the righteous; lest the righteous put forth their hands unto iniquity.*

For however for a time the tyrannical oppressions of wicked men may prosper, to the disturbing the peace of the pious, and so rob them of their promised portion of felicity in this life; yet will not God permit this to be lasting or durable to the one or to the other, (prosperity to the wicked, or oppressions to good men) lest it should be a temptation of too great force, able to shake the constancy of pious men, and perswade them to doe as wicked men doe, when they see it prosper so well with them. (See note on Psal. xvi. f.)

4. *Doe good, O Lord, unto those that be good, and to them that are upright in their hearts.*

God is, and will certainly be, a gracious and bountifull God to all that continue faithfull and constant to him. Their sincere indeavours of serving him shall be abundantly rewarded by him, whilst on the other side all obstinate impenitent sinners, that in despight of all Gods commands, and threats, and warnings, will still go on to heap sin upon sin, one wilfull provocation upon another, God shall certainly inflict most horrid eternal punishments on them; which shall yet farther be increased and inhanced to them, by seeing the true pious man, whom they scorned and oppress in this life, to be received into a state of immarcessible felicities.

† or pervert their *send or cast

5. *As for such* [b] *as* †*turne aside unto their crooked wayes, the Lord shall* **lead them forth with the workers of iniquity; but peace shall be upon Israel.*

b.

Annotations on Psalm CXXV.

a. V. 2. *As the mountains*] The Hebrew here is elliptical, and best supplied by adding the verb *hath*, thus, יְרוּשָׁלַם הָרִים סָבִיב לָהּ *Jerusalem hath hills round about her*; and this a fit expression of the safety and security of the situation, being thus guarded from winds and tempests; and this a seasonable resemblance, to express the benefit and safety which ariseth from Gods protection, which incompasseth the pious man. The lxxii. have here, by varying the punctation, made this other sense of the two first verses, Οἱ πεποιθότες ἐις Κύριον ὡς ὄρος Σιὼν, *They that trust in the Lord are as the hill Sion*; and then in another sentence, ὃ σαλευθήσεται εἰς τὸν αἰῶνα ὁ καθήμενος ἐν Ἱερουσαλὴμ, *He that inhabites Jerusalem shall not be shaken for ever*, Ὄρη κύκλῳ αὐτῆς— *The mountains are round about it, and the Lord is round about his people.* In which rendring they have made no other change (beside that of the pointing) save that for יֵשֵׁב *shall stand*, they seem to have read יוֹשֵׁב the participle, *standing*, or *dwelling*, which is answerable to κατοικῶν. But the Chaldee and Syriack accord to our ordinary reading and punctation.

הָרִים סָבִיב לָהּ

יֵשֵׁב

b. V. 5. *Turne aside unto*] The Hebrew הַמַּטִּים (from נָטָה *to bend, distort, pervert*) regularly signifies *perverting, distorting*; and being joyned here with עִקְּלְקַלּוֹתָם, which we rightly render *crooked wayes*, it signifies a *perverting* those *wayes* which are allready *crooked*, i.e. going on still, and improving their course of impiety, in stead of reforming or strengthening, growing worse and worse. And to such obdurate sinners, which daily accumulate sin on sin, the vengeance belongs which is here spoken of, viz. to be cast out, rejected from God (so יוֹלִיכֵם signifies, *making to goe*, or *walke*; either bidding them goe, *Goe ye cursed into everlasting fire*, or as ἐκβάλλειν and ἐκπέμπειν, *to cast out* and *send out*, is all one, ἀπάξει say the lxxii. here, *he shall drive them out*) and that אֶת פֹּעֲלֵי הָאָוֶן

הַמַּטִּים

with the workers of iniquity, as when *Chriſt* ſaith, they ſhall *have their portion with hypocrites*, or unbelievers. The Chaldee here addes בגיהנם *into hell*, the place where ſuch muſt expect their paiment.

The Hundred Twenty Sixth Pſalm.

A Song of || *Degrees.* || *aſcents.*

The hundred twenty ſixth celebrates the returne from captivity, and the great joyfulneſs thereof, after their former ſorrow, and ſeems to have been firſt compiled by *Eſdras*, or ſome of that Age.

Paraphraſe.

a. After a long and a miſerable captive ſtate, it hath at length pleaſed God to bring us back again to the injoyments of his publick ſervice in his holy place. This is a moſt joyfull bleſſing to us, to be celebrated with mirth, and feſtivals, and ſinging of Pſalms, being as it were the reſtoring of a joyfull comfortable ſtate of health to a numerous people that were long under a dolorous epidemical diſeaſe. The mercy ſo great and unexpected, and wrought ſo wonderfully for us, that the very heathens themſelves could not but acknowledge it a work of Gods great power, and ſpecial favour to us.

1. *WHen the Lord turned again the captivity of Zion, we were like them that* [a] † *dream.* † *are recovered to health.*

2. *Then was our mouth filled with laughter, and our tongue with ſinging. Then ſaid they among the heathen, The Lord hath done great things for them.*

And ſo indeed 'tis true. The Lord hath magnified his mercy toward us, reſtored to us health and joy.

3. *The Lord hath done great things for us,* * *whereof we are glad.* * *we have been made glad* הָיִינוּ שְׂמֵחִים

b. As for thoſe that are yet behind, unreduced (for ſo 'tis certain ſome came back before others, ſome with Eſdras, others after, with Nehemiah) Lord, be thou pleaſed to haſten their delivery. That mercy will come as ſeaſonable to them, as water to the moſt parched dry ſoile.

4. *Turne again our captivity, O Lord, as the ſtreams* [b] *in the* || *ſouth.* || *dry land*

And this wilt thou doe in thy good time, give them (as us) a joyfull returne, after ſo ſad a time of captivity.

5. *They that ſow in tears ſhall reap in joy.*

c. And the poor man that carries out his handfull or ſmall proportion of ſeed, (and looks upon it with ſome ſadneſs, as a melancholly thing, to caſt that away to rot in the earth, which coſt him much labour to get into his granary, to bury that in the clods which was prepared for his ſuſtenance, and ſo takes his leave of it with wet eyes, ſends his tears and prayers after it) cannot be more joy'd to bring home in time of harveſt full loads of ſheaves into his barne, as the reward from heaven of his faith and patience, than we have all reaſon to be at this time, having ſo unexpected a returne frrm God to all the prayers and tears which we haye long poured out to him.

6. *He that goeth forth, and weepeth, bearing* [c] † *precious ſeed, ſhall doubtleſs come again with rejoycing, bringing his ſheaves with him.* † *little.*

Annotations

Annotations on Pſalm CXXVI.

a. כְּחֹלְמִים

V. 1. *Dream*] The Hebrew כְּחֹלְמִים ſeems to be beſt rendred by the Chaldee הֵוֵי מְרַעְיָא דְּאִתְסְיָן *as thoſe that are recovered from ſickneſs*, for 'tis but a figurative ſignification of חָלַם, wherein 'tis uſed for *dreaming*, *Jer.* xxiii. 25. and elſewhere. The word ſignifies originally *fat* or *groſs*, and thence *healthy* and *ſtrong*, and recovered to a firme Athletick habit of body. So *Iſa.* xxxviii. 16. וְתַחֲלִימֵנִי *thou wilt recover me*, as appears by what follows, *and make me to live*. To this ſenſe, and not to that of *dreaming*, all the antient interpreters ſeem to have underſtood it: the LXXII. read ὡσεὶ παρακεκλημένοι, the Latine *conſolati*, and ſo the Arabick and Æthiopick, *as men comforted*, i. e. reſtored to ſtrength again (as in the place of *Iſaiah* παρακληθεὶς ἔζησε, *having recovered made to live*;) not miſreading it חוֹמְלִים from חָמַל *to ſpare* (as ſome fanſy) but by this of *comfort*, expreſſing health of mind, which is oppoſite to ſorrow, and expreſt by *laughter* and *ſinging* v. 2. In this ſenſe the Syriack alſo read ܐܝܟ ܕܚܕܝܢ *as they that rejoyce*. And this is moſt probably the meaning of it.

b. נֶגֶב

V. 4. *South*] The Hebrew נֶגֶב ſignifies *a dry* and *deſert place*, *Jud.* i. 15. *Thou haſt given me the land* חַנֶּגֶב *of drineſs*, a dry and a barren land, *give me ſprings of waters*. So *Iſa.* xxi. 1. *As whirlewinds in the dry ground*. The LXXII. both there and here render it νότον *the ſouth*: and ſo by a metonymie the word ſignifies, becauſe the *ſouthern* parts, by reaſon of the heat of the ſun, are *dry*. But in this place the adjunct *rivers* doth ſufficiently evidence how 'tis to be underſtood queſtionleſs for a *dry ground*, which wants אֲפִיקִים *torrents*, *floods* to inrich it: for to thoſe *floods* on a *dry ground* is this *returne* to *captives* fitly compared. And thus the Chaldee at large paraphraſes it, *Lord, returne our captivity as the earth is turned* כַּד נָבְעִין *when the ſprings* or *goings out of water break out in time of drineſs*. Yet if by the *ſouth* we underſtand a *ſouthern* countrey, as *Ægypt* and the like, which being very *dry*, makes uſe of overflowings to inrich the grounds, and in its greateſt exigence, in the heat of ſummer, when parcht and dried up, to all humane expectation utterly hopeleſs, the melted ſnow of *Æthiopia* ſends down plenty of water to it, and thence the whole countrey is fully irrigated, the ſenſe will be ſtill the ſame; for then the *ſouth*, and *dry ground*, will be the ſame thing. To which purpoſe 'tis obſervable that *Æthiopia* in Scripture is called the *ſouth*, βασίλισσα νότου *Matth.* xii. 42. *the Queen of the South*, i. e. of *Sheba*, or *Meroe*. And therefore *Abu Walid* rendring it *the South*, gives the reaſon of mentioning that eſpecially, *becauſe*, ſaith he, *of the drineſs of the region, and probability of dearth therein, did not God, when they even deſpair, cauſe waters to flow on their ground*. So *R. Tanchum* makes either meaning to be indifferent. The Jewiſh *Arab* renders the place, *Lord, turne our captivity, as pools which return to the deſert*.

c. מַשֵּׁךְ

V. 6. *Pretious*] The Hebrew here reads מֶשֶׁךְ הַזָּרַע. Now מֶשֶׁךְ from מָשַׁךְ *to draw*, ſignifies a *ſmall meaſure*, ſuch as may readily be *drawn* without any aſſiſtance of wheels, &c. So the Chaldee ren-

‖—*plaustra, Tribulaque, Traheaque, & iniquo pondere rastri. Virg. Georg.* 1.

der it, גְּרָרָא ‖ *traham*, a *sledge*, or a *dray* used for slighter purposes, and so a cart to carry *seed* to the fields. This is of a small size, containing little; and accordingly *Job* xxxviii. 18. מָשְׁךְ חָכְמָה most probably signifies a *little of wisdome*. The copies of the LXXII. there read ἔλαυσον σοφίαν; it should be sure ἐλαυθερὸν σοφίας, *a small carriage of wisdome*, which is there preferred *before the richest jewels*. In like manner the מָשְׁךְ or *small carriage of seed* is opposed to the *sheaves* in the plural, the (perhaps) many wagon-loads of those which are brought home in the harvest. And thus no question it is to be understood, not of *pretious seed*, which is not so fitly opposed to the *sheaves*, but of the *small* contemptible quantity of *seed* that is sown, and comes back multiplied in the harvest. The LXXII. and the Syriack and Arabick and Latine and Æthiopick do not at all interpret the word, but only read βάλλοντες τὰ σπέρματα αὐτῶν *casting* or *carrying out their seed*; and the rest to the same sense. But the Jewish *Arab* reads expressly, וישחל &c. *and carrieth a basket of seed*, or *seed-lip*: and so *Abu Walid* interprets מִשְׁךְ for such a *vessel* in which the sower carrieth his *seed*.

The Hundred Twenty Seventh Psalm.

A Song of Degrees †*for Solomon.* †of?

The hundred twenty seventh is thought to have been first composed by *Solomon*, (whose name being *Jedidiah* may be referred to v. 2.) and then is his compendium of *Ecclesiastes*, to set down the vanity of worldly sollicitude without Gods blessing, as in all things, so in that of children, the greatest blessing of life. It was one of those that were by the Levites sung aloud in commemoration of Gods mercy in the returne from the captivity.

Paraphrase.

a. There is no way in the world to attein any secular wealth or safety, save only from the blessing of God, the author and dispenser of all good things. Without his special protection, 'tis not all the guards of men which can secure or preserve a city. And as little is it in the power of humane sollicitude, or of a multitude of wives and concubines (such as Solomon had in greatest abundance) to have children to inherit it, when 'tis gathered. For as to the former of these, wicked men that incessantly moile, and cark, and drudge for the acquiring it, and never injoy any part of the comforts of this life, through the vehement pursuit of riches, are generally frustrated and disappointed in their aimes: whereas on the contrary, those that have Gods blessing, thrive insensibly, become very prosperous, and yet never loose any sleep in the pursuit of it. And for the latter, that of children, it is a particular blessing of Gods, from whom all increase comes, and he dispenseth it as he sees good, as a present reward to the piety and other virtues of men.

1. EXcept the Lord [a] *build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain.*

2. * *It is vain for you to rise up early, to sit up late, to eat the bread of sorrows*; ‖ *for so he giveth his beloved sleep.*

3. *Lo, children are an heritage of the Lord: and the fruit of the womb is his reward.*

* or, *you do vainly that are hasting to rise, &c.*

‖ *when*, or *whereas*, or *since*

4. *As*

4. *As arrows are in the hand of a mighty man, ſo are children* [b] *of the youth.*

5. *Happy is the man that hath his quiver full of them:* ‖ when כִּי *they ſhall not be aſhamed, but they ſhall ſpeak with the enemies in* [c] *the gate.*

And indeed of all bleſſings, this of a numerous progeny is the greateſt: every childe is an addition of ſtrength and ſafety to the father. As the military man guards himſelf with weapons, arrows and darts, &c. ſo the Maſter of a family is fortified both from hoſtile invaſions, and all other inſolencies and moleſtations, by the multitude and ſtrength of his children, who are ready ſtill to back him and defend him at all turnes, from the injuries, of any kinde, which the open violence or more ſecret fraud of men can deſigne againſt him, in the field, or in any court of judicature.

b. c.

Annotations on Psalm CXXVII.

V. 1. *Build*] The right underſtanding of this Pſalm, the connexion ſpecially of the three firſt verſes of it, depends on obſerving the notion of יִבְנֶה בַּיִת *building an houſe*, as that is the work not of the Architect, but the Father. For ſo to *build* (from whence is the name בֵּן *a ſon*) is to procreate and bring up children, by which *houſes*, i. e. families, are *built* up, begun, ſupported, and continued. So *Gen.* xvi. 2. 'tis *Sarah's* ſaying to *Abraham, Goe in unto my maid, it may be that* אִבָּנֶה *I ſhall be built by her*, i. e. I ſhall have children to *build* up a ſolitary childleſs family. To this appertains that of the midwives, *Ex.* i. 21. that *becauſe they feared God, he built them houſes*, gave them children to ſupport their families. So *Ruth* iv. 11. of *Rachel* and *Leah* 'tis ſaid, that they *two* בָּנוּ *built the houſe of Iſrael*, i. e. brought all that number of children to *Jacob*, by which that nation (more than family) was repleniſhed. So *Deut.* xxv. 9. of him that would not take his brothers wife, and raiſe up ſeed to him, the phraſe is, he *would not build up the houſe*, (יִבְנֶה אֶת בֵּית) *of his brother*. So 1 *Chron.* xvii 10. when *Nathan* tells *David*, that the *Lord will build him an houſe*, it is explained v. 11. *I will raiſe up thy ſeed after thee, which ſhall be of thy ſons, and I will eſtabliſh his kingdome.* So again v. 23, and 24, and 25. And thus I ſuppoſe it is to be taken in this place, *building an houſe*, for raiſing a family, begetting children, and providing riches, inheritance for them. For of theſe two things the erecting a family conſiſts; 1. gathering of wealth and riches, then 2. begetting ſome body to inherit it: and of both theſe the Pſalmiſt here ſpeaks diſtinctly in the two following verſes; firſt of gathering the wealth, v. 2. *riſing early, ſitting up late, eating the bread of ſorrows*, all which is certainly deſigned to that end; then of *children*, that *they are an heritage* and reward *of the Lord*, v. 3. and ſo cannot be acquired by mans ſollicitude, but are wholly imputable to Gods bleſſing. As for the other branch of the firſt verſe, that of *guarding the city*, it ſeems to be inſerted as an inſtance to the ſame purpoſe, vulgarly underſtood among men: 'Tis God muſt *guard*, or elſe *watchmen* will do little good; and ſo unleſs God *build*, all the induſtry of men will not be ſucceſsfull to it. The LXXII. in the copies we now have for *riſing early*, and *ſitting up late*, read, τὸ ὀρθρίζειν, ἐγείρεσθε μὴ τὸ καθίζειν, but this probably in the former part is a corruption of the Copie, to be mended thus, τὸ ὀρθρίζειν

a.

מַשְׁכִּימֵי קוּם ὀρθίζειν ἐγείρεσθαι: for thus מַשְׁכִּימִי קוּם *haſtening in the morning to riſe*, will be exactly rendred ὀρθίζειν ἐγείρεσθαι. As for מְאַחֲרֵי שֶׁבֶת, which in ſenſe we duly render, *ſitting up late*, or literally, being *late to reſt*, foreſlowing of going to bed, they read μὴ τὸ καθῆσθαι, as if it were אַחֲרֵי the adverb, with an affix. In both theſe miſtakes the Latine follow the Greek copies, and read, *vanum eſt vobis ante lucem ſurgere, ſurgite poſtquam ſederitis, It is vain for you to riſe before light, riſe after you have ſate.* But the Syriack leave them, and read moſt clearly, *vain are they* ܕܡܣܟܝ̈ܢ ܠܡܩܡ *that are early to riſe, and late to ſit down* or *reſt, eating bread with ſorrows* —— which is the fitteſt rendring of the participles in *regimine*. It follows כֵּן יִתֵּן, we render, *ſo he gives his beloved ſleep*; but the LXXII. more ſignificantly, ὅταν δῷ, *when*, or *whereas*, or *ſince he*, i. e. God, *gives his beloved ſleep*, freely beſtows and affords them reſt and comfort of life, and withall provides as much wealth for them and their families, and indeed much more, than they that moile inceſſantly, and deny themſelves the injoyment of all worldly comforts moſt, by ſo doing to inrich their poſterity. And that thus כֵּן ſignifies, not onely *ſo* (as the Jewiſh *Arab* reads כדל *ſo*) but *when*, may appear by the frequent uſe of עַד כֵּן for *hucuſque* or, *hactenus*, for in that phraſe כֵּן muſt needs have the notation of time.

כֵּן יִתֵּן

b. בְּנֵי הַנְּעוּרִים V. 4. *Youth*] בְּנֵי הַנְּעוּרִים are queſtionleſs *children of the youth*, as thoſe are oppoſed to children of the old age, *Gen.* xxxvii. 3. Of theſe it is frequently obſerved, that they are the ſtrongeſt, being, as *Jacob* ſaith of *Ruben*, his *might*, *the beginning of* his *ſtrength*. And of ſuch it is here ſaid, that they are like *arrows in the hand of a mighty man*, defend him from hoſtile invaſions as well as weapons can. The Chaldee reads דְּעוּלֵימָא *of the young man*; *Symmachus* (with the Syriack) τῆς νεότητος, *of the youth*; the Jewiſh *Arab* either *children of youth*, or *children of young men*, the word both ſignifying *youth*, and being likewiſe the plural of שׁאב a *young man*; but the LXXII. and the Latine, ἐκτετιναγμένων *excuſſorum*, from the original uſe of נָעַר *excuſſit*, from whence indeed comes both נַעַר *an infant*, and נְעוּרִים *the age from childhood* to twenty five years old. So for אַשְׁפָּתוֹ *his quiver*, v. 5. they read ἐπιθυμίαν αὐτοῦ, *his deſire*; but that probably by way of paraphraſe, *filling his quiver with children* being but a poetical expreſſion for having as many as he deſires.

V. 5. *The gate*] שַׁעַר *the gate* of the city is the place of Judicature, their courts being there kept, *Deut.* xxv. 7. (and the places of execution a little without the gates, *Heb.* xiii. 12.) So *Deut.* xxi. 19. *Zach.* viii. 16. And ſo the Chaldee interprets here בִּתְרַע בֵּית דִּינָא *in the gate of the houſe of judgment*. There contentions and ſuits are heard and determined, and by way of preparation to that are pleaded; and that is here meant by כִּי יְדַבְּרוּ אֶת אוֹיְבִים *when they ſpeak with their enemies*, their accuſers or plaintiffs, there. The Chaldee reads אֲרוּם יְנָצוּן *when they contend*, or *manage any ſuit*. For to thoſe uſes mens children, as friends and aſſiſtants, are uſefull to their parents, as well as to repel open force or violence. The Jewiſh *Arab* reads *in places of convention*.

c. שַׁעַר

The

The Hundred Twenty Eighth Pſalm.

A Song of Degrees.

The hundred and twenty eighth is a ſhort enumeration of the preſent felicities which from Gods ſpecial bleſſing are aſcertain'd to every pious man. It was on that account thought fit to be ſolemnly pronounced by the Levites, and ſung after the returne from the captivity, as a ſpecial eminent bleſſing of God to his people.

Paraphraſe.

1. *BLeſſed is every one that feareth the Lord, that walketh in his wayes.*

There is no ſuch aſſurance of the comforts and felicities of this life, as that which is made over by God to all pious obedient ſervants of his.

2. *For thou ſhalt eate the labour of thine hands: happy ſhalt thou be, and it ſhall be well with thee.*

Such men ſhall not fail of a bleſſing on all their honeſt labours, but have plenty here, and, which is much more, take comfort in injoying that plenty, which covetous worldly men never doe; and after an age of felicity and proſperity here continued (ſave only when God ſees fit to give his mixture of the croſs) ſhall be tranſplanted to † eternal immarceſcible joyes.

† טב לך לעלמא דאתי *Good ſhall be to thee in the world to come.* Chal.

a. 3. *Thy wife ſhall be as the* a *fruitfull vine by the ſides of thine houſe; thy children like Olive plants round about* a *thy table.*

4. *Behold thus ſhall the man be bleſſed that feareth the Lord.*

One prime and ſpecial bleſſing of heaven it is, that he ſhall have a fruitfull wife, and a plentifull and proſperous family of children. Of the former of which the cluſters of ſuch a vine as may for its fertility be ſtyled the great bearer, (hanging ſo thick, that they even cover the walls of the houſe where they were wont to be planted) is the fitteſt reſemblance; and of the latter, the verdure of the Olive is a proper emblem, with which as the tables without doors were wont to be ſurrounded, ſo ſhall his table be adorned and incompaſſed with a multitude of flouriſhing children. All true temporal felicity is compriſed in this, and this ſhall be the pious mans portion.

5. *The Lord ſhall bleſs thee out of Zion, and thou ſhalt ſee the good of Jeruſalem all the dayes of thy life.*

6. *Yea thou ſhalt ſee thy childrens children, and peace upon Iſrael.*

And whatever elſe he can ſtand in need of, it ſhall be performed to him by God, in anſwer to his prayers which he offers up in his holy place: and as an accompliſhment of felicity to him, his interceſſions ſhall be heard for others, even for the publick of the nation; he ſhall be an inſtrument and a witneſs of good to the whole land; God ſhall be atoned by ſuch as he, and turne the captivity of his people by way of returne to his prayers and faith and patience. God ſhall inlarge his dayes, and crown them with that double bleſſing of old age, firſt, the ſight of a numerous poſterity, and ſecondly, the reſtoring of peace and proſperity to the Kingdome.

Annotations

Annotations on Pſalm CXXVIII.

a. V. 3. *Fruitfull vine*] In all countreys the ſeveral ſorts of *vines* have ſeveral names and appellations, among the Jews שׂרקה and בסר &c. and one ſort ſeems here to be known by the title of גֶּפֶן פֹּרִיָּה *the fruit-bearing vine*, as among us 'tis ordinary to ſtyle ſuch a kinde of fruit the *great bearer*. *Vines*, it ſeems, were then planted on the *ſides of houſes*, as now they are among us, and not onely in vine-yards, to ſtand by themſelves; and to that alſo the Pſalmiſt here refers. So likewiſe of *Olive-plants* 'tis obſervable, not only that tables were dreſt up with the boughs of them, *ramis felicis Olivæ*, but that in the Eaſtern countries they were uſually planted (as in arbours) to ſhade the *table*, entertainments being made without doors, in gardens, under that umbrage, which gave all the liberty of the cool winds and refreſhing blaſts. An image whereof we have *Gen.* xviii. 4. *waſh your feet, and reſt your ſelves under the tree*; and a full expreſſion, *Heſt.* i. 5. *the King made a feaſt in the court of the garden of the Kings palace.*

גֶּפֶן פֹּרִיָּה

The Hundred Twenty Ninth Pſalm.

A Song of Degrees.

The hundred twenty ninth is the recounting of the many dangers of Gods people, and the many wonderfull deliverances which God hath afforded them, and foretelleth the utter deſtruction of all the enemies thereof. It ſeemeth to have been compoſed by *Ezra*, or ſome of that time, at the returne from the captivity.

Paraphraſe.

'Tis now a moſt proper vacant ſeaſon to recount the very many invaſions and diſtreſſes which the people of Iſrael have met with, from the beginning of their being a nation, from all which God hath wonderfully aſſiſted and defended them.

1. ‖ *Many a time have they afflicted me from my youth, may Iſrael now ſay:* ‖ *They have very much* or *ſorely*— רַבַּת ſee *Pſ.* 123. 3.

2. *Many a time have they afflicted me from my youth; yet they have not prevailed againſt me.*

a. We have now for ſome length of years been ſeverely chaſtiſed by oppreſſing tyrants: but God hath at laſt in his great mercy delivered us out of their hands.

3. *The* a *plowers plowed upon my back, they made long their furrows.*

4. *The Lord is righteous: he hath cut aſunder the cords of the wicked.*

5. *Let*

‖ they shall יבשו

† be plucked up. * meter ‖ gathers the handfulls † or arme.

5. ‖ *Let them all be confounded and turned back that hate Zion.*

6. *Let them be as the graſs upon the houſe tops, which* b *withereth afore it* † *groweth up.*

7. *Wherewith the* * *mower filleth not his hand, nor he that* ‖ *bindeth ſheaves his* † *boſome.*

8. *Neither doe they which goe by ſay, The bleſſing of the Lord be upon you; we bleſs you in the name of the Lord.*

And now their turns ſhall come of affliction and diſcomfiture. All our enemies, oppreſſors of the Church of God, ſhall be diſappointed of their prey, and purſued with the curſe of God, a blaſting from heaven; their pride and flouriſhing condition ſhall without any armes of ours be ſpeedily brought to nought. In ſtead of a proſperous harveſt of all their oppreſſions and injuſtices, they ſhall reap nothing but emptineſs and beggery. And all that ſee them ſhall diſcern Gods curſe upon them, and think that they have but their deſerts, and abſtein from paying them thoſe civilities which are afforded to other men, Ruth ii. 4. 2 Io. 10. not wiſh them any better ſucceſs than what they have. Thus hath God at length magnified his deliverances to us, and his judgments on our enemies.

b.

Annotations on Pſalm CXXIX.

a. חרשו חרשים

V. 3. *Plowers plowed*] The meaning of the phraſe חָרְשׁוּ חֹרְשִׁים will be diſcerned by two circumſtances in the context, גַּב *the back*, and עֲבֹת *cords*, in the next verſe. For as חָרַשׁ ſignifies *to digge* or *cut the ground*, and ſo *to plough*; ſo 'tis ſimply *to cut*, or *carve*, or *grave*. So *Jer.* xvii. 1. חֲרוּשָׁה *it is graven in the table of the heart.* So *Exod.* xxxv. 33. 'tis *cutting of ſtones*. And being here applied to the *back* of captives; and *cords* being the inſtruments of it, in all reaſon it is to be underſtood of *ſcourging*, which *cuts*, and as it were *diggs*, and *ploughs*, and makes *furrows* in the *fleſh*, and the longer the *cords* of the *ſcourges* are, the *longer* are the *wounds* and *furrows*. As for the doubling of the word, that ſignifies the great ſharpneſs and ſeverity, *they ſcourging ſcourged on my back*, i. e. *ſcourged* me moſt cruelly; in proportion to רַבַּת v. 1. which belongs to the ſharpneſs of the affliction, the ſoreneſs of the ſtripes, and not to the frequency of them, which is otherwiſe ſufficiently expreſt by *from my youth*. Thus certainly the Chaldee underſtood it, who expreſs it by דָּרוּ (not as their Latine interpreter renders it, *araverunt*, *ploughed*, but as דָּרָה in Chaldee and Syriack ſignifies) *they laid on ſcourging* or *chaſtiſement on my body*. So when 1 *King.* xii. 14. the Hebrew reads, *my father* יִסַּר *chaſtiſed you with whips*, as after *with ſcorpions*, the Chaldee reads in both places as here דְּרָא *ſcourged*. The Syriack alſo accord, reading ܩܛܠ ܒܣܛ֝ܪ֝ *they ſmote with rods*, or inflicted ſtripes on *my back*, from the Syriack uſage of נָגַר *to ſcourge*; and proportionably for עֲבֹת *cords* v. 4. they have ܫܦܝܦ֝ *the twigs*, (from שׁוֹף *a twig* or *bough*) which is another notion of עֲבֹת for *boughs* as well as *cords*, and the *twigs* or *boughs* the inſtruments of *ſcourging*, as well as *cords*. The LXXII. for *ploughing they ploughed*, or *ſcourging they ſcourged*, read ἐτέκταινον οἱ ἁμαρτωλοί, *the wicked framed* or *wrought*; and for *lengthening their furrows*, ἐμάκρυναν τὴν ἀνομίαν αὐτῶν, *they lengthened their iniquity*; and for *cords*, αὐχένας *necks*; partly by way of paraphraſe, and partly with reference to the Hebrew words: by ἐτέκταινον to חָרַשׁ, which ſignifies alſo *to frame*, as an artificer doth, and ſo *to work* or *machinate*;

machinate; and by ἀνομίαν to לְמַעֲנִיתָם, the Hebrew מַעֲנָה from עָנָה signifying *a furrow*, and עֲנִי from the same root signifying *affliction*, or *oppression* also, which is oft the importance of ἀνομία *iniquity* (see *Matth.* xxiv. 12.) As for עֲבוֹת they are thought by some to have read גבות *necks* or *backs*, from גַּב *back* in the former verse. But 'tis more probable that having taken liberty to paraphrase in the former part, they should continue to doe so here also.

b. שְׁלַף V. 6. *Groweth up*] The Hebrew שְׁלַף signifies not *to grow up*, but *to pull up*, or take out of the place. The LXXii. rightly render it ἐκσπασθῆναι, the Latine *evellatur*, *plucked up*. It is used of *drawing a sword*, *Jud.* viii. 20. and xx. 15. of *pulling off the shooe*, *Ruth.* iv. 7. and here of *pulling up the grass*, which was the fashion before sickles and sithes were used: and to that referres קֹצֵר the *meter* or *gatherer*, but especially מְעַמֵּר v. 7. not he that *bindeth* the *sheaves*, but he that *gathers the handfulls* (so as the leasers did after the reapers, *Ruth.* ii. 3.) from מְעַמֵּר *a handfull of grass* or *corne*, which he that gathers puts into his *armes*, and carries in his *bosome*, as here חִצְנוֹ signifies, and *Isa.* xlix. 22. *they shall bring thy sons in their armes*. The meaning of the phrase then is, that the enemies of *Zion* shall *wither* and fade away of their own accord, not need the sword of enemies to destroy them, but perish without any forreign violence, as *grass on the top of an house*, where it hath no mould to take good root in, *it withers before it be plucked up*; whereas other grass is first *mowed* or *plucked up*, and then is laid a *withering*. Again, *the grass on the house top* grows very thin, he that *plucks it up* will not have an *armefull* a great while, which in the field is soon had, and accordingly is not thought capable of those εὐφημίαι, *acclamations* or *salutations* particularly accustomed to be given to reapers, *The Lord be with you*, *Ruth.* ii. 4. The Jewish *Arab* renders שלף by אלציף *summer*, *by the East wind of*, or *in*, *the summer*, *is withered*. *Abu Walid* also makes mention of some who render it *before the heat*, from an use of the word in the *Rabbins*; and he likes the sense, but saith the Vowels of the word here admit it not to be taken otherwise then for a verb of the preterperfect tense, and himself interprets it, *before it perfectly appear*, or *be come forth*.

The

The Hundred and Thirtieth Pſalm.

A Pſalm of Degrees.

The hundred and thirtieth is an affectionate devout prayer to God for mercy, pardon and propitiation, together with a confident affiance and dependence on him for it, and ſeems to have been compoſed in time of the captivity, for deliverance out of it.

Paraphraſe.

1. *Out of the depths have I cryed unto thee, O Lord.*
2. *Lord, hear my voice; let thine eare be attentive to the voice of my ſupplication.*

Lord, we are deeply implunged in an ocean of miſeries: to thee doe we addreſſe our prayers for our releaſe; be thou graciouſly pleaſed to hear and anſwer us.

3. *If thou, Lord, ſhouldeſt mark iniquities, O Lord, who ſhall ſtand?*

There is not a man to be found who hath not ſome fault or failing, which if thou ſhouldeſt proceed with us in thy juſt ſeverity, would render us uncapable of thy abſolution.

4. *But there is forgiveneſs with thee, that thou mayſt* a *be feared.*

But thou art a God of grace and mercy, which alloweſt place of repentance to thoſe that have offended, and wilt allow pardon to the penitent. Were it not for this, we were all in an hopeleſs deſperate condition, and that utter deſperation of mercy would ingage us for ever in our courſe of ſin, without any thought of returning or repenting. But being by thy mercy reſpited, and by thy gracious call invited, and by the attraction of thy ſpirit (if we doe not reſiſt) effectually drawn to repentance, and aſſured of thy acceptance if we come, here is a full concurrence of all arguments, and motives, and aids, to bring us, and oblige and ingage us to it. a

5. *I wait for the Lord: my ſoule doth wait, and in his word doe I hope.*

In thee therefore my hope and full truſt is repoſed; thy mercies and gracious promiſes are the onely anchor and ſupport of my ſoule.

6. *My ſoule* ‖ *waiteth for the Lord* b *more than they that watch for the morning; I ſay more than they which watch for the morning.*

To thee I daily betake my ſelfe early in the morning; at the time that the Prieſts offer their morning-ſacrifice in the temple, I conſtantly addreſs my prayers and my very ſoule before thee. b

‖ *haſteneth to the Lord from the guards in the morning, the guards in the morning.*

7. *Let Iſrael* † *hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption.*
8. *And he ſhall redeem Iſrael from all his iniquities.*

And the ſame is the duty of all true Iſraelites: let all ſuch apply themſelves diligently and conſtantly to God, as to a God of mercy and pardon and propitiation, that will be reconciled to all truly penitent faithfull ſervants of his, not imputing to them their frailty and ſins of infirmity, if they be guilty of no other; nay nor their groſſer ſins knowingly and deliberately committed, if they be retracted and forſaken by confeſſion, contrition, and renovation of minde, and their pardon humbly ſued out by conſtant prayer. For as a remedy for all ſuch the blood of the Meſſias was moſt ſufficient, and that decreed and deſigned by God to all the world, for the obteining of actual redemption, and pardon and reſtitution to his favour (as of captive Iſraelites to their country and temple) upon their ſincere change and reformation.

† *to the Lord* אל יהוה

Annotations on Pſalm CXXX.

a. לְמַעַן תִּוָּרֵא

V. 4. *Feared*] For לְמַעַן תִּוָּרֵא *that thou mayeſt be feared*, our copies of the LXXII. have ἕνεκεν τοῦ ὀνόματός σου, *for thy names ſake*, and that joyned with ὑπέμεινά σε *I have waited for thee, O Lord*, following. But the Hebrew no way inclining to that reading of ὀνόματ& *name*, and the Latine which moſt commonly follows the LXXII. reading *propter legem tuam ſuſtinui te, Domine, for thy law I have waited for thee*, and the Hebrew תִּוָּרֵא (read without points) being eaſily miſtaken for תּוֹרָה *law*, in all probability the original reading of the LXXII. was ἕνεκεν τοῦ νόμου (not ὀνόματος) σου, *for thy laws* (not *for thy names*) *ſake*. But this, as it is evident, by a double miſtake; one in the reading of תּוֹרָה for תִּוָּרֵא, the other (whether in the Latine only, or in the LXXII. alſo, 'tis uncertain) by taking that word from the end of the former, and joyning it to the latter period. But without either of theſe, the Hebrew reading is very current, *But* (ſo כִּי is oft to be rendred) *there is* הַסְלִיחָה *pardon*, ἱλασμὸς ſay the LXXII. *propitiation*, *with thee*, לְמַעַן תִּוָּרֵא *that thou mayſt be feared*, by the *fear* of God ſignifying obedience to his laws, to which his pardoning of the frailties and ſlips of our lives invites and draws us, when a deſperation of all mercy for ſuch would certainly avert us from it.

b. נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר

V. 6. *More then they that watch for the morning*] This verſe is very perſpicuous in the Original, נַפְשִׁי לַאדֹנָי literally *my ſoule to the Lord*, where is an Ellipſis neceſſarily to be ſupplied by *riſeth*, or *cometh*, or *haſteneth*, or the like, מִשֹּׁמְרִים לַבֹּקֶר *from the watchers* or *warders*, or *guard in the morning*, i. e. as early, from that time that they come or haſten to their *watches*: then follows again repeated שֹׁמְרִים לַבֹּקֶר *the guard* or *watchers in the morning*; which repetition in Hebrew Dialect ſignifies the daily ſeveral *watchers* of *every morning*, as אִישׁ אִישׁ *man man*, i. e. *every man* one after another, the Hebrews wanting forms of diſtribution (ſee note on *Mar.* vi. e.) And ſo this is the full importance of the verſe, *The guards every morning that haſten to their watches*, are not yet earlier than I in my daily addreſſes to God. What theſe *watchers* or *guards* of the *morning* are, the Chaldee hath beſt expreſt; *they that obſerve the morning watches*, ſay they, לְקָרְבָּא קָרְבָּן צַפְרָא *that they may offer the morning oblation*; i. e. the Prieſts which in their turns officiated: or rather ſome officers of theirs, which were peculiarly appointed from a tower to expect the firſt appearance of break of day, the manner of which is at large deſcribed in the Talmud, *Cod. Joma.* The Chaldee for מִשֹּׁמְרִים *from the watchers*, read מִן נְטָרֵי, juſt to the ſame ſenſe, which yet their Latine render *pluſquam obſervantes, more than they that obſerve*. But the words do not ſo import, nor could it truly be ſaid, that he *waited*, or obſerved his offices *more than* the Prieſts, or guards in the Temple did, who never miſt the performing of their daily offices there. The LXXII. read ἀπὸ φυλακῆς πρωΐας μέχρι νυκτὸς *from the morning watch till night*, by the addition of *till night*, thinking to ſupply what was wanting, and to the terme from which he began his *watch*, adding the terme to which he continued it, hereby evidencing their underſtanding of מִן in the notion of *from*. And ſo the Syriack doe alſo,

also, who read מִשֹּׁמְרִים לַבֹּקֶר *from the watches of the morning*, מִשֹּׁמְרִים &c. *and untill the morning watch*, i. e. from one morning watch unto another. Whereby they rightly render the former part, but observe not the elegancy in the repetition, but suppose the preposition ל *to* to be there wanting, which they thus supply. But the interpretation we have given is most agreeable both to the sense, which is to express his daily constant earlinesse in the service of God, equal to that of the Priests in the Temple, *every morning* of every day, and to the Hebrew idiome also. Of these *watches* somewhat hath been said note on *Psal.* cxix. hh. Yet in this place it will not be amiss to adde a little more, what this *morning watch* was, or of how many hours it consisted, because in this matter, the computation of the Old and New Testament doth appear to differ. In the Old Testament we find but three *watches* in the night, and then each must consist of foure hours. The first is called רֹאשׁ אַשְׁמֹרוֹת *the beginning of the watches*, *Lam.* ii. 19. the second, הָאַשְׁמֹרֶת הַתִּיכוֹנָה *the middle watch* (an evidence that there were but three) *Judg.* vii. 19. the third is אַשְׁמֹרֶת הַבֹּקֶר *the morning watch*, *Exod.* xiv. 24. and accordingly here we have שֹׁמְרִים לַבֹּקֶר *the watchers in the morning*. And so in the Talmud *tr. Berachoth*, *Rabbi Eliezer* saith, שלש משמרות היו הלילה *there are three watches in the night*; and so afterward *R. Isaac* also. And that thus the night was divided among the Grecians also, appears by *Homer* in the 11th. of the Iliads,

—παρῴχηκεν δὲ πλέων νὺξ
Τῶν δύο μοιράων, τελέτη δ' ἔτι
μοῖρα λέλειπται,

the larger part of the night, that of two portions of it, was past, and now the third portion or division remained. On which saith *Eustathius*, Τετύλαχται τοῖς παλαιοῖς βέλεται εἶναι τὴν νύκτα, καθὰ καὶ τὴν ἡμέραν, *he makes the night according to the antients to be divided into three watches, in like manner as the day also*, saying, ἕσπέρας ἠὼς, ἢ δείλη, ἢ μέσον ἦμαρ, *morning*, or *evening*, or *midday*. Yet in the New Testament it is evident there were foure *watches* in the night among the *Jews*, (introduced as several other customes, from the *Romans*) mentioned *Mar.* xiii. 35. under the styles of *evening*, *midnight*, *cockcrowing*, and *morning*: and so *Matth.* xiv. 25. *Jesus came to them in the fourth watch of the night*. The verse is by the Jewish *Arab* rendred, *So my soule is to him of, or from, the keepers or guard by day, and the keepers or guard by night*; and in a note he saith that *this is not a literal version*, yet a *rendring* (as he supposed) *of the sense, to express his continuall doing it through the whole course of night and day*. Kimchi reads, *My soule is to the Lord of the watchers for the morning*, i. e. *waiteth* in the night *for the Lord*, that it may be of those that *watch for the morning*, i. e. that rise in the *morning-watch* to pray; and the repeating the words sheweth their continual course and custome so to doe.

The Hundred Thirty Firſt Pſalm.

A Song of Degrees of David.

The hundred thirty firſt is a profeſſion of humility, as that which beſt qualifies for Gods mercy, and is the only ſure foundation of hope in him. It ſeems to have been firſt formed by *David* in the time of his diſtreſſes, to vindicate himſelfe before God of the accuſation which *Sauls* ſycophants ſo ſtudiouſly threw upon him, that he deſigned miſchief to *Saul*, and thereby the kingdome to himſelf. And after it was appointed to be uſed at the returne from captivity, no temper better becoming thoſe that have received the greateſt mercies, than that of humility and affiance.

Paraphraſe.

O Lord, I have allwayes indeavoured to keep all pride and ambition out of my heart, not to meddle with things of weight and difficulty, and ſuch as are above my ſtrength to manage.

1. *LOrd, mine heart is not haughty, nor mine eyes lofty; neither doe I exerciſe my ſelfe in great matters, or in things too high for me.*

2. But on the contrary to learn and practice humility, ſelf-denial, reſignation and ſubmiſſion to the will of God, to look on my ſelfe as a moſt feeble impotent child, able to doe nothing of my ſelfe, but wholly to be directed, ſupported, and inabled by him in all my undertakings, and ſo to wean my ſelfe from my natural affections and deſires, as an infant is when he is eſtranged from his mothers breaſt.

2. ‖[a] *Surely I have* † *behaved and quieted my ſelfe, as a childe that is weaned* * *of his mother: my ſoule is* ‖ *as a weaned child.*

‖ But
† or *level'd and quieted my ſoule,*
* *with* or *toward* עָלַי
‖ *with me* as— עָלַי

And the ſame temper I ſhall recommend to all pious men, as that which will for ever ſtand them in moſt ſtead, with an utter abrenunciation of all ſelfe-truſts, or ſecular confidences, to roll and repoſe themſelves wholly upon God, who will undoubtedly anſwer and ſupply, and never be wanting to them that thus depend on him.

3. *O Iſrael, hope in the Lord from henceforth and for ever.*

Annotations on Pſalm CXXXI.

a. אִם לֹא שִׁוִּיתִי

V. 2. *Surely I have behaved*] אִם לֹא is according to ſenſe to be rendred *quin, but.* The LXXII. attending to the letter, render it, εἰ μή, *if not.* For שִׁוִּיתִי that follows from שָׁוָה *to ſet*, or *diſpoſe*, the Chaldee read שַׁוִּית אִידָא לְפוּמִי *I put my hand upon my mouth* (and the LXXII. to the ſame ſenſe, ἐταπεινοφρόνουν *I was humbly diſpoſed*) and ſo moſt rationally it is to be rendred, if not by force of שׁוה, yet by virtue of וְדוֹמַמְתִּי that follows, which notes *impoſing ſilence* upon *himſelf*; and then the *putting* preparative to that, muſt be the *putting the hand upon the mouth*: and ſo the Chaldees rendring may ſeem rather a ſupply of an Ellipſis, than by way of paraphraſe. But there is another

ther notion of שׁוה *to level*, *Iſa.* xxviii. 25. אם שׁוה *when he hath made plain the face* of the ground, a ſcheme which the Baptiſt uſes, for working ſuch a temper in the heart, as is qualified for the reception of piety, *Luk.* iii. 5. To which that of the LXXII. comes neerer, humility and lowlineſs of minde being the plain meaning of that other more poetical phraſe. For ודוממתי the LXXII. ſeem to have read ורוממתי and ſo render it ἀλλὰ ὑψωσα, *but have elevated*: but hereby they have varied the ſenſe little, their *if I have not humbled, but exalted my ſoule*, being all one in effect with *I have not exalted, but humbled*. The ſimilitude that follows, כגמל עלי אבו *as a weanling with*, or *toward the mother*, (ſo עלי ſignifies *with* or *toward*) is a denotation of the greateſt obedience and dependence and ſelf-denial and reſignation that can be; for ſo the *weanling*, though he begin to goe, and ſpeak, and live without the teat, yet wholly depends on the *mothers* aide, and teaching, and proviſion for each of theſe. And ſo in the application, *my ſoule is* כגמל עלי *as a weanling with me*; where yet the LXXII. render כגמל ὡς ἀνταποδόσεις *as retributions*, from another notion of גמל *to retribute*, which cannot belong to that place. The Jewiſh *Arab* reads, *But I have equalled my ſoule, and made it like to a weanling, that deſireth after his mother*, as if דוממתי were of the ſame notion with דמה *to be like*, and שויתי and that were much alike in ſignification. The ſenſe he gives in a note, *I caſt my affairs on the Lord, as a childe doth on his mother*; and his repeating it, *my ſoule is with me as a weaned childe*, is as much as to ſay, I have *weaned* it from tranſgreſſions.

ודוממתי

כגמל עלי אמו

The Hundred Thirty Second Pſalm.

A Song of Degrees.

The hundred thirty ſecond ſeems to have been at firſt a compoſure of *Solomons* upon the building the Temple, (part of it v. 8, 9, 10. inſerted in *Solomons* prayer at the dedication of the Temple, 2 *Chron.* vi. 41, 42.) It is the recounting of *Davids* care of the Ark, and of Gods promiſes made to him and his poſterity, as alſo of the ſetting apart of Sion to be the place of the Temple; and it was after uſed upon the rebuilding the walls, after the return from the captivity.

Paraphraſe.

‖ *humility*, 1. LOrd, *remember David and all his* a ‖ *afflictions*,

2. *How he ſware unto the Lord, and vowed unto the mighty God of Jacob*,

3. *Surely I will not come into the tabernacle of my houſe, nor goe up into my* † *bed*,

† *bed-ſtead* עֶרֶשׂ יְצוּעָי

4. *I will not give ſleep to mine eyes, nor ſlumber to mine eye lids*,

5. *Untill I finde out a place for the Lord, an habitation for the mighty God of Jacob.*

a. Bleſſed Lord, remember, I beſeech thee, and reward upon his family, the great piety and humility of David my father, the eminent expreſſions of his zeal toward thee. He was ſo highly concerned for the ſervice of God, that having built himſelf houſes, 1 Chr. xv. he immediately prepared a place for the Ark of God, v. 1. and brought it up thither in pomp, ch. xv. & xvi. having, it ſeems, ſolemnly vow'd to doe ſo, before ever

ever he would dedicate and bleſs (or dwell in) his own houſe, chap. xvi. 43. and not content with that, his zeal farther brake out to Nathan the Prophet, ch. xvii. 1. being troubled to think of the magnificence of his own houſe, whilſt the Ark was but in a tent, and reſolved if God would have permitted him, to have erected a magnificent ſtructure, wherein the Ark of God ſhould be placed, and Gods ſolemn worſhip performed.

b. At the bringing it up to Jeruſalem there were great ſolemnities, a ſacred devout proceſſion, and all the parts there about reſounded with joy and acclamations upon the bringing it to and ſeating it in Zion; every one with great alacrity reſolving to goe up and pay their devotions there, as in the place of Gods ſpecial reſidence, where his Law is laid up, and from whence he is graciouſly pleaſed to anſwer the prayers, and to reveal himſelf to his ſervants. This therefore David was reſolved to bring to a place where it might remaine, that ſo God might in a manner inhabite among us, and direct us, and aſſiſt in all our undertakings.

6. *Lo,* [b] *we heard of it at Ephrata, we found it in the fields of the wood.*

7. *We will goe into his tabernacles, we will worſhip at his footſtoole.*

8. *Ariſe, O Lord, into thy reſt, thou and the Ark of thy ſtrength.*

The Prieſts in their ſacerdotal garments, the emblems of the ſanctity of their office and perſons, being by him appointed, 1 Chron. xv. 11. to attend on it, and the Levites carrying it on their ſhoulders, v. 15. and the ſingers celebrating it with great rejoycing, v. 19, 20, &c.

9. *Let thy Prieſts be cloathed with righteouſneſs, and let thy ſaints ſhout for joy.*

Now therefore, O Lord, I beſeech thee, remember the piety and humility, and all the acceptable graces of this thy faithfull beloved, zealous ſervant, and for his ſake reject not me his ſon, whom thou haſt eſtabliſht in his kingdome; but continue with me, and accept of me, whilſt I actually performe what he had deſigned, whilſt I build a temple for thy preſence and ſervice.

10. *For thy ſervant Davids ſake, turne not away the face of thine anointed.*

To him thou haſt made thy moſt faithfull promiſe, that the kingdome, which was not eſtabliſht in Sauls family, ſhould be confirmed on his poſterity.

11. *The Lord hath ſworn in truth unto David, he will not turne from it, Of the fruit of thy body will I ſet upon thy throne.*

And not ſo only, but that to all ages it ſhould continue in the ſame line, if they ſhall but be carefull to performe conſtant and uniforme obedience to all the commands of God.

12. *If thy children ſhall keep my covenant and my teſtimony that I ſhall teach them, their children alſo ſhall ſit upon thy throne for evermore.*

The place which I deſigne for this ſtructure is that of Zion, a place with which God is ſo well pleaſed, that he never intends to remove thence, nor conſequently to tranſplant the royal throne from that family which placed it there, if they will but be carefull to qualify themſelves for the continuance of ſo great a mercy.

13. *For the Lord hath choſen Zion, he hath deſired it for his habitation.*

14. *This ſhall be my reſt for ever, here will I dwell, for I have deſired it.*

c. Shall they but doe ſo, he will alſo adde all other ſorts of bleſſings, a great plenty and proſperity to the whole nation, and a ſucceſſion of mercies, which ſhall require the thankſgivings and ſolemn acknowledgments of the Prieſts and Levites and ſingers, whoſe daily office it is, by God himſelf appointed them, thus conſtantly to celebrate his mercies, to offer up prayers and praiſes to him continually.

d.

15. *I will abundantly bleſs her* [c] *proviſions, I will ſatisfie her poor with bread.*

16. *I will alſo cloath her Prieſts with* [d] *ſalvation, and her ſaints ſhall ſhout aloud for joy.*

17. *There*

17. *There will I make the horne of David to bud; I have ordeined a* c *lamp for mine anointed.* And by this means ſhall God be ingaged to continue his favour to the poſterity of David, to make it a moſt flouriſhing royal family, and continue it ſhining and burning in a continual ſucceſſion till the comming of the Meſſiah, who is promiſed of the ſeed of David.

c.

18. *His enemies will I cloath with ſhame; but upon himſelf ſhall his crown flouriſh.* And all that oppoſe and invade them ſhall certainly be diſappointed and put to flight, Gods ſpecial protection continuing to the poſterity of ſo good a King, to perpetuate the Kingdome to them.

Annotations on Pſalm CXXXII.

a. עניותו V. 1. *Afflictions*] The ſignification of עֲנוּתוֹ in this place is worth the conſidering. The LXXII. render it πραΰτητος *meekneſs*, the Syriack ܥܡܝܘܬܗ *humility, meekneſs, lenity*, but the Chaldee סְנוּפְיָה *affliction*. The original עָנָה ſignifies eſpecially two things, *to ſpeak* or *anſwer*, and *to be afflicted, humbled*, or *depreſt*. The context referring to *Davids* oath or vow to God, of preparing a place for the Arke, which it ſeems was under vow, though it be not mentioned in the ſtory, may ſeem to incline it to the former ſignification, of *ſpeaking* or making promiſe to God, *Remember David and all his ſpeeches, how he ſware unto the Lord*—— But the antient interpreters authority may be preferred for the latter rendering; yet not for that of *afflictions* (for what reference could thoſe have to his vow of preparing a place for the Ark, or of building the Temple?) but of *humility, meekneſs*, or pious affection to God, which excited him ſo to ſwear. And this the rather, becauſe when he had built himſelf a palace, 1 *Chron.* xv. 1. it appears by the context, that he did not *bleſs* it, *ch.* xvi. 43. nor conſequently live in it (for that he might not doe till it were bleſt) untill he had firſt prepared a place, and brought up the Ark to it. So again when he deſigned to build a temple for it, the firſt propoſition which he made to *Nathan* to this purpoſe, was introduced with a conſideration and ſpeech of great *humility*, 2 *Sam.* vii. 2. *See now I dwell in a houſe of Cedar, but the Ark of God dwelleth within curtains.* He was ſo humble, that he could not dwell in his houſe till the Ark of God was brought to *Sion*, nor then could he think meet to be himſelf in ſo ſtately a palace, whilſt the Ark of God was but in a plain tent or tabernacle. But eſpecially this *humility* of *Davids* is diſcernible in the paſſage recited, 1 *Chron.* xvii. 16. &c. where upon Gods promiſe to him, that he would *build up his houſe*, eſtabliſh his family in the Kingdome, he *came and ſat before the Lord, and ſaid, Who am I, O Lord God, and what is my houſe, that thou haſt brought me hitherto?* and ſo on in a ſpeech of greateſt *humility* and *meekneſs*, and fit here to be commemorated in the beginning of this Pſalm, which belongs not only to the preparing a place for the Ark on *David's* part, but alſo to Gods promiſe of eſtabliſhing the Kingdome on his ſeed, v. 11, &c.

b. V. 6. *Heard of it*] The chief difficulty in this Pſalm is, what is here

here meant by *hearing of in Ephrata*. And first, it is certain that *Ephrata* is *Bethleem*, *Mich.* v. 2. secondly, שְׁמַעֲנוּהָ signifies *we have heard it*, rather then *we have heard of it*. And then it may be interpreted, that in the proceſſion of the Ark through the tribe of *Judah*, being returned from the *Philiſtims*, *we heard* the joyfull acclamations which accompanied it in *Bethleem*; this not only when 'twas placed in *Kiriath-Jarim*, but when 'twas ſettled at *Jeruſalem*; *Bethleem*, as *Aben Ezra* ſaith, being but three miles from *Jeruſalem*. And in accordance with this ſenſe, *Kimchi*, *Jarchi* and *Aben Ezra* agree to interpret *the fields of the wood* שְׂדֵי יָעַר to be *Jeruſalem*, as in the prophets frequently the Temple is called יָעַר *the wood*. And to this inclines the correſpondence between מְצָאנוּהָ *we found it*, v. 6. and עַד אֶמְצָא *till I finde out a place for the Lord, an habitation*, &c. v. 5. This ſeems the moſt probable meaning of this paſſage, the difficulty of which the learned *Caſtellio* hath remarked with this note, *Hujus loci ſententiam non intelligo, I underſtand not the meaning of this place*. Some probability there is, that *the fields of the wood* ſhould be the *houſe of Aminadab in the hill of Kiriath-Jarim*, ſo called becauſe it was a city in a woody place, 1 *Sam.* vii. 1. from whence *David* and all *Iſrael* reſolved ſolemnly to fetch it, & brought it to the *houſe of Obed-Edom* v. 13. And then *hearing of it at Ephrata* muſt ſignify hearing it much talkt of when he dwelt at home, in his fathers houſe at *Bethleem*. But the former is the more obvious interpretation. The Jewiſh *Arab* is obſcure, and probably corrupted, yet the words ſeem thus to ſound, *And we, behold, heard it in the graſs or paſtures of multitude, abundance or plenty, and we found it between the deſert and the wood.*

שְׁמַעֲנוּהָ

שְׂדֵי יָעַר

V. 15. *Proviſions*] The Hebrew צֵידָה, from צוּד *to hunt*, ſignifies any victuals that is taken with *hunting*, and abſolutely fleſh, food, *proviſions* for a journey: ſo *Ios.* ix. 11. *take in your hands* צֵידָה *proviſion for your journey*. The LXXII. renders it literally Θήραν, not in the notion of *hunting*, but to ſignify that which is *hunted*, and ſo taken; as among us *veniſon*, the Engliſh of *venatio*, is the fleſh which is thus caught. But this word Θήραν was it ſeems miſtaken, and by tranſcribers diſguiſed into χήραν *widow*, and ſo by the Latine rendred *viduam*, and ſo tranſfuſed into many other interpretations. c. צֵידָה

V. 16. *Salvation*] What יְשַׁע *ſalvation* here imports, will be beſt judged by *Pſ.* cxvi. There the taking the כּוֹס יְשׁוּעוֹת *cup of ſalvations* v. 13. is expounded v. 14. by *paying* his *vows unto the Lord*, thoſe oblations which he had vow'd, as his εὐχαριστήρια expreſſions of *thankfulneſs* for Gods deliverances (as *Pſ.* l. 14. *offering* of *thankſgiving* and *paying* of *vows* are put together) and in plain termes v. 17. *the ſacrifice of thankſgiving*. Accordingly, as the LXXII. rendred זֶבַח שְׁלָמִים the *treſpaſs-offering* or *peace-offering*, *Lev.* vii. by Θυσία σωτηρίας *ſacrifice of ſalvation*, v. 1. ſo they vary the ſtyle, and read Θυσίαν αἰνέσεως *ſacrifice of praiſe*, v. 2. and Θυσίαν σωτηρίου αἰνέσεως *ſacrifice of ſaving praiſe*, v. 3. (ſee Note on *Heb.* xiii. c.) The Chaldee *Pſal.* cxvi. read כָּסָא דְפוּרְקָנְיָא *the cup of redemptions*, i. e. ſuch a *cup*, as they that have received any *redemption* or deliverance, are wont to take, to expreſs their *thankfulneſs* (the ποτήριον εὐλογίας *cup of bleſſing* in the Chriſtian ſtyle) and ſo here לְבוּשֵׁי פוּרְקָן *the garments of redemption*, were ſuch literally as the *Prieſts* uſe in time of ſacrifice, when they are ſolemnly to acknowledge any deliverance or mercy received from d. יְשַׁע כּוֹס יְשׁוּעוֹת

from heaven, or more probably a Poetical, or Rhetorical ſcheme, ſuch as *Iſa.* lix. 17. *righteouſneſs as a breaſtplate, and the helmet of ſalvation*, and *Eph.* vi. 14, 17. and 1 *Theſſ.* 5. 8. And accordingly to the *Prieſts* being *cloathed with ſalvation* is here annext, *her ſaints ſhall ſing aloud with joy.*

c. נֵר V. 17. *Lampe*] The notion of נֵר *lampe* here will be diſcerned by conſidering the double property of a *lamp* or *candle*; 1. that it ſhineth, 2. that from that, when it is near ſpent, another may be lighted, and burne afreſh, and ſo the light be, from one to another, perpetually kept in. For by this double reſemblance a ſucceſſion of Kings in a family is lively expreſt. Of *David* himſelf it is ſaid 2 *Sam.* xxi. 17. *thou ſhalt goe no more with us to battel, that thou quench not the light of Iſrael*: and of the ſucceſſion 1 *King.* xi. 36. *Unto his ſon will I give one tribe, that David my ſervant may have a light* or *lamp allway before me in Jeruſalem*; and again *ch.* xv. 4. *for Davids ſake did the Lord give him a lamp in Jeruſalem, to ſet up his ſon after him.* And ſo here נֵר לִמְשִׁיחִי *a lamp to mine anointed*, is a royall ſeed or poſterity to riſe up in ſtead of *David*, and ſit upon his throne. The ſame was before meant by the *budding* of the קֶרֶן *horne of David.* The *horne* קֶרֶן is proverbially the regal dignity, and the *budding* thereof, the bringing forth ſucceſſors to the Kingdome. The ſame is again repeated v. 18. *upon him*, i. e. his poſterity, *ſhall his crown flouriſh*; where for נִזְרוֹ *his crown*, the lxxii. read נִזְרִי, not *his* but *my*, and taking נֵזֶר in the notion of *ſeparation* or *ſanctification*, read ἁγιασμά μου *my holineſs.* That this doth myſtically refer to Chriſt, the *Jews* confeſs. So ſaith *R. Saadiah*, *The lamp is the King which illuminates the nations*; and *Kimchi*, that the *horne of David is the Meſſias.* To whom it is farther agreeable, that he is ſaid צמח to *flouriſh* or *bud forth*, which is another of his titles, and to that נזר may poſſibly be added alſo. נִזְרוֹ

The Hundred Thirty Third Pſalm.

A Song of Degrees of David.

The hundred thirty third is the magnifying the felicities of holy peaceable fraternal communion, and was fitly accommodated to the returne from the captivity, and their uniforme conjunction in the ſervice of God.

Paraphraſe.

1. *BEhold how good and how pleaſant it is for brethren to dwell || together in unity.*

|| even as one יַחַד

There is nothing that is more acceptable to God, and matter of greater joy and preſent delight to the perſons themſelves, than a peaceable friendly converſation of pious men, with a perfect union of minds, and communion in devotions, and joynt indeavours of doing, and helping one another to doe, thoſe things that are moſt excellent.

2. *It*

It cannot be more fitly compared to any thing than to the unction of Aaron the high-prieſt of God, the oyntment of a moſt pretious ſort, very fragrant and odoriferous. It was by order to be poured upon his head, and in that plenty, that being ſo poured, it diffuſed it ſelf not only on his face and beard, but ran down alſo upon the upper part or collar of his garments, (ſee note a.) and this whole ceremony inſtituted by God himſelf, thereby to conſecrate Aaron and his ſucceſſors after him to the high-prieſts office, to offer ſacrifice to God, and bleſs the people. And in all theſe particulars the proportion holds. This of fraternal charity, union and communion is 1. very pretious, highly valued; 2. very gratefull and wellcome, a pleaſant and refreſhing ſpectacle to all beholders, to God, Angels and men; 3. it is ſo rich and plentifull a grace, that it communicates it ſelfe to all the meaneſt perſons in the ſociety, not only to ſuperior and more eminent parts, but to every inferior member of the community, making ſupplies to all ſorts of all their wants; and 4. no grace or vertue more ſignally commanded and recommended by God; or 5. more required to make our prayers acceptable to God, or our offices uſefull to others or our ſelves.

2. *It is like the pretious oyntment upon the head, that ran down upon the beard, even Aarons beard, that went down to the skirts of his garments.*

a. And accordingly God hath promiſed abundant bleſſings to thoſe that thus live, all happineſs here, and all glory in another world. And in that reſpect it is moſt fitly compared to the innumerable drops of dew that fall in a morning upon many ſeveral and diſtant hills, Hermon on one ſide of Canaan, and Zion on the other; or to that cloud of dew which is ſeen hanging as ſuch on the higheſt hills, but diſſolves in ſhowrs of rain upon the lower, which cheriſh and refreſh whereſoever they fall; For ſo doe Gods bleſſings ſeverally deſcend in great abundance upon every member of ſuch a peaceable united community, be they in their condition as diſtant as Hermon and Zion in place, yet the goodneſs of God finds them out, and rewards them ſeverally, beſtowes all benedictions upon them.

3. *As the dew of Hermon,* || *and as the dew* a *that deſcended on the mountains of Zion; for there the Lord commanded the bleſſing, even life for evermore.*

|| that deſcended

Annotations on Pſalm CXXXIII.

a. צִיּוֹן

V. 3. *Zion*] It is here thought very difficult to reſolve what is the meaning of the phraſe שִׁירַד עַל חֶרְמֹנֵי צִיּוֹן *which deſcended on the hill of Zion.* For if it be ſpoken of the *dew of Hermon* foregoing, then 'tis not imaginable how that ſhould *deſcend on the hills of Zion, Zion* being very diſtant from *Hermon, Zion* at *Jeruſalem*, and *Hermon* on the other ſide of *Jordan*, on the utmoſt part of *Canaan* toward the Eaſt, and ſo oppoſed to *Tabor*, *Pſal.* LXXXIX. 12. as Eaſt to Weſt. This hath put ſome learned men on a conjecture, that צִיּוֹן *Zion* here ſhould be changed into שִׂיאֹן *Schion*, which is another name of *Hermon.* But this is not found in any antient or later copy, nor yet favoured by any of the antient Interpreters, who uniformely read it *Zion*, and not *Schion*; nor hath any the leaſt ground, but that of the nearneſs of the words, and the conceited difficulty of the matter, that the *dew of Hermon* ſhould *deſcend on Zion* at that diſtance. But for theſe, 1. It is moſt unſafe to uſe that liberty of conjecture, thereby to change words at pleaſure into any that have affinity with them. 2. By this conjecture the difficulty is but changed, not taken away; for it would then be ſtill difficult, and but little more reaſonable, to ſuppoſe that *the dew of Hermon* ſhould be ſaid to *deſcend* from *Hermon upon Schion*, i. e. upon it ſelfe, then that it ſhould from *Hermon deſcend* upon the moſt remote mountain. 'Tis therefore moſt ſeaſonable to take notice of that which hath here occaſioned the difficulty, or ſeeming improbability

improbability of interpreting the words of *Zion* at *Jeruſalem*. The ſimilitude in the former verſe of the *oyntment falling directly and by deſcent from the head to the beard*, hath led men to conceit a falling of that in like manner from a higher to a lower place; which indeed cannot in any ſenſe be applied to mount *Hermon* and the *hills of Zion*, whereas in the truth this of the *dew*, were the *hills* never ſo near and ſubordinate one to the other, would ſtill be a ſimilitude unfit for that turne: for *dew* is not like rain, which ſtreams down from hills to valleys, or from an higher to a lower hill, but remains in the place where it falls, be it high or low. The *dew* therefore in this place may poſſibly be ſet to expreſs onely the plenty of that which is ſpoken of (as elſewhere the *dew of the morning* is proportionable to the ſand of the ſea in reſpect of the numerouſneſs, ſee note on *Pſal.* cx. a.) and the bleſſing and refreſhing quality thereof, & ſo to uſher in Gods *commanding a bleſſing and life for evermore*, in the end of the verſe. If that may be allowed, then the clear way of underſtanding this paſſage is, either to ſever and read by it ſelfe כְּטַל חֶרְמוֹן *as the dew of Hermon*, i. e, *as the dew* that lies thick and numerous on the hill called *Hermon*, and then again to repeat, *as the dew which* fell *on the hills of Zion*; or elſe, joyning them together, to read by appoſition, שֹׁיֵרֵד *that deſcends* or *falls*, i. e. *as the dew that falls upon the hills of Zion*. Thus 'tis certain, that as *the dew falls on Hermon*, ſo it *falls on the hills of Zion*, yea and at the ſame time; and though not the ſame individual drops, yet the ſame ſpecifical *dew*, with the ſame bleſſing, refreſhing quality, and in the like plenty on the one and on the other. And therefore though the literal rendering of the Hebrew be, *As the dew of Hermon which fell on the hills of Zion*; yet our Engliſh, to avoid the miſtake to which thoſe words are ſubject, have not done amiſs to make that ſupply as of an Ellipſis, adding *and as the dew*, above what is in the Original: without which addition yet the words may very intelligibly be rendred, *As the dew of Hermon, which* (dew) *falls on the hills of Zion*, ſo they be taken in this ſenſe which we have here expreſt, *the dew* which lies in great abundance on *Hermon*, and yet *falls* in the like plenty on *hills* very diſtant, thoſe of *Zion* alſo. Or if we deſire to make the reſemblance and correſpondence between the *oyntment* and the *dew* more compleat, it may be obſerved that *Hermon*, called שניר, and טור תלגא, from its *high top* ſtill covered with ſnow, was one of the greateſt land-marks of *Palæſtine*. Now of ſuch hills we know, that the miſt or *dew* of them is rain in lower places, there being no more ordinary indication of future rain, in all countreys, than when the high hills are cap't with a cloud of *dew*. And ſo to ſay this *dew of Hermon*, or that firſt formature of rain, which was on the top of that but as a *dew*, ſhould after fall in ſhours of rain on the adjacent countrey, will be very intelligible. And then for the choiſe of *Zion* for the other terme on which the rain is here ſuppoſed to *fall*, there is this reaſon of analogy, that the פִּי which we render *skirts of Aarons garment*, is by *Kimchi* and *Jarchi* affirmed to be the *upper part*, the *collar* of his *garment*, it being neither uſefull, nor convenient, nor conſequently probable, that the *anointing* ſhould be ſo liberal as to run over all his cloaths: and then *Zion*, by being thus lower then *Hermon*, will bear a fit analogy with that.

The

The Hundred Thirty Fourth Pſalm.

A Song of Degrees.

The hundred thirty fourth is the incouraging the Prieſts in their conſtant offices, in the publick worſhip and praiſing of God in the Sanctuary, and is the laſt of thoſe which were accommodated to the returne from the Captivity.

Paraphraſe.

a. Now is God in an eminent manner to be bleſſed and praiſed for all his mercies, that eſpecially of giving liberty for the continnal offices of the Temple, of which we were ſo long deprived, and to which being now reſtored, all that attend that ſervice by day and night, the Prieſts in their courſes, are obliged moſt diligently to performe it, and affectionately and devoutly to magnify his holy name,

1. BEhold, *bleſs ye the Lord, all ye ſervants of the Lord, which by night* [a] *ſtand in the houſe of the Lord.*

b. Remembring allways, that the ceremony of waſhing, which is conſtantly obſerved herein, is an Emblem of the great ſanctity of lives that is required of thoſe that thus wait on the Altar, that offer up any ſacrifice to God, eſpecially that of praiſe and thanksgiving; and that therefore they are moſt neerly concerned to be thus qualified, whenſoever they come to officiate.

2. *Lift up your hands* || *in the* [b] *Sanctuary, and praiſe the Lord.* ||or, *in holineſs*

And the great omnipotent Creator and Governor of the whole world, that hath his peculiar bleſſing reſidence in Mount Zion, thence to hear and grant the petitions that are made unto him there, bleſs and proſper, receive, and graciouſly anſwer all the requeſts which his people ſhall there at any time addreſs unto him.

3. *The Lord that made heaven and earth bleſs thee out of Zion.*

Annotations on Pſalm CXXXIV.

a. הָעֹמְדִים

V. 1. *Stand*] הָעֹמְדִים *ye that ſtand* ſeems here to have a critical notation, for *Aben Ezra* obſerves that the High prieſt only ſat in the Temple, the reſt ever *ſtood*; which ſeems to have been imitated in the Primitive Chriſtian Church, that the Biſhop ſhould ſit, and the inferior Clergy *ſtand*.

b. קֹדֶשׁ

V. 2. *In the Sanctuary*] The Hebrew קֹדֶשׁ ſignifying *holineſs* as well as the *holy place*, the Temple or Sanctuary, may here be taken in the former ſenſe, the latter having been ſufficiently expreſt, v. 1. by *the houſe of the Lord* (to which alſo the LXXII. addes there, above the Hebrew, ἐν αὐλαῖς οἴκου θεοῦ ἡμῶν, *in the courts of the houſe of our God.*) For the Prieſts (which are here ſpoken to) before their officiating, which is here expreſt by *lifting up* their *hands*, were obliged to waſh their *hands*, and that waſhing is ſtiled קדוש *ſanctification*: (ſee note on *Joh.* xiii. b. and on *Pſal.* xxvi. d.) And to this referrs *the lifting up holy hands*, 1 *Tim.* ii. 8. the bringing this purity to our offices of devotion. Of the Prieſt we read in *Joma* c. iii. ℘ 3. that the High Prieſt on the day of Expiation waſhes five טבילות and ten קדושין *ſanctifications*, i.e. five waſhings of his whole body,

body, and ten waſhings of his hands and feet. And ſo here *lifting up* the *hands* קֹדֶשׁ *in* or *with holineſs*, or *ſanctification*, will be the *lifting up* theſe *holy hands*, qualifying themſelves thus for the diſcharge of their office, which was ſignified by their waſhing before their officiating. The LXXII. indeed read εἰς τὰ ἅγια *to the ſanctuary*, but the Syriack ܠܩܕܫܐ, either *to holineſs* (as their Latine read *ad ſanctitatem*) or *to the ſanctuary*, and ſo the Jewiſh *Arab*; but the Chaldee, to ſecure this ſenſe, reads עַל קוּדְשָׁא דְּיוֹכָן קוּדְשָׁא, *in*, or *with*, *holineſs to the holy place*.

The Hundred Thirty Fifth Pſalm.

‖ *Hallelu-jah.*

‖ *Praiſe ye the Lord.*

The Hundred thirty fifth is a Pſalm of thankſgiving to God, for all his mercies and deliverances afforded to his people; and was intitled Hallelujah, (ſee note [a] on *Pſal.* cvi.)

Paraphraſe.

1. *PRaiſe ye the name of the Lord, praiſe him O ye ſervants of the Lord;*

It is now a ſeaſon of ſinging moſt ſolemn praiſes, and making the moſt humble acknowledgments unto God, for all his goodneſs, and mercy, and grace afforded us. O let all his faithfull ſervants, thoſe eſpecially whoſe office it is

2. *Ye that ſtand in the houſe of the Lord, in the courts of the houſe of our God.*

3. *Praiſe ye the Lord, for the Lord is good: ſing praiſes unto his name, for it is pleaſant.*

to wait at his altar, joyne ardently and uniformely in the performance of ſo joyous and pleaſant a duty.

4. *For the Lord hath choſen Jacob to himſelf, and Iſrael for his peculiar treaſure.*

And two things eſpecially are to be the ingredients in our lauds: Firſt, that

God hath vouchſafed to us the dignity and prerogative beyond all other nations in the world, that of being his own ſpecial care and charge, whom he hath peculiarly choſen and eſpouſed, to poure out his liberalities among us.

5. *For I know that the Lord is great, and that our Lord is above all Gods.*

Secondly, that the power and greatneſs of this our God doth infinitely exceed

all that is ſo much as pretended to by all the falſe Idol-deities, which are worſhiped by other nations.

6. *Whatſoever the Lord pleaſed, that did he in heaven and in earth, in the ſeas and in all deep places.*

The latter of theſe is evident in the works of his creation and preſervation;

all that is or ever was in the ſeveral parts of the univerſe, the heavens, and earth, and ocean, being at firſt produced, and ever ſince continued, by this power of his.

7. *He cauſeth the vapours to aſcend from the ends of the earth, he maketh lightnings for the raine, he bringeth the wind out of his treaſuries.*

All the vapours that aſcend from any part of this lower world, are drawn up by means which he in his wiſdome hath appointed for

that work, and out of them he frameth in the aire meteors of diverſe kinds, clouds that diſſolve in raine, and flaſhes of lightning which often accompanie that raine, and yet neither dry up that, nor are quencht by it, (a work of his wonderfull managery) and then the moſt boyſterous winds, which no man can imagine whence they come or whither they goe, but only that they are laid up by God in ſome unknown receptacle, and from thence brought forth when or for what uſes he pleaſeth.

8. *Who ſmote the firſt born of Ægypt* ‖ *both of man and beaſt.* ‖ from man to מאדם

9. *Who ſent tokens and wonders into the midſt of thee, O Ægypt, upon Pharaoh, and upon all his ſervants.*

And this omnipotent power of his was he pleaſed to interpoſe for us in bringing our anceſtors out of Ægypt, after he had ſhewed forth many prodigies of judgments upon the King and all the people of Ægypt, at length cauſing a ſad lamentation through the whole land, by killing every firſt-born both of Pharaoh the King, and of all other the greateſt and meaneſt inhabitants, and extending the ſtroke even to the firſt-born of cattel, (by which act of ſeverity upon them they were perſwaded to diſmiſs the people out of their land.)

10. *Who ſmote great nations, and ſlew mighty Kings,*

11. *Sihon King of the Amorites, and Og King of Baſan, and all the Kingdomes of Canaan;*

12. *And gave their land for an heritage, an heritage unto Iſrael his people.*

So again did he magnify his tranſcendent controlling power, in ſubduing thoſe gyantly Kings and people, Sihon and the Amorites, Num. xxi. 24. and Og the King of Baſan and his army, v. 34, 35. and the whole Kingdome of Canaan, the Kings and all their cities, Num. xxi. 3. whom by no power of their own, but by Gods delivering them into their hands, v. 2. they utterly deſtroyed. And having thus evidenced his power (which was the latter thing mentioned v. 5.) he alſo magnified his mercy to us (which was the former thing v. 4. to which the Pſalmiſt goes back, after the Scripture ſtyle, ſee note on Nat. vii. b.) in giving us this whole land of Canaan, a fruitfull and pleaſant land, for us and our poſterity to injoy by his divine gift, as if it had deſcended to us from our fathers.

13. *Thy name, O God, endureth for ever, and thy memorial, O Lord, throughout all generations.*

a. 14. *For the Lord* [a] *will* † *judge his people, and he will repent himſelf concerning his ſervants.* † plead for

Thus are the power and bounty of our God magnified toward us, and we obliged never to forget either of them, but commemorate them to all ages. For though God for our ſins doth ſometimes juſtly permit us to be oppreſt and diſturbed by our enemies; yet ſuch is his goodneſs and mercy to us ſtill, that upon our returning and repenting, he is pleaſed to returne and repent alſo, to pardon our ſins, to take our parts, and avenge us on our enemies. See Deut. xxxii. 36.

14. *The Idols of the heathen are ſilver and gold, the work of mens hands.*

15. *They have mouths, but they ſpeak not; eyes have they, but they ſee not:*

b. 16. *They have ears, but they hear not;* b * *neither is there any breath in their mouths.* * a noſe, but there is no breath in their noſtrills.

17. *They that make them are like unto them, and ſo is every man that truſteth in them.*

On the other ſide, the gods of the heathen world v. 5. are all but liveleſs inanimate images, (ſee Ps. cxv. 4, 5. &c.) not able to afford the leaſt aid to any of their votaries. A ſad reproach that to all thoſe that firſt make, and then pray to, and expect aſſiſtance from them, and an argument that they are but a ſort of ſtocks and ſtones and images themſelves, that can believe in, or hope for good from, ſuch ſenſeleſs pictures of men, whom they worſhip for Gods.

18. *Bleſs the Lord, O houſe of Iſrael; bleſs the Lord, O houſe of Aaron.*

19. *Bleſs the Lord, O houſe of Levi: ye that fear the Lord, bleſs the Lord.*

20. *Bleſſed be the Lord out of Zion, which dwelleth in Jeruſalem. Praiſe ye the Lord.*

And the ſadder the condition is of ſuch worſhippers, of all the gentile world which is thus infatuated, the more are we of Iſrael obliged to bleſs and magnify the Lord of heaven, if it be but for that bleſſing beſtowed ſo graciouſly and happily upon us, of reſcuing us out of the blindneſs, and ſottiſhneſs, and utter darkneſs, which poſſeſſeth the hearts of the farr greater part of the world. And on this account, as alſo for all other his mercies, it is the ſpecial duty of this whole nation, thus aſſumed by him to be his people, but eſpecially the Prieſts and Levites, and all his faithful ſervants, whom he hath yet more obliged, ſeparated them from the reſt of this people, and aſſumed them yet nearer to himſelf, to bleſs and praiſe and magnify his holy and glorious name, to aſſemble together at the place of his ſolemn worſhip, the place where he is pleaſed in a moſt ſpecial manner to reſide, and preſentiate, and exhibite himſelf unto them that addreſs themſelves to him there, and there to ſing continual Hoſannahs and Hallelujahs to him.

Annotations on Pſalm CXXXV.

a. יִדִּין

V. 14. *Judge*] The Hebrew דִּין, from דִּין, ſignifies frequently not only *to judge*, or *give ſentence* of puniſhment, but *to contend in judicature*; and that again, not onely as an accuſer or Plaintif, in the notion of κρίνεσθαι (anſwerable to it) for *ſuing* 1 *Cor.* vi. 1. but alſo as Defendant or *Advocate*; and ſo 'tis *to plead*, or take ones part, and patronize his cauſe, and ſo to bring ſentence of mulct or puniſhment againſt the adverſary. In this notion of *defending* or *pleading for*, מִשְׁפָּט is oft uſed: ſee *Pſal.* vii. 8. x. 18. xxvi. 1. xxxv. 24. xliii. 1. lxxii. 4. And ſo is דִּין alſo: ſo *Gen.* xxx. 6. דָּנַנִי *God hath judged me*, ſaith *Rachel*, *and heard my voice*, i. e. taken my part, *given me a ſon*, whoſe name therefore ſhe called *Dan*, a word from this theme. So *Deut.* xxxii. 36. whence this whole verſe is *verbatim* taken. In like manner the nounes, both דִּין and מִשְׁפָּט, being joyned with עָשָׂה *doing*, are not ſo fitly rendred *doing judgment*, as *pleading a cauſe*. So *Pſal.* cxl. 12. *I know that the Lord* וַעֲשֶׂה דִּין עָנִי *will plead the cauſe of the afflicted*, and again, מִשְׁפַּט *the right of the poore*. And ſo *Ps.* ix. 4. עָשִׂית מִשְׁפָּטִי וְדִינִי *thou haſt pleaded my right and my cauſe*: to which is there added, *thou ſatteſt in the throne judging right*; not as the ſame again, but differing from it, as the part of a judge doth from that of an advocate, the Pſalmiſt there ſignifying that God had taken both parts, firſt contended for him, then judged the controverſie on his ſide, defended him, and ſo *pleaded* his *cauſe*, and overthrown his enemies, which was the paſſing of *right judgment* for him; for that ſeems to be the full importance of that Verſe. And ſo, we know our Saviour is both our Advocate, and our Judge; and herein our happineſs conſiſts, that he which is our Judge, is our Advocate alſo. Then for יִתְנֶחָם, that may be either from נָחַם *to grieve*, and then 'tis duly rendred, *will repent himſelf*; or elſe from another, if not contrary, notion of the ſame word, for *taking comfort*, and ſo by the lxxii. 'tis rendred παρακληθήσεται *ſhall be comforted*, and ſo by the Syriack, *takes comfort*; but by the Latine, *deprecabitur*. This rendring of the Latine, as it may ſeem to be an imitation of the Greek παρακαλεῖσθαι, but not in the notion of being *comforted*, but *intreated*, and ſo to be in a paſſive (though unuſual) ſenſe, *deprecabitur*, *ſhall be deprecated*; yet doth it well ſort with the former notion, that of *repenting*: for ſo God is ſaid to doe, when he is *intreated* for his people, and removes their puniſhments from them. So the Jewiſh *Arab* underſtood it, who renders it, *will ſpare* or *pardon his ſervants*. And to this notion of *repenting* the context both here, and *Deut.* xxxii. 36. (where we have the ſame words) inclines it, *viz.* Gods *repenting* himſelfe of his anger, of which we often read, i. e. returning to mercy and favour toward thoſe with whom he was formerly diſpleaſed; and ſo the whole verſe ſhall ſignify Gods returning from puniſhing, to aſſiſting and taking the part of his people: and that the Chaldee hath of all others beſt expreſt by יְתִיב בְּרַחֲמִין *he ſhall returne in mercies* or *compaſſions toward his juſt ſervants*. And then *pleading for*, and ſuch *returning*, doe perfectly accord.

יִתְנֶחָם

עָשָׂה דִּין

עָשִׂית מִשְׁפָּטִי

b אַף V. 17. *Neither is there any breath*] That אַף signifies *a nose*, is unquestionable; and that it so signifies here, is first the affirmation of the Chaldee, who render it בְּחִירֵי *nostrils*, and so of the Arabick also, which thus interprets it, and transcribes the following verse also from *Ps.* cxv. and herein recedes from the LXXII. contrary to their use. And secondly, when 'tis considered that here it comes in conjunction with *mouths*, and *eyes*, and *eares*, there will be less doubt of this rendring. And thirdly, when 'tis evident, the foregoing verses do clearly answer the fourth and fifth and part of the sixth verse of *Psal.* cxv. and there follows אַף לָהֶם וְלֹא יְרִיחוּן *a nose to them*, or, *they have a nose, and they smell not*, there will remaine no question but so it is to be rendred here also, אַף אֵין יֵשׁ רוּחַ בְּפִיהֶם, *a nose*, i. e. *a nose* they have, *they have no breath in their nostrils* (פֶּה having no peculiarity to signify *the mouth* in distinction from the *nose*) their *no breath* being fairely equivalent to *no smelling*, no רוּחַ, by which they should הֲרִיחַ *smell*.

The Hundred Thirty Sixth Psalm.

The hundred thirty sixth is the magnifying of Gods continual mercies in the exercise of his power, in the creation of the world, redemption and preservation and advancement of his people; and is one of them which is intitled Hallelujah, (which probably it had in the front, though now it be placed in the close of the former Psalm, both in the Hebrew and Chaldee) and is by the Jews called the † great thanksgiving.

† הלל נדול

Paraphrase.

Let the whole world in a most solemn, humble, devout manner, acknowledg the great bounty and liberality of God, and the continual exercises of his mercy, which is not, nor ever shall be at an end, but is constantly made good unto his servants in all the motions of their lives.

1. O *Give thanks unto the Lord; for he is good, for his mercy endureth for ever.*

Let them adore, and worship, and praise him with all possible expressions of veneration and admiration, as the onely and supreme Governor of the whole world, infinitely above all the heathen most adored deities, and above the greatest potentates on earth, and withall as a most gracious Father of infinite never-failing mercies toward those that adhere to him.

2. *O give thanks unto the God of Gods; for his mercy endureth for ever.*

3. *O give thanks unto the Lord of Lords; for his mercy endureth for ever.*

There is nothing so difficult which he is not able to bring to pass, all nature is subject to his power, as it is not to any other whose essence and power both are finite and limited, and overruled by him, and this power of his most signally exercised for the supporting and assisting of his servants.

4. *To him who alone doth great wonders; for his mercy endureth for ever.*

A work of that power it was by which he at first created the upper part of the world, the body of the heavens and aire; and in the fabrick thereof was infinite wisdome expreſt as well as power, yea and infinite mercy also to us men, for whose uses and benefit that stately fabrick was principally designed.

5. *To him that by wisdome made the heavens; for his mercy endureth for ever.*

6. *To*

6. *To him that ſtretched out the earth above the waters; for his mercy endureth for ever.*

A like act of infinite power and wiſdome it was, when the waters covered the face of the earth, and ſo rendred it unhabitable to us, to prepare vaſt receptacles for the waters, and thither to conveigh and remove them from the ſurface of the earth, and ſo to ſecure the earth by bounds ſet to the Ocean, that it ſhall not be overflowed by it, but remain a peaceable fruitfull ſafe habitation for us, which is an act of the ſame infinite conſtant mercy.

7. *To him that made great lights; for his mercy endureth for ever:*

8. *The ſunne to rule by day; for his mercy endureth for ever:*

9. *The moon and ſtarrs to rule by night; for his mercy endureth for ever.*

A like act of his power and wiſdome it was, and ſo alſo of his infinite mercy and bounty toward us, that he created the ſun, moon and ſtarrs, for ſuch excellent benefits of mankind, not only illuminating this lower world of ours, but refreſhing and warming, and ſending forth various influences into every the meaneſt creature, by theſe great inſtruments managing, and guiding, and preſerving, and by propagation continuing all creatures, directing them in all their undertakings, preparing both for work and reſt, and providing all things neceſſary for them.

10. *To him that ſmote Ægypt in their firſt-born; for his mercy endureth for ever:*

11. *And brought out Iſrael from among them; for his mercy endureth for ever:*

12. *With a ſtrong hand and with a ſtretched out arme; for his mercy endureth for ever:*

13. *To him which divided the red ſea into parts; for his mercy endureth for ever:*

14. *And made Iſrael to paſs through the midſt of it; for his mercy endureth for ever.*

15. *But overthrew Pharaoh and his hoſt in the red ſea; for his mercy endureth for ever.*

But yet more peculiarly hath his power and mercy to us been magnified in reſcuing our whole nation out of the ſlavery and oppreſſions of Ægypt, and this in a moſt prodigious manner, multiplying judgments upon the Ægyptians from one degree to another, till at length he deſtroyed the firſt-born in every family, upon which they were inforced to let us goe; but then farther interpoſing for us, by making the red ſea recede till our people paſt through the chanel of it, and then bringing it back again in a full violence upon the armies of the Ægyptians, which purſued us at our departure, and overwhelming and drowning all of them: which was ſuch an heap of prodigies of mercies to us his unworthy people, that no ſtory hath ever exemplified in any other time.

16. *To him which led his people through the wilderneſs; for his mercy endureth for ever.*

And after this leading us through the deſert for many years together, he miraculouſly provided neceſſaries for us, ſending us bread from heaven, abundance of delicate food, and water out of a rock of flint, and ſo gave us continual teſtimonies of his infinite unexhauſted bounty.

17. *To him which ſmote great Kings; for his mercy endureth for ever:*

18. *And ſlew famous Kings; for his mercy endureth for ever:*

19. *Sihon King of the Amorites; for his mercy endureth for ever:*

20. *And Og the King of Baſhan; for his mercy endureth for ever:*

21. *And gave their land for an heritage; for his mercy endureth for ever:*

22. *Even an heritage unto Iſrael his ſervant; for his mercy endureth for ever.*

And then to perfect his mercy, he led us to that land of Canaan which he had promiſed to give to the poſterity of Abraham, and by his ſole power and conduct inabled us to conquer and deſtroy great and eminent Princes with their whole armies, ſuch were Sihon and Og (ſee Pſal. cxxxv. 11, 12. and Num. xxi. 24, &c.) which came out againſt us, and by theſe ſlaughters rooted them out, planting us in their ſtead, giving us a moſt fertile Kingdome to poſſeſs as our own, for our ſelves and our poſterities. An unparallell'd number and weight of mercies, which ought for ever to be commemorated by us. (And yet for all this, but a weak imperfect ſhadow and reſemblance of the redemption of mankind out of a farre more unſupportable ſlavery under ſin and Satan, which by the gift of his own Son he hath wrought for us.)

And though ſince our coming unto all this plenty, he hath permitted us, upon our provoking ſins, to be brought low and oppreſſed by our enemies; yet hath he not utterly forſaken us, but again returned in mercy to us, and reſcued us out of their hands, and reſtored us wonderfully to our former peace and ſafety.

23. *Who remembred us in our low eſtate; for his mercy endureth for ever:*
24. *And hath redeemed us from our enemies; for his mercy endureth for ever.*

Yet neither are his mercies confined and incloſed within ſo narrow a pale as this of the people of Iſrael, but it is inlarged to all mankind (even to all living creatures in the world) which as they have from him their original being, ſo have they their continual ſupport, and a conſtant ſupply to all their wants, of what ſort ſoever they are, all that is neceſſary to their bodies as well as their ſouls.

25. *Who giveth food to all fleſh; for his mercy endureth for ever.*

All which, and all the goodneſs that any man partakes of in this life, is but an efflux from that unexhauſted fountain of infinite bounty, deſcends from the Father of lights, the one Creator and preſerver and governor of the world, and ſo is to be own'd and acknowledged by all, and he to have the thanks and honour and glory of it. O let all men in the world pay him this tribute, and never miſs to commemorate his endleſs mercies.

26. *O give thanks to the God of heaven; for his mercy endureth for ever.*

The Hundred Thirty Seventh Pſalm.

The hundred thirty ſeventh is a deſcription of the ſadneſs of the Babyloniſh captivity, and the peoples vehement deſire and hopes to returne to Canaan; and ſeems to have been compoſed preſently after the returne from the Captivity, or when they ſaw the taking and waſting of Babylon to approach.

Paraphraſe.

In the time of our deportation and captivity, being carried ſo farr, and deteined ſo long from the comforts of our own countrey, we had no divertiſement but that of repoſing our ſelves on the banks of Euphrates and Tigris, &c. and bewailing our loſſes, and recounting the felicities we once injoyed, when we were allowed the ſolemn publick meetings for the ſervice of God at the Temple.

1. *BY the waters of Babylon there we ſat down, yea we wept, when we remembred Zion.*

As for the inſtruments of our Muſick, which were wont to aſſiſt in the quire, and help to commemorate the mercies of God moſt chearfully, we could not think it a ſeaſon to make uſe of them, and therefore hanged them on the trees in a neglected forlorne manner.

2. *We hanged our harps upon the willows in the midſt thereof.*

Then they that had carried us up their captive ſlaves, would needs have us recite ſome of thoſe joyous hymns which we were wont to ſing in our ſolemn feſtivals at the Temple.

&.

3. *For there they that || carried us away captive required of us a ſong, and [a] they that † waſted us required of us mirth, ſaying, Sing us one of the ſongs of Zion.*

|| took us captive, שׁוֹבֵינוּ
† carried us up,

But our Levites gave anſwer preſently, that it was not fit for them to ſing thoſe feſtival hymns that belonged to the praiſes of the God of Iſrael at a time of publick mourning, and withall in a land and among a people that acknowledged him not for God, or indeed any where but in the Temple, the place of his ſolemn feſtival worſhip.

4. *How ſhall we ſing the Lords ſong in a ſtrange land?*

5. If

5. *If I forget thee, O Jerusalem, let my right hand* 'Tis not possible for us so to put off the memory of our sufferings, so to devest our selves of our great concernments and interests in the wellfare of Jerusalem, which now is despoiled of her inhabitants, or to put off the sorrow conceived for the loss of those joyfull advantages of Gods publick worship which there we injoyed: should we convert such dayes of mourning as these into seasons of joy, 'twere not fit we should ever more use those sacred instruments, set apart for the praising and glorifying of God; b.

‖ *forget.* b ‖ *forget her cunning.*

6. *If I doe not remember thee, let my tongue cleave to the roof of my mouth, if I* † *prefer not Jerusalem* c *above my chief joy.* Not fit we should ever be permitted to sing any joyfull hymn again, if we can think fit to apply it to such purposes as these, of pleasing or gratifying our oppressors, or indeed ever sing again, till we can celebrate our returne to our countrey and temple by our singing. c.

† or, *advance not Jerusalem in the beginning of my joy,* or *mirth.*

7. *Remember, O Lord, the children of Edom in the day of Jerusalem, who said, Raze it, raze it even to the foundation thereof.* It is more seasonable for us to recount that sad time when our captivation befell us, when our unkind neighbours the Edumæans were so forward to joyne their hands with our enemies to demolish our city and temple utterly; see Ezec. xxv. 12. But for this their malice, the time will come when they shall pay full dear; see Jer. xlix. 8.

8. *O daughter of Babylon,* d * *who art to be destroyed, happy shall he be that rewardeth thee as thou hast served us.* But alas, this is not like to be their lot alone, but in the first place the Babylonians themselves, they which had laid our city wast, are sure to be sadly repayed: All their injuries and cruelties to us will be visited on the universality of them, even to their infant children; the youngest of them shall be dasht to the ground, and all their people within a while signally destroyed. d.

* *the destroyer,*

9. *Happy shall he be that taketh and dasheth thy little ones against the stones.*

Annotations on Psalm CXXXVII.

a תוֹלָלֵינוּ

V. 3. *wasted us*] The Hebrew תּוֹלָלֵינוּ is from תָּלַל *to take*, or *lift*, or *carry up*, and from thence the noune תֵּל is *an heap*, from that notion of *elevating* or *raising*; and from thence it is conceived by some learned men, that the verb here signifies *laying wast*, *demolishing*, and so turning cities into *heaps*, but without any example of such signification. Others would have it a participle, and so to signify their *harps lifted*, or *hanged up*, v. 2. But the antient Interpreters all accord in a facile interpretation, and that which agrees with the ordinary use of the word, for *taking*, or *carrying up*, as that is appliable to deportation or carrying up of captives from their own to another countrey. The Chaldee reads it בְּזוֹנָא *they that carried us away*, from בּוּז *to spoile*, or *prey on*, and *carry away* (so that word is used *Ezec.* xxvi. 12. בִּזּוּז, we read, *they shall make a prey of*, but the Chaldee there וְיִשְׁבּוֹן, *and they shall carry them away*:) but the lxxii. more expresly, οἱ ἀπαγαγόντες ἡμᾶς, *they that led* or *carried us away*, and the Syriack ܣܒܘܢ *and they that subdued us*; (so יָדַר is rendred by the lxxii. ὑπέταξε *subdued*, *Psal.* xlvii. 3.) or, as the Syriack use is, *carried us away*. And so the Latine, *qui abduxerunt nos, they that carried us away*, and the Arabick, *they that snatched us*, or forcibly *carried us thither*. And thus it agrees well with

with שובינו *they that took us captive*, αἰχμαλωτεύσαντες ἡμᾶς, *they that captivated us* (so שָׁבָה signifies) in the beginning of the verse. The Jewish Arab read מעלקונא *they that hanged us up*, as *Buxtorf* in his Hebrew Concordance, *Suspensores nostri*. *Abu Walid* mislikes that it should be from תל *an heap*, and would have ת not to be radical, but the Root to be ילל, and so the meaning to be, *and*, or *when*, or *seeing our mournfull cry is to them joy*, or *rejoycing*. *Aben Ezra* seems to dislike this (cited from *Moses Hacc.*) and proposes two other conjectures: as 1. that תלל might in Hebrew signify *to destroy*, or *pull down*; 2. (which he saith is the opinion of some) that תוֹלֵלֵינוּ should be all one with שׁוֹללנוּ, by change of letters, *they that spoiled us*.

b. תִּשְׁכַּח יְמִינִי

V. 5. *Forget her cunning*] In the Hebrew there is no more but תִּשְׁכַּח יְמִינִי *let my right hand forget*, which the Chaldee render אִנְשֵׁי לִימִינִי *let me forget my right hand*, and the Syriack ܢܫܟܚ &c. *let my right hand forget me*, but the LXXII. ἐπιλησθείη *let my right hand be forgotten*. And thus it may well be, to express the great and fresh memory and care he hath of *Jerusalem*, that that shall certainly be the last thing which the Psalmist, or the *Levites* in the Psalm, will *forget*. But the conjunction here between the *right hand* and the *tongue* v. 6. as the two instruments of Musick, the one to play, as the other to sing, do rather incline it to be interpreted by supply of an Ellipsis, *let my right hand forget*, i. e. *forget to play*, as *my tongue to sing*, v. 6.

c. רֹאשׁ

V. 6. *Above my chief joy*] The Hebrew רֹאשׁ *head* is frequently used for the *beginning* of any thing, and not only for the *principal* part of it. *Gen.* ii. 10. *four* רָאשִׁים *heads* are *four beginnings*, ἀρχαὶ say the LXXII. of rivers. So here the Chaldee שְׁרוּי *the beginning*, and so the LXXII. ἐν ἀρχῇ τῆς εὐφροσύνης μου *in the beginning of my mirth*. And אַעֲלֶה *I will lift up*, or *advance*, *Jerusalem in the beginning of my mirth*, is to make that the *prime* or *chief* ingredient in their *rejoycing*, the *principal* subject of their hymns.

d. הַשְּׁדוּדָה

V. 8. *Art to be destroyed*] הַשְּׁדוּדָה from שָׁדַד *to lay waste*, or *destroy* (in Paül instead of Poel, which is frequent) may be rendred *vastatrix*, *destroyer*. So the Chaldee, בְּזוּזְתָּא *the waster*, or *spoiler*; and so the Syriack in the same word. Onely the LXXII. reads ταλαίπωρος, which as it signifies *miserable*, so it signifies *vile* and *wicked* also: and so even the Hebrew, if taken in the passive, will be but answerable to ἀπολλύμενος *perditus*, *wretched*, *wicked*, and so fit to be *destroyed*. The Jewish *Arab* reads *O thou spoiled*; and so 'tis agreeable to the custome of the Eastern people, by way of *omen* or presage, to put with the name of a city an Epithet of *Preserved*, or *guarded*, if they wish well to it: and so 'tis proportionable it should be in the contrary signification, if they wish ill to it, to speak of that as done, which they wish to be done.

The

The Hundred Thirty Eighth Pſalm.

A Pſalm of David.

The hundred thirty eighth is a Pſalm of thankſgiving to God for his mercies, his gracious audiences afforded to the prayers of his lowly ſervants, his powerfull deliverances of them, moſt admirable in the ſight of their heathen enemies: And being firſt compoſed by *David*, is ſaid by the LXXII. to have been made uſe of by || *Haggee* and *Zacharie* at the rebuilding of the Temple. || ψαλμὸς τῷ Δαβὶδ Ἀγγαίου καὶ Ζαχαρίου.

Paraphraſe.

1. *I will praiſe thee with my whole heart: before the* [a] *Gods will I ſing praiſe unto thee.*

Bleſſed Lord, thou haſt been exceeding gratious to thy ſervants, and never failed to anſwer them that rely on thee, thy mercies and fidelity are much ſpoken of, thou art known by a. b.

2. *I will worſhip towards thy holy Temple, and praiſe thy name* † *for thy loving kindneſs and* * *for thy truth; for thou haſt* [b] *magnified thy word above all thy name.*

† above
* above

this title of mercifull and gracious, and one that never fails to performe his part of the Covenant with any. But thou haſt infinitely exceeded all that is or can be either ſaid or believed of thee, thou haſt made us admirable divine promiſes (that eſpecially of giving us thy Son, and in him all things) and wilt certainly performe them all to the utmoſt importance of them. And now what returne ſhall we make unto thee for all this? having nothing elſe, we muſt in all equity pay thee the humbleſt acknowledgments of our very ſoules, and in thy publick aſſembly, in the preſence of the holy Angels, the witneſſes of our performances, and aſſiſtants and partners of our praiſes, bleſs, and laud, and magnify thy glorious name for all thine abundant mercy toward us.

|| thou ſhalt ſtrengthen תַּרְהִבֵנִי

3. *In the day when I cryed, thou anſweredſt me,* || *and ſtrengthenedſt me with ſtrength in my ſoule.*

Whenſoever I have addreſt by prayer to thee, thou haſt never failed to anſwer me and relieve me; which, together with thine own free promiſe, gives me full confidence to begge and crave thy grace, to ſtrengthen and ſupport my ſoule againſt whatſoever danger, and to reſt ſecure in thee, that thou wilt grant it me.

† or, for they ſhall יִ֝

4. *All the Kings of the earth ſhall praiſe thee, O Lord,* † *when they hear the words of thy mouth.*

5. *Yea they ſhall ſing in the* [c] *wayes of the Lord: for great is the glory of the Lord.*

These magnificent promiſes of thine v. 2. ſhall be proclaimed and made known (thy Goſpel preached) to all the world, and thereby the greateſt potentates on earth, they and their kingdomes with them, ſhall at length be brought in to worſhip, and ſerve, and glorify thee, and in ſo doing, never give over ſinging, and praiſing, and magnifying thy great, and gracious, and glorious works of mercy, thoſe wonderfull diſpenſations of thine in the gift of thy Son, and that gracious divine Law given us by him. c. 5

* For the Lord is high, and hath— וְ—יִ

6. * *Though the Lord be high, yet hath he reſpect unto the lowly: but the proud he knoweth afar off.*

The ſumme whereof is this, that as the ſupreme God of heaven hath humbled himſelfe to this earth and fleſh of ours, ſo he will favourably behold and deal with all lowly, humbled, penitent ſinners, but proceed moſt ſeverely with all proud, obdurate impenitents.

|| noſe † performe for me, * do not thou let goe

7. *Though I walk in the midſt of trouble, thou wilt revive me: thou ſhalt ſtretch forth thine hand againſt* [d] *the* || *wrath of mine enemies, and thy right hand ſhall ſave me.*

8. *The Lord* [e] *will* † *perfect that which concerneth me: thy mercy, O Lord, endureth for ever:* * *forſake not the works of thine own hands.*

And as for ſpiritual, ſo for temporall mercies, God will not fail to performe them alſo to his faithfull ſervants; whatever their diſtreſſes be, he will relieve or ſupport them, repel and ſubdue and repreſs their enemies, and ſecure them by his immediate divine interpoſition, if humane means do fail: what they are not able, and what indeed belongs not to them to do for themſelves, he will moſt certainly perform in their ſtead, having begun a work of mercy, he will not leave it imperfect, he will certainly goe thorough with it. Thus doth God abound in mercies of all ſorts to all his humble faithfull ſervants. Lord, be thou thus graciouſly pleaſed to deal with me, and with all thy poor helpleſs creatures, which being made by thee, have none other to fly to but thy ſelfe. d. e.

Annotations

a. אֱלֹהִים

V. 1. *Gods*] Of the notion of first for *Angels*, then for *Magiſtrates*, *Judges*, *Kings*, ſomewhat hath been ſaid, Note on *Pſal.* lxxxii. b. Now to which of theſe it ſhall be applied in this place, is not agreed among the antient Interpreters. The Chaldee reads דַּיָּנַיָּא *Judges*, the Syriack ܡܠܟܐ *Kings*, the Jewiſh *Arab*, *the Nobles*, but the lxxii. (and the Arabick and Æthiopick and Latine follow them) ἀγγέλων *angels*. And conſidering that in the next words v. 2. he mentions *worſhipping toward the* הֵיכַל קָדְשְׁךָ (not *temple*, if it were, as the Title directs, compoſed by *David*, but) *palace of holineſs*, i. e. the Sanctuary, where the *Cherubims of glory*, repreſentations of *Angels*, *ſhadowed the mercy-ſeat*, *Heb.* ix. 5. and that in that houſe of God, and houſe of prayer, the *Angels* were preſent, according to that of Saint *Chryſoſtome*, μετ' ἀγγέλων ᾄδεις, μετ' ἀγγέλων ὑμνεῖς, *thou ſingeſt and chanteſt with the Angels*, and on this place, μετ' ἀγγέλων ᾄδειν βιάσομαι, καὶ φιλονεικήσω τὴν ἅμιλλαν πρὸς αὐτοὺς θέσθαι, καὶ συγχορεῦσαι ταῖς ἄνω δυνάμεσι, *I will ſtrive to ſing with the Angels, contending with them in this* holy ſtrife and emulation, who ſhall praiſe him loudeſt, *joyning in quire with the ſupernal powers*; 'tis not improbable that this ſhould be the notion of the word in this place, and ſo *ſinging praiſes to* God *before the Angels*, be the *praiſing* him in the Sanctuary appointed for his worſhip, and where by his *Angels* he is preſent to his worſhippers. So *Eccleſ.* v. 6. *Say not before the Angel*, viz. *the Angel* that is preſent in *the houſe of God* v. 1. So *Agrippa* (in *Joſephus de Bell. Jud.* l. ii. c. xvi.) ſpeaking to the people near the *Temple*, ſaith, μαρτύρομαι ἐγὼ μὲν ὑμῶν τὰ ἅγια, καὶ τὰς ἱερὰς ἀγγέλους τοῦ θεοῦ, *I call your Sanctuary to witneſs, and the holy Angels of God*, thoſe that are there preſent,) *Angelus orationis*, ſaith *Tertullian de Orat.* *the Angel of prayer*) which the *Jews* ſtill believe to be preſent with them, and meet them, and *praiſe* God with them in their Synagogues; and of which that ſpeech heard in the Temple, before the deſtruction of it by *Titus*, is moſt probably to be underſtood, *Migremus illinc*, *Let us depart thence*. The lxxii. render נֶגֶד *before*, by ἐναντίον *over againſt*, referring probably to the way of alternate ſinging, one part of the quire ſinging *over againſt* and anſwering the other, *ſinging together by courſes*, *Ezra* iii. 11. and that *S. Chryſoſtomes* ἅμιλλα *contention*, and φιλονεικία *emulation*, and συγχορεύειν *joyning in quire with the Angels*, ſeems to refer to. In the end of this firſt verſe the lxxii. adde, above what is in the Hebrew, ὅτι ἤκουσας πάντα τὰ ῥήματα τοῦ στόματός μου, *becauſe thou haſt heard all the words of my mouth*, which the Latine affixe to the firſt part of the verſe, *Confitebor tibi, Domine, in toto corde meo, quoniam audiſti verba oris mei, I will confeſs to thee, O Lord, with my whole heart, becauſe thou haſt heard the words of my mouth.* But this is ſure ſome Scholion, which crept from the margin into the text, and is not owned either by the Chaldee or the Syriack.

b. V. 2. *Magnified thy word*] For *word* here the copies of the lxxii. which now we have and which *S. Hierome*, *S. Auguſtine*, *S. Hilarie*, *S. Chryſoſtome* and *Theodoret* uſed, read τὸ ἅγιόν σου, *thy holy*; which therefore the Latine joyning with

with τὸ ὄνομά *name*, read, *magnificaſti ſuper omne, nomen ſanctum tuam, thou haſt magnified thy holy name above all*; and ſo the Arabick, *thy holy name above all things*. But in all probability ἅγιον and λόγιον being ſo near, the true original reading of the LXXII. was λόγιον *word* or *ſpeech*, by which they render the Hebrew אִמְרָה no leſs than five and twenty times, and never by ἅγιον, ſave in this one place. However it be, the Syriack as well as Chaldee adhere to the Hebrew, and read the one מֵימְרָךְ *thy word*, the other מֵימְרֵי תוּשְׁבְּחָתָךְ *the words of thy praiſe*. All the difficulty will be, what is meant by God's *magnifying* his *word*. His *word*, being here annext to *loving kindneſs and truth*, muſt needs be that part of his word to which theſe two are applicable, i. e. his promiſe, the matter whereof is *mercy* or *loving-kindneſs*, and in the performance of which is *truth* or *fidelity*. And then to *magnify* this *word* of promiſe ſeems to ſignify two things; 1. the making very great and excellent promiſes, and then 2. the performing them moſt punctually, (and ſo that double meaning of the phraſe will be perfectly anſwerable to the חֶסֶד and אֱמֶת *benignity* and *fidelity* foregoing:) and the doing it עַל כָּל שְׁמֶךָ *above all* his *name*, is promiſing and performing moſt ſuperlative mercies, *above all* that is famed or ſpoken or believed of God. This will be yet more manifeſt, if we render the עַל twice uſed in the former part of the verſe, not *for* (proportionably to the LXXII. their ἐπὶ with the Dative caſe) but *above* (proportionable to their uſe of it with an Accuſative) as in this place it is acknowledged to ſignify. For then thus it will run, *I will worſhip* &c. *and praiſe thy name above thy loving-kindneſs, and above thy truth*; i. e. 'twill be too low, too ſhort a compellation, to call thee merciſull or veracious, or ſtyle thee after any other of thy Attributes, thou art all theſe, and more then ſo, *thou haſt magnified thy word*, given and performed moſt glorious promiſes, *above all thy name*, above all that men have apprehended or ſpoken of thee. The Jewiſh *Arab* reads, *I will give thanks unto thy name for thy bounty and beneficence, ſeeing thou haſt magnified above all thy Attributes*, (or thy deſcription, or whereby thou art deſcribed) *thy word*. And in this ſenſe, though not from the importance of *thy word* for the eternal *word*, or Son of God, this Verſe and Pſalm may reaſonably be interpreted of Gods mercies in *Chriſt*, ſo farr above what could be famed, or ſaid, or believed, or apprehended of him.

V. 5. *Ways*] What is here meant by *in the ways of the Lord* hath ſome difficulty. דֶּרֶךְ hath many ſignifications. 1. Its local importance for *a way* by which we paſs, and then *the ways of the Lord*, will mean the coming to worſhip at *Jeruſalem*, foretold in ſeveral of the Prophets; and then *ſinging* there will be very proper, becauſe in the march to *Jeruſalem* at the ſolemn feaſts, the people were accuſtomed thus to entertein themſelves with *ſinging* the praiſes of God. 2. 'Tis taken for *the Law*, as was obſerved on *Pſal.* cxix. Note a. and in that ſenſe it will well cohere with the end of the foregoing verſe, *the Kings* &c. *ſhall praiſe thee, when they hear the words of thy mouth*; *Yea they ſhall ſing in the wayes of the Lord*, rejoyce and praiſe his name, and ſolace themſelves in the *Law* of God. 3. 'Tis taken for the *manner* of Gods diſpenſations, his nature, and Attributes, and dealing with men, according to the requeſt of *Moſes*, that God would *ſhew* him his *way*, *Exod.* xxxiii. 13. And this alſo will be

be a convenient rendring in regard of the ſubſequent verſes, *though the Lord be high, yet hath he reſpect to the lowly*, &c. And the full ſenſe will be compounded of all theſe, that in the ſerving of God, in conſidering his dealings to us, and performing obedience to him, they ſhall rejoyce, and bleſs his name and chearfully entertein themſelves.

d. עַל אַף

V. 7. *The wrath*] Of the notion of אַף for *a noſe* ſee *Pſal.* cxxxv. Note b. and ſo the Interlinear renders it here, *ſuper naſum upon the noſe*; ſo the Chaldee, עַל נְחִירָא *thou ſhalt put thy hand upon the noſe.* Thus in our common ſpeech, to *lead one by the noſe*, imports a perfect rule over him that is ſo dealt with; and in a like proverbial ſpeech, to *put a hook into the noſtrills* ſignifies reſtreining of the inſolent, *Iſa.* xxxvii. 29. And ſo it will fitly ſignify here, עַל אַף תִּשְׁלַח יָדְךָ *thou ſhalt put thy hand upon the noſe of mine enemies*, repreſs, and turne them which way thou pleaſeſt. The Jewiſh *Arab* reads עלי רגם אנף אעדאי, which, according to the common uſe of the word, ſignifies in our Engliſh uſual expreſſion, *in ſpite of the noſe of mine enemies.*

c. יִגְמֹר בַּעֲדִי

V. 8. *Perfect that which concerneth me*] The Hebrew here read יִגְמֹר בַּעֲדִי *ſhall performe for me*; ſo *Pſal.* lvii. 2. *the Lord* גֹּמֵר עָלַי *which performeth for me.* The Chaldee here expreſs it by way of paraphraſe, יְיָ יְשַׁלֵּם &c. *the Lord ſhall repay evill to them for me*, and ſo the lxxii. Κύριε, ἀνταποδόσεις ὑπὲρ ἐμοῦ, *Lord, thou ſhalt repay* or *retribute in my ſtead*: and ſo the word גָּמַר will poſſibly bear, being interpretable either to a good or ill ſenſe, but here by the context inclined to the ill ſenſe, puniſhing the enemies foregoing, as in that other place *Pſal.* lvii. 2. 'tis by the Lxxii. rendred in a good ſenſe, εὐεργετεῖν *doing good* to him. But the word תָּרָף in the cloſe, from רָפָה *to ſlacken* or *let goe*, either what we hold in our hand, or are in purſuit of, makes it probable that גמר is here to have its primary notion of *perfecting, performing* or *making good*, according to that frequent forme of prayer, that God will *perfect* the *work* of mercy begun, or taken in *hand* by him. *Abu Walid* explains it, by *ſhall perfect* or *complete his goodneſs on* or *towards me*, and ſaith that בַּעֲדִי here ſignifies עלי *on me*, or *towards me.*

תָּרָף

The

The Hundred Thirty Ninth Pſalm.

To the chief Muſitian a Pſalm of David.

The hundred thirty ninth is the acknowledgment of God in that great attribute of his, of being the ſearcher of hearts, and conſequently an appeal to him, as the witneſs of his ſincerity, and the avenger of him againſt his enemies. It was compoſed by *David*, it appears not on what particular occaſion, and commended to the Prefect of his Muſick.

Paraphraſe.

1. O *Lord, thou haſt ſearched me and known me.*
2. *Thou knoweſt my down-ſitting and mine uprising; thou underſtandeſt my thoughts* || *afarr off.*

|| *from farr* מֵרָחוֹק

3. [a] *Thou* † *compaſſeſt my path and my lying down, and art acquainted with all my wayes.*

† *ſearcheſt* * *or, When there is not a word in my tongue, O Lord, thou knoweſt all (ſee note b.)* || *diſtreſt, or begirt*

4. * *For there is not a word in my tongue, but lo, O Lord, thou knoweſt it altogether.*
5. [b] *Thou haſt* || *beſet me behind and before, and laid thine hand upon me.*

Bleſſed Lord, thou haſt the perfect inſpection and knowledge of me, of al my deſignes and undertakings, of the beginnings and ends of my actions, of all the traverſes of our lives, Deut. 6. 7. and even of my very thoughts. A long time before my deeds diſcover them to men, they are all naked and bare to thine all-ſeeing eye in heaven. Thou haſt wayes of diſcovering and diſcerning the bent and inclination of my heart, not only as men have by words (and actions) but by immediate inſpection into the heart, being ſo cloſe and preſent to me in every the leaſt motion of that, that a man can no more eſcape or mareh undiſcovered out of a city the moſt cloſely beſieged, when the galleries are prepared, and the aſſailant juſt ready to enter, than a thought can ariſe in my heart which is not perfectly diſcerned by thee, who art nearer and more intrinſick to me then my very ſoul. See Heb. iv. 13.

a. b.

6. *Such knowledge is* † *too wonderfull* [c] *for me: it is high, I cannot* * *attein unto it.*

† *admirable above* * *doe or deal with it*

7. *Whither ſhall I go from thy ſpirit? or whither ſhall I flee from thy preſence?*
8. *If I aſcend up into heaven, thou art there: if I make my bed in hell, behold thou art there.*
9. *If I take the wings of the morning, and dwell in the uttermoſt parts of the ſea,*
10. *Even there ſhall thy hand lead me, and thy right hand ſhall hold me.*

|| *but, or yet* אַךְ

11. *If I ſay,* || *the darkneſs ſhall cover me, then the night ſhall be light about me.*
12. *Yea the darkneſs hideth not from thee, but the night ſhineth as the day: the darkneſs and the light are both alike to thee.*

This is an admirable power or virtue, a moſt divine excellence of thine, ſuch as I am no way able to deal with or reſiſt. There is no means imaginable for me or any mortall to eſcape the reach of thy moſt penetrating eye, to ſecure our ſelves from thy all-ſeeing preſence: neither could an aſcent to heaven, nor deſcent to the ſtate of the dead, (that which hath its denomination from being inviſible) nay though we were able to fly as ſwift as light, which of an inſtant overruns the whole horizon, and carries day to the moſt diſtant regions, the utmoſt parts of the world, thoſe beyond the Ocean (whither it is thought there is no paſſage) can ſtand us in any ſtead toward the concealing us from thy ſight and judgments. The darkeſt night, the cloſeſt and moſt artificious receſs, the ſubtileſt diſguiſes and hypocriſies are all naked and bare and diſcernible before thee, and as much ſo as any the moſt open ſcandalous ſins, which are committed before the ſun, or on the houſe top.

c.

13. *For thou hast* d ‖ *possessed my reins, thou hast* † *covered me in my mothers womb.*

‖ formed, or power of
† compacted

d. My very affections and inclinations, the original bents and proneneſſes of my nature are within thy reach; my fabrick and formation in the very womb of my mother being a work of thine.

14. *I will* * *praise thee, for I am fearfully and wonderfully made: marvailous are thy works, and that my soule knoweth right well.*

* confeſs to אוֹדְךָ

And that work, I muſt confeſs, a ſtrange and prodigious work: ſo that if I look no farther than mine own original and formation, I cannot but acknowledge thee a God of ſtupendious operations.

15. *My substance was not hid from thee when I was made in secret, and* e ‖ *curiously wrought in the lowest parts of the earth.*

‖ embroidered

e. But even then when in the wombe of my mother, that place which no mortal eye can look into, my body was moſt ſecretly wrought, and all the art uſed that is imaginable to adorn it with the moſt various imbroidery, from the firſt being of that maſſe, through all the changes that daily and hourely and minutely were made, till at length it came to a perfect formation, with all the parts which it brings into the world with it; thy all-ſeeing eye long before, even from all eternity, exactly diſcerned every the leaſt change or variety which happened all that while, and thy book of regiſter ſtill reteins them, not one the leaſt circumſtance being omitted.

16. *Thine eyes did see my* f † *substance yet being imperfect, and in thy book all my members were written, which in continuance were fashioned, when as yet there were none of them.*

† rudeneſs, and on thy books were all written (as they were daily faſhioned) and not one of them was left out, or when there was not one of them.

f.

17. *How pretious also are thy* g *thoughts unto me, O God! how* * *great is the summe of them!*

* prevailing or exceeding

18. *If I should count them, they are* ‖ *more in number than the sand: when I awake, I am still with thee.*

‖ multiplied above the-

g. And as thy omniſcience and all-ſeeing power is moſt wonderfull, ſo are thy counſels, and moſt wiſe and various diſpenſations of thy providence moſt obſervable. Only the depth of them is ſo great, and the variety ſo infinite, that it is not poſſible for me to get by all my ſearch to the bottome of them. The farther I proceed in this ſtudy, the farther I am from an end of it; I am as it were in a maze, no farther advanced to day then I was yeſterday, this being indeed an abyſſe unſearchable, which cannot be ſounded by any humane underſtanding. In all the turns and varieties of my life, whatſoever my condition is, thy aſſiſtance and ſafeguard is continually preſent to me.

19. † *Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.*

† or wilt thou אִם

20. *For they* h * *speak against thee wickedly; and thine enemies take thy name in vaine.*

* talke of thee for miſchief

21. *Doe not I hate them, O Lord, that hate thee? and am not I* ‖ *grieved with those that rise up against thee?*

‖ wearied, nauſeated, אֶתְקוֹשָׁט

22. *I hate them with a perfect hatred:* † *I count them mine enemies.*

† they have been to me for enemies. לְאוֹיְבִים הָיוּ לִי

h. All that I can reach unto in the view of thy acts of providence, that particularly of permitting wicked men to proſper here in their impieties, is, that they are reſerved for ſome greater evill, their proſperity will not long laſt, but end in utter ruine and deſtruction. Whether this be the deſigne of thy permitting them to proſper, I cannot affirme; but this I am reſolved of, that I will have nothing to doe with ſuch kinde of bloody men, ſuch as oppoſe and hate God, yet talk demurely of him, make uſe of his name in their profeſsions and proteſtations, as of an art of deceiving and miſchieving others more advantageouſly. And thoſe that doe ſo, that profeſs kindneſs to God, and yet reſiſt and oppoſe him, and under the veil of piety cover their miſchievous deſignes, I cannot but abhorr, and nauſeate, and vehemently diſlike; I am weary to think of them: I am as much concerned, as nearly toucht with theſe their impieties, as if they were acts of injury and enmity againſt my ſelf; no wrong that could be done me, would incenſe me more than what I ſee thus committed againſt piety and humanity it ſelfe, under the pretence of both.

23. *Search me, O God, and know my heart: try me, and know my thoughts.*

24. *And see if there be any* i *wicked way in me, and lead me in the way everlasting.*

i. And for this I appeal to thy all-ſearching eye, which I am ſure diſcerns the deepeſt of my heart, v. 4. even the ſecrets of my thoughts, in which I hope thou wilt not finde any the leaſt degree of unſincerity, any falſe accurſed concealment. If there be, I heartily deſire to be rid of it, to have it quite purged out of my heart, and to be conſtantly led and directed in that courſe of uprightneſs, both toward God and man, which alone can be able to bear the inſpection of that all-ſeeing eye, and which alone will finally be the gainer, when frauds and colours and diſguiſes are brought forth and ſeverely puniſhed.

Annotations

Annotations on Pſalm CXXXIX.

a. רִבְעִי

V. 3. *Compaſſeth my path and my lying down*] For רִבְעִי *my lying down*, from רָבַע *recubuit*, our copies of the LXXII. read χοῖνόν μου, and from thence the Latine *funiculum meum, my cord.* But the Chaldee reteins the Hebrew, with an addition of לְמֶעְסַק *lying down to ſtudy*: and the Syriack ܡܥܕܥ which the tranſlater renders *my path*, may more fitly be rendred *my reſt, my vacancy*; for there appears no reaſon why for *lying down* they ſhould render *path*, when אָרְחִי immediately precedent had ſignified that. The LXXII, as now we have them, read χοῖνον: but 'tis the conjecture of the learned *Hugo Grotius*, that they read not χοῖνον but κοῖτον, not *cord*, but *lying down*, and that the affinity cauſed the change of one into the other, and then the Latine following the corrupted copies, render χοῖνον *funiculum*. The greater difficulty is how זֵרִיתָ is to be rendred. The Chaldee certainly miſtake it, rendring it אִתְעַבַּדְתְּ חִילוֹנִי *art become ſtrange*, as if it were from זוּר *ſtrange*; but the Syriack ܡܒܝܬ *thou knoweſt*, and the LXXII. ἐξιχνίασας *thou haſt ſought out* and *inveſtigated*, and ſo the Latine and Arabick, (though the Jewiſh *Arab*, deriving it againſt analogy of Grammar from זרת *a ſpan*, render it, *thou haſt* as it were *ſpanned.*) And this comes neareſt the ſenſe of it; for the Hebrew זָרָה as it ſignifies *to diſperſe* & *diſſipate*, ſo 'tis peculiarly taken in the ſenſe of *fanning* or *ventilating*. So *Jer.* iv. 11. לִזְרוֹת *to fan*, and ſo *Jer.* li. 2. וְזֵרוּהָ *and they ſhall fann them.* And then as *fanning* is deſigned to the ſeparating and diſcriminating the good corne from the chaffe, ſo the word is here uſed in the metaphorical ſenſe for *ſearching, examining*, as *ſifting, ventilating, winnowing* doth oft ſignify. As for the ſuppoſed uſe of the word for *incompaſſing*, it is no where met with in Scripture, nor pretended by Lexicographers, ſave only in this place whereof the queſtion is, and ſo that deſerves not much to be conſidered.

זֵרִיתָ

b. צַרְתָּנִי

V. 5. *Beſet me*] The Hebrew צוּר ſignifies 1. *to preſs, afflict, diſtreſs*, 2. *to beſiege*, 3. by *preſſing* to *forme* or *frame* any thing. The LXXII. taking it in the laſt ſenſe render צַרְתָּנִי here, ἔπλασάς με, *thou haſt formed me*, (and ſo the Syriack, ܨܒܬܢܝ *thou haſt framed me*, and ſo the Latine and the Arabick, *thou haſt coagulated me*) and to that purpoſe joyne the אָחוֹר וְקֶדֶם *behinde and before*, to the former part of the period, thus, σὺ, κύριε, ἔγνως πάντα τὰ ἔσχατα καὶ τὰ ἀρχαῖα, *thou, O Lord, knoweſt all things, the laſt and the firſt.* But the Chaldee confirme our punctation and reading of the period out of the Hebrew, onely with this change, v. 4. that they render כִּי not *for* but *when*, *When there is not a word in my mouth*, and then ſuppoſe the כֻּלָּהּ *all* to belong to all that is within, i. e. to all the thoughts of the heart. And truly that is a very probable interpretation, כִּי אֵין מִלָּה בִלְשׁוֹנִי *when there is not a word in my mouth*, הֵן יְהוָה יָדַעְתָּ כֻּלָּהּ *behold, O Lord, thou knoweſt all.* Our *words* are the only inſtruments by which men come to know our hearts: but God without that help, though there be not a *word*

כִּי

ſpoken, knows, diſcovers *all*, hath his immediate inſpection into the heart, and there ſees the thoughts, without any optick of our *words* to look through. And then for צַרְתָּנִי, they render it אַעַקְתָּא *thou haſt preſt, diſtreſt, driven me to ſtreights*, as one that hath laid a cloſe ſiege on every ſide, that there is no eſcaping. And that this is the meaning of it appears by what follows, וְתָשֶׁת עָלַי כַּפֶּךָ *and thou haſt put thy hand upon me*, as they that have beſieged ſo cloſe that they can ſieze on or take when they pleaſe. And ſo 'tis all one whether we read it *diſtreſt me*, or *begirt me*, taking it either way in the notion of a ſtrict and cloſe ſiege, by which means the beſieger, i. e. God here, hath exact knowledge of the ſtate of the beſieged, and can ſeize on him whenſoever he pleaſeth.

c. פְּלִאָיָה מִמֶּנִּי

V. 6. *Too wonderfull for me*] The Hebrew פְּלִאָיָה מִמֶּנִּי is beſt rendred *admirable above me*, i. e. more *admirable* than that I can reſiſt it or avoid it. To that ſenſe the Antecedents and Conſequents exact it: the Antecedents, which affirme the very thoughts to be manifeſt, and diſcernible before him; and the Conſequents, that whitherſoever he goes, he is ſtill within his proſpect. To the ſame ſenſe is the other part of the verſe, *It is high*, לֹא אוּכַל לָהּ, *I cannot to it*, or *with it*, i. e. *I cannot* deal *with it*. I am not able to doe ought that may be of any force this way, i. e. toward the concealing any thing from him; *whither ſhall I goe?* i. e. I can goe no whither, *from thy ſpirit*.

לא אוכל לה

d. קָנִיתָ

V. 13. *Poſſeſſed my reins*] The word קָנָה as it ſignifies *to get, to acquire*, ſo 'tis alſo ſimply *to have in ones power* or *dominion*. In the notion of *getting*, 'tis indifferently uſed of whatſoever kinde of *acquiring*, particularly of that which is by way of generation; as when *Eve* names her firſt-borne *Cain*, *Gen.* iv. 1. ſhe renders that reaſon of it, קָנִיתִי *I have gotten a man from the Lord* (or *a man the Lord*, as אֶת may probably be rendred.) In that place, as in this, the LXXii. render it by ἐκτησάμην *I have poſſeſt*. But *Gen.* xiv. 19. where God is called קֹנֵה, we read *poſſeſſor of heaven and earth*; the Lxxii. read ὃς ἔκτισε *who created*, and ſo the Latine, *qui creavit*, and ſo the Perſian Targum, *the Creator of heaven and earth*. And here the Syriack, that reteins (as the Chaldee doth alſo) the Hebrew word, ܩܢܝܬ, is by the interpreter rendred *condidiſti, haſt framed*. Thus 'tis certain the Chaldee have rendred the word, *Prov.* viii. 22. where for the Hebrew קָנָנִי the *Lord* hath *poſſeſſed me*, they read בְּרָאנִי *the Lord hath begotten* or *created me*, and ſo the Syriack alſo ܒܪܝ, as well as the Lxxii. ἔκτισε. And though that were made uſe of by the *Arrians*, to prove *Chriſt* to be κτίσμα *a creature*, and to avoid that conſequent 'tis conjectured that the true reading was ἔκτησε *poſſeſt*, not ἔκτισε *created*; yet ſome prejudices there are againſt that conjecture: as 1. that the Lxxii. never uſe that word in the active, but ſtill κτήσασθαι, and κέκτηται, and ἐκτήσατο, which hath not that affinity with ἔκτισε: 2. that the Chaldee and Syriack render it by בְּרָא, which exactly accords with ἔκτισε, not with ἔκτησε. It will therefore be more reaſonable to render ſuch an account of the Lxxii. their rendring it by ἔκτισε, as may be applicable to thoſe other interpreters, and yet reconcileable with Catholick doctrine, *viz.* that κτίζειν with them is not ſo ſtrictly or nicely to be taken, as to denote a *creation* ἐκ τῶν μὴ ὄντων *out of nothing*, nor any more then what is taught by the Church, of

Chriſts

Chriſts eternal generation, in reſpect of which he is truly ſtyled the *eternal ſon of God*. Thus we know that בָּרָא is uſed in Chaldee of *generation*, *Job* iii. 3. *There is a man-child conceived*, they read אִתְבְּרָא. And ſo the Hebrew קָנָה is *Zach.* xiii. 5. rendred by the LXXII. ἐγέννησε *begotten* (where yet the context inclines it to the notion of *educating*.) And ſo ſtill this notion of קָנָה for *forming* or *begetting* may have place in this verſe of this Pſalm, and the rendring be, *thou haſt formed* (in ſtead of *poſſeſſed*) *my reins*; as *Deut.* xxxii. 6. after, *is he not thy Father?* is added קָנֶךָ, we read, *that hath bought thee*, the Chaldee more generally דִּילֵיהּ *thou art his*, and the Jewiſh *Arab*, *thou art King or poſſeſſor of my inward parts*, but the Perſian Targum, *he hath created thee*; and to that the conſequents alſo incline it, עֲשָׂךְ וּבְנָנָךְ *he hath made thee and formed thee*, (as all the interpreters acknowledge.) And thus it well connects here with the Pſalmiſts argument, of Gods knowing him, and nothing being concealed from him; for having *formed the reins*, the natural ſeats of the affections, from whence proceed the very firſt motions of ſin, he muſt needs be acknowledged to know them exactly. And thus it beſt ſuits alſo with what follows, תְּסֻכֵּנִי, we render, *thou haſt covered me*, but the Chaldee אַשְׁתֵּית *thou haſt founded me*, *Caſtellio*, *compoſuiſti me*, *haſt compounded me*: and ſo it may moſt probably be from the notion of סָכַךְ *to mix* or *put together*, thereby expreſſing the formation of the childe in the *wombe*. Or if it be in the notion of *covering*, then 'tis to be expounded by *Job* x. ii. *thou haſt clothed me with skin and fleſh*, תְּשַׂכְּכֵנִי (from שָׂכַךְ, which is all one with סָכַךְ) *thou haſt fenced me with bones and ſinews*, (to which notion the LXXII. their ἀντιλάβου *haſt holpen me* in this place muſt be referred, ſo as *covering* and *fencing*, *protecting* and *helping* are all one) and ſo ſtill this returns to that of *compounding* or *compacting*, (ſo the Chaldee renders it in *Job*) and then the whole verſe will be beſt thus rendred, *Thou haſt formed my reins*, *thou haſt compacted me in my mothers womb*: and then regularly follows, v. 14. *I am fearfully and wonderfully made*. If this notion of קָנָה be not yet accepted, then it muſt be reſolved to ſignify ſuch a *poſſeſſing* as prærequires not any *acquiring*, but only implyes having *power over*, as the Jewiſh *Arab* rendred it. And ſo the ſenſe will well bear, *Thou haſt power over my reins*, *thou haſt covered*, or *formed me in my mothers womb*; he that hath ſo *formed*, having certainly the *power over* his very *reins*, and he that hath that creative *power*, having nothing concealed from him.

V. 15. *Curiouſly wrought*] The Hebrew רִקַּמְתִּי ſignifies being *embroidered*. So *Exod.* xxxv. 35. with the *ingraver* and *cunning workman* is joyned וְרוֹקֵם *and the embroiderer*. Of this ſee the learned *Nicholas Fuller*, *Miſcellan.* l. 1. c. xx. And thus is it here moſt fitly uſed of the formation and contexture of the child in the wombe (that certeinly is the meaning of בְּתַחְתִּיּוֹת אֶרֶץ *in the lower parts of the earth*; for which the Jewiſh *Arab* reads, *as if I had been in the loweſt* or *bottome of the earth*, ſaying that he addes כְּאַן *as if*, becauſe the ſcope of the words is *to deſcribe the ſtate* or *manner of his forming in the mothers womb*: and ſo the like phraſe may be underſtood not improbably *Eph.* iv. 9. ſee note on that place) wherein the fleſh, and bones, and skin, and veins, and nerves, and arteries are ſo artificially weaved together, that no *embroidery* or carpet-work in the world can compare with it. What is here ſaid of being *made in ſecret*, may ſeem to have ſome Emphaſis,

and reflect on the way of tapestry work, which requires a clear light, both to see what is wrought, and to view the pattern. For this the LXXII. put ἡ ὑπόστασίς μου, reading, as the learned *Val. Schindler* most probably conjectures, וְקֹמָתִי (from קוֹמָה *stature*) through the affinity betwixt ר and ו, and not, as the learned *H. Grotius*, רְכֻשִׁי *my substance, riches*, which is much more remote in sound, if not also in signification.

ר ג. גֻּלְמִי

V. 16. *Substance being yet imperfect*] The Hebrew here hath no more then גֻּלְמִי. The word signifies an *embryon*, or *unformed lump*, or *mass* of flesh, which the Chaldee read גּוּשְׁמִי *my body*, but the LXXII. ἀκατέργαστόν μου *that which was unwrought of me*, the *masse* or *lump*, before it had that curious *embroidery* mentioned in the former verse. An evident continuation of the former similitude of tapestry, to the making of which there is nothing prærequired but rude *glomi* or skeins of silk, and yet when the artificers hand hath past upon it, there arises presently an unexpected beauty and accurate *harmony* of colours and proportions. And as the workman hath still his *book* or pattern before him, to which he allwayes recurrs, by as exact a method were *all my members* fashioned. Rabbi *Tanchum* reads, *my matter before the introduction of the forme of man*, and so makes the matter fit for the reception of any forme, before the introduction of the forme, to be גולם. The Syriack here seems to have misread it, by changing the order of the letters, for גמלי, גלמי, and so render it ܦܘܪܥܢܝ *my retribution*. Of this rude *mole* or *masse* in the womb, two things are here added, one in respect of it selfe, the other in relation to Gods seeing it, which is the principal thing here considered. In the first respect 'tis said, יָמִים יֻצָּרוּ *they are formed* or *fashioned daily*, i. e. from that rude *masse* receive *daily* some degree of *figuration*. In the second respect 'tis said, that in Gods *book*, עַל סִפְרְךָ *upon his book*, or *register*, or *book of remembrance*, as the Chaldee styles it, כֻּלָּם יִכָּתְבוּ *they are all written*; to which, I suppose, is to be annext that which ends the verse, וְלֹא אֶחָד בָּהֶם: the LXXII. render it literally, καὶ οὐδεὶς ἐν αὐτοῖς, *and not one of* or *among them*. Wherein there being an Ellipsis, that may not improbably be thus best supplied, *There was not one*, or *any of* or *among them, omitted*. 'Tis true, the words are so placed, that that part of the period יָמִים יֻצָּרוּ *are daily formed*, lies betwixt their being *written in the book*, and this close of the verse, *not one of*, or *among them*: but this is no unusual Hyperbaton, and may be avoided also by including those words in a Parenthesis, thus, *Thine eyes did see my rude masse, and on thy register all were written* (*they were*, or *as they were daily fashioned*) *and not any of them was left out* or *omitted*. And this is very consonant to the context, which is wholly designed to set down how all things lie open before Gods eyes, are discerned and registred by him, and so *written in* his *book*, even to the least figuration in the body of the childe in the wombe, *not one of them omitted*. But it may also be thus rendred, וְלֹא אֶחָד בָּהֶם *and there was not one of them*, i. e. *before there was any one of them* formed, for this answers the *knowing the thoughts afarr off*, the *knowing the word, when 'tis not in the tongue*, v. 4. which *Aben Ezra* understands of Gods præscience.

יָמִים יֻצָּרוּ

עַל סִפְרְךָ

וְלֹא אֶחָד בָּהֶם

ר ד. רֵעֶיךָ

V. 17. *Thy thoughts*] רֵעֶיךָ is an æquivocal word, signifying both *thy thoughts* and *thy friends*. In the latter notion all the antient interpreters

preters take it: רֵעֶיךָ *thy lovers*, ſay the Chaldee; οἱ φίλοι σου, *thy friends*, the LXXII. and ſo the reſt. But the deſigne of the whole context inclines it the other way. *How pretious to me are thy thoughts?* (as moſt latter interpreters have acknowledged) and then רֹאשָׁם muſt be lookt on as a numeral word, and is by us rightly rendred the *ſumme of them* (though the Chaldee, in accordance with their other interpretation, read רַבָּנֵיהוֹן *their rulers*, and the LXXII. αἱ ἀρχαὶ αὐτῶν, the Latine, *principatus eorum, their principalities*) as more clearly appears אֲסַפְּרֵם *If I number them*—— v. 18.

מָה עָצְמוּ

But then מָה עָצְמוּ is not ſo fully rendred *how great?* but (as the LXXII. λίαν ἐκραταιώθησαν *they are advanced in ſtrength*) *how prevailing is the ſumme of them, how exceeding?* i. e. much above me, or my comprehenſion. For ſo it follows, *If I number them* יִרְבּוּן *they are multiplied* מֵחוֹל *above the ſand.* All the difficulty is, what is the meaning of the concluſion of the verſe, וְהֵקִצֹתִי וְעוֹדִי עִמָּךְ, literally, *I awaked, and I am ſtill with thee.* A way of explaining it will be by keeping this latter part of the verſe to the ſame matter to which the former part belonged, and ſo making the parts of this anſwerable to the parts of that. There 'twas, *I will number them*, the future for the ſubjunctive, *If*, or *when I would number them*: Here, *I awaked*, i. e. in proportion with that, *when I doe awake.* There 'twas, *They are multiplied above the ſands*: Here 'tis, *I am ſtill with thee*, i. e. as in a work which hath no end, (ſuch is *numbring of ſands*, and ſuch is comprehending the counſels or *thoughts* of God) *when I awake, I ſtill am* i. e. where I was before I went to ſleep, the more I think of it the more I may, 'tis ſuch an Abyſſe, that I can never get to the bottome of it. Another interpretation the phraſe is capable of, by laying the weight on the Amphibology which הֵקִצֹתִי occaſions, ſignifying 1. *to be faint*, and *wearied* out by work, then 2. *to awake from ſleep*, which uſually *refreſhes*, and 3. *to ariſe from the dead*, ſee 2 *Kin.* iv. 31. *the childe is not awaked*, i. e. revived, and *Iſa.* xxvi. 19. *Thy dead men ſhall live, ariſe, awake*, &c. And then by the elegance of this comprehenſive word, the meaning may be, that whether *fainting*, or *refreſht*, or *riſing from the dead*, in whatſoever condition we are, God is preſent with us by his ſpecial aſſiſtance: and then fitly follows on the other ſide, his *vengeance* on wicked men, *ſurely thou wilt ſlay*, &c.

הֵקִצֹתִי וְעוֹדִי עִמָּךְ

V. 20. *Speak againſt thee wickedly*] The Hebrew מְזִמָּה ſignifying *a thought* (whence the LXXII. render it διαλογισμὸν) but that generally is an ill ſenſe, a wicked, miſchievous *thought*, a contrivance for the hurt of ſome body, the phraſe לְמִזְמָה muſt be rendred, *for miſchief*, (and that ſo εἰς διαλογισμὸν ſignifies, by which the LXXII. render it, ſee note on *Mat.* xv. c.) and then יְמָרוּךָ muſt be interpreted (not *they ſpeak againſt thee*, but) *they ſpeak* or *talk of thee*, their *talking of* God, pretending to piety, is but a ſtratageme to doe *miſchief.* That this is the meaning of the phraſe, appears by that which immediately follows, נְשׂוּא לַשָּׁוְא עָרֶיךָ. Firſt, they are Gods *enemies* (ſo certainly עָרֶיךָ ſignifies 1 *Sam.* xviii. 16. and ſo עָרִים is rendred by the LXXII. πολεμίων *enemies Iſa.* xiv. 21. though here they read it, as from עִיר *city*, τὰς πόλεις σου *thy cities*) and being ſo, ſure their mentioning or *naming* of God muſt be on deſigne to doe miſchief by it. Secondly, their *aſſuming in vaine*, (λήψονται εἰς ματαιότητα *aſſuming for vanity* or *falſeneſs*, ſay the LXXII.) is ſwearing falſely, mentioning the *name of* God for the confirming ſome falſity; and ſo that perfectly

h. וְמָם

יְמָרוּךָ

עָרֶיךָ

נְשׂוּא לַשָּׁוְא

agrees

agrees with the former ſenſe, of ſpeaking of God for *miſchief*. And accordingly the Chaldee render both phraſes to the ſame ſenſe, יְמִין בִּשְׁמָךְ עַל נִכְלָא *they ſwear by thy name for deceit*, and again, *they ſwear falſely*.

i. דֶּרֶךְ עֹצֶב

V. 24. *Wicked way*] The Original hath דֶּרֶךְ עֹצֶב *way of falſeneſs*. עֹצֶב ſignifies *ſorrow*, *labour*, and withall any thing laborioufly or artificially contrived, and ſo frequently *an idol* or *image*, which is expreſt in ſcripture ſtyle by *vanity* and *falſeneſs*. And ſo here the Chaldee render it אוֹרַח דְּטָעְיָן *the way of error*, and the Syriack بعصبا *of falſeneſs*; the Lxxii. read more generally ἀνομίας *iniquity*. This the Pſalmiſt here diſclaims in reference to the deceitfull pretenders to piety, v. 20. their *way*, being a *way* of deceit and *falſeneſs*; and becauſe he looked on that as that which would not long ſtand, *God* would at length diſcover and bring out ſuch glozers, he therefore here addes, and lead me בְּדֶרֶךְ עוֹלָם *into the way of laſting*, of *eternity*, that *way* which alone will hold out when all others faile, when the way of the ungodly ſhall periſh.

דֶּרֶךְ עוֹלָם

The Hundred and Fourtieth Pſalm.

To the chief Muſitian, A Pſalm of David.

The hundred and fourtieth is a prayer of *Davids* for deliverance from his malicious treacherous enemies, ſuch as || *Doeg*, &c. 1 *Sam.* xxii. or rather the *Ziphites*, who had undertaken to overthrow his goings, v. 4. ſee 1 *Sam.* 23. 20, & 22. and a prediction of the evils which ſhould fall upon them, the juſt reward of their dealings with him. It was by him appointed for the publick ſervice, and committed to the Præfect of his Muſick.

|| ſee *Chaldee paraph.* v. 9.

Paraphraſe.

O Lord, I come now to thee for thy ſeaſonable relief and reſcue, for wicked and injurious men, whoſe thoughts and actions are wholly ſet on doing of miſchief, are now reſolved to ſet upon me with the greateſt violence, with all their heart as it were.

1. *DEliver me, O Lord, from the evill man, preſerve me from the violent man,*

2. *Which imagine miſchief* † *in their heart: continually* * *are they* [a] *gathered together for warr.*

† or with בְּלֵב

* do they gather or prepare

a.

For this they prepare by ſlanders and malicious forgeries, their weapons are like thoſe of the ſerpent, or moſt venemous vipers, they carry them in their mouths: the tongue of the one is not more ſharp, nor the teeth of the other more poiſonous, than are their words and ſlanderous fictions againſt me. (See Rom. iii. 14. Pſal. lviii. 4.

3. *They have ſharpened their tongues like a ſerpent: adders poiſon is under their lips. Selah.*

4. *Keep*

4. *Keep me, O Lord, from the hands of the wicked; preſerve me from the violent man, which have purpoſed to overthrow my goings.*

Many inſidious and treacherous ambuſhes have they laid for me; no fouler is provided with greater variety of gins, and nets, and ſpringes, than they are with artifices of deceit to ſupplant and ruine me, and theſe they contrive, whi-

5. *The proud have laid a ſnare for me and cords; they have ſpread a net by the way ſide, they have ſet gins for me. Selah.*

therſoever I goe; ſo that I have no means or hope of ſafety, but by my reſort and appeal to thee, for thy ſafe conduct, to ſecure me through all theſe dangers.

6. *I ſaid unto the Lord, thou art my God; hear the voice of my ſupplications, O Lord.*

To thee therefore I humbly addreſs my ſelfe, as to a God of mercy, and to me

of moſt fatherly eare and kindneſs, as well as to a Lord of all power and might, beſeeching thee in mercy to look upon me.

7. *O God the Lord, the ſtrength of my ſalvation, thou haſt covered my head in the day of battel.*

O thou eternal God, the Governor of all, from whoſe power it is that all my preſervations and deliverances come, from thee I ac-

8. *Grant not, O Lord, the deſires of the wicked,* b ‖ *further not his wicked device, leſt they exalt themſelves.*

b. ‖ or *ſuffer not his*—*to goe forth, proceed*

knowledge to have received moſt particular and

ſignal protections in all my former dangers: be thou now pleaſed to continue this thy good hand of ſafeguard over me, to blaſt, in ſtead of proſpering, the deſignes of my malicious enemies, and not to allow them that temptation to exalt and elevate themſelves, which good ſucceſſes are wont to give wicked men.

9. *As for the head of thoſe that compaſs me about,* † *let the miſchief of their own lips cover them.*

† *the*—*ſhall cover* יְכַסֻּמוֹ

And ſo I am confident thou wilt doe, and make their wicked deſignes the

inſtruments of evill to themſelves (ſee Pſal. vii. 15, 16.) and not me.

10. * *Let burning coals fall upon them:* ‖ *let them be caſt into the fire, into deep pits that they riſe not up againe.*

* *Burning*—*ſhall* ‖ *they ſhall be*

Thy ſevereſt judgments from heaven, ſuch as fell on Sodome, ſhall undoubtedly be their portion, perdition and irreverſible deſtruction.

11. † *Let not an* c *evil-ſpeaker be eſtabliſhed on the earth: evill ſhall hunt the violent man to overthrow him.*

† *A ſycophant ſhall not*—

Such accurſed arts as thoſe, of detraction and rapine, falſeneſs and oppreſſion, ſhall never have a durable proſperity, but continual-

c.

ly purſue the author, as the hound a prey, and at length bring certain deſtruction on him.

12. *I know that the Lord will* * *maintaine the cauſe of the afflicted, and the* ‖ *right of the poore.*

* *all the*—‖ *plea* (ſee note on *Ps.* 135. a)

13. *Surely the righteous ſhall give thanks unto thy name, the upright ſhall dwell in thy preſence.*

For unqueſtionably God will undertake the patronage of innocent injured perſons, vindicate them from their oppreſſors, defend them ſo ſignally, that

they ſhall be able to diſcern 'tis his work, and ſo give him the honour and glory of it, ſupport and ſuſteine ſuch, when their oppreſſors are brought to nothing.

Annotations

Annotations on Pſalm CXL.

a. יגורו מלחמות מלחמות

V. 2. *Are they gathered together for warre*] The Hebrew reades יְגוֹרוּ מִלְחָמוֹת מִלְחָמוֹת, from גור *to collect* or *draw together* or *congregate*; ſo *Hab.* 1. 15. יְגוֹרֵהוּ he *gathers them into* his *net*: and being here in the active ſenſe, and joyned with *warrs*, it muſt be *to prepare, put in order, inſtruere prælia, muſter* and *ſet their affairs in order for battell*. The LXXII. duly render it παρεταὶσσοντο πολέμους, *they ſet their battels in order*; the Chaldee מְגָרְנִין *they excite*, or *inſtigate*; and ſo the Syriack alſo.

b. אל תפק

V. 8. *Further not*] What was formerly noted of the conjugation Hiphil, that it ſometimes imports not *cauſing*, but any degree of *occaſioning*, or but *permitting*, is here obſervable of אַל תְּפַק from פוק *exivit to goe forth*. From whence in Hiphil as it ſignifies *to bring forth, to advance*, ſo alſo *to permit to goe forth* or *advance*; and ſo the prayer here is, not ſo much that God will not give them a good ſucceſs, as that he will interpoſe to their hinderance, blaſt and fruſtrate their deſignes, in ſtead of permitting them to proſper. To that the Chaldee applies יְרוֹמוּ that follows, not in the notion of רום for *attolli exaltingi*, but for *tolli* being *taken away* or *deſtroyed*, for ſo they read, יְסְתַּלְקוּן *they ſhall be taken away* or *deſtroyed for ever*, rendring *Selah*, as they conſtantly doe, לְעָלְמִין *for ever*; or perhaps in the notion of רום *to corrupt*, or *putrify* ſo as to breed wormes, *Exod.* xvi. 20. *they will be corrupted for ever*. The LXXII. have ſomewhat deformed this verſe: for מַאֲוַיּוֹ *deſires*, they read, as with other points, מֵאַוַּי, ἀπὸ τῆς ἐπιθυμίας μου, *from my deſire*; for וְמָמוּ *his wicked thought* or *device*, וַמְמוּ, and ſo rendring it διελογίσαντο καθ' ἐμοῦ, *they thought* or *reaſoned againſt me*; then for אַל תְּפַק *ſuffer them not to advance* or *proſper*, μὴ ἐγκαταλείπῃς με, *forſake me not*, from ſome other ſuppoſed notion of פוק. Yet they ſeem beſt to have rendred יְרוֹמוּ *they will be exalted*, by μὴ ὑψωθῶσιν *leſt they be exalted*. So v. 9. for רֹאשׁ מְסִבָּי *the head of thoſe that incompaſs me*, they read (as if it were מְסִבַּו) ἡ κεφαλὴ τῶν κυκλώματος αὐτῶν, *the head of their circuit*.

c. איש לשון

V. 11. *Evill-ſpeaker*] אִישׁ לָשׁוֹן *a man of a tongue*, is proverbially *a detractor*, or *Sycophant*: So *Eccl.* x. 11. בַּעַל לָשׁוֹן *a man of a tongue*, is by the Chaldee rendred אֲכַל קוּרְצִין *one that eats accuſations*, the phraſe by which they expreſs a *ſycophant*; and ſo the ſimilitude of the *ſerpent biting* doth inforce there. In this place they expreſs it by גַּבְרָא דְמַשְׁתְּעִי לִישָׁן תְּלִיתָאי *a delator with a three-fold* or *three-forked tongue*, which is another ſtyle of theirs for a *ſycophant*, becauſe ſuch a man wounds *three* at once, the receiver, the ſufferer, and himſelfe. Of him it is here ſaid, בַּל יִכּוֹן *he ſhall not be eſtabliſhed*, in the future, (as all the former verbs v. 9, and 10. may be read,) and not in the imperative; and ſo by way of pronouncing or prediction onely, and not by way of wiſh.

The

The Hundred Fourty Firſt Pſalm.

A Pſalm of David.

The hundred and forty firſt is an ardent prayer of *Davids* for deliverance from his enemies, but firſt and eſpecially for patience under them, that he be not by their oppoſitions, or the incitements of others, moved out of his courſe of meekneſs, of piety and the other parts of duty incumbent on him. It ſeems to have been compoſed (as the next is by the title affirmed to be) on occaſion of *Sauls* perſecuting him to the cave of Engedi, 1 *Sam.* 24.

Paraphraſe.

1. *LOrd, I cry unto thee, make haſte unto me: give eare unto my voice, when I cry unto thee:*

O Lord, I am in diſtreſſe, and have no other refuge but thee to whom I may reſort. To thee therefore I moſt humbly and ardently addreſs my prayers, in

2. *Let my prayer be* ‖ *ſet forth before thee as incenſe, and the lifting up of my hands as an* [a] *evening ſacrifice.*

‖ directed הכון

a. the ſame manner as thy prieſts are by thee appointed to addreſs their daily oblations, to atone thee, beſeeching thee graciouſly to accept and anſwer them, and in thy time to reſcue me out of mine enemies hands.

3. *Set a watch, O Lord, before my mouth, and keep* [b] *the* † *dore of my lips.*

† lifting up

Meanwhile, O Lord, grant me thy guidance both for my words and actions: for my words, that whatever their dealings toward me are, I may not be provoked to any ſpeech of raſhneſſe or impatience or diſloyalty toward Saul; and for my actions, that I may not be tempted to any unlawfull practice, that I may not for any appearance of advantage to my ſelfe thereby, give eare to any evill counſell. My reſolutions are firme to the contrary, and how inviting ſoever the temptations are, I hope I ſhall never taſte of the ſweets of them.

b.

4. * [c] *Incline not my heart to any evill thing, to practiſe wicked works with men that work iniquity; and* ‖ *let me not eate of their dainties.*

c.

* or, My heart ſhall not incline to an evill word, to contrive devices in impiety,

‖ I will not partake in their delicacies.

5. † [d] *Let the righteous ſmite me, it ſhall be a kindneſs; and let him reprove me, it ſhall be an excellent oile, which ſhall not break my head: for yet my prayer alſo ſhall be in their calamities.*

I have been moſt careſull to preſerve my loyalty to Saul, and am not guilty of the leaſt diſloyall attempt toward him; yet calumniators have made other repreſentations of me, that I ſeek his life, &c. and ſo have incited him to purſue

d.

† Reproach will bruiſe me that am righteous, and rebuke me, but that poyſonous oyle ſhall not bruiſe my head; for my prayer ſhall be in their miſchiefs.

6. * *When their* [e] *judges are overthrown in ſtony places, they ſhall hear my words, for they are ſweet.*

e.

* Their Judges are left by the ſides of the rock, and have heard my words, that they

me to death. But how low ſoever my condition at preſent be; I am confident they ſhall not prevail againſt me to my final ruine. Againſt their bittereſt and moſt poiſonous calumnies, their moſt miſchievous attempts againſt me, my prayers are a ſufficient antidote, and will, I doubt not, avert the miſchief from me. When Saul went into the cave, and left his Commanders and followers without by the ſides of the cliffe, they were witneſſes of my dealing with Saul, and the ſignal evidences I gave him of mine integrity, ſufficient to convince the moſt inveterate malice and moſt obſtinate calumny, and accordingly ſo it wrought on Saul himſelf, 1 Sam. xxiv. 16, 17, 18, 19.

7. *Our bones are ſcattered at* [f] *the* ‖ *graves mouth, as when one cutteth and heweth* [g] *wood upon the earth.*

We have been terribly harraſt and oppreſt and perſecuted, and now are every minute ready to be deſtroyed.

f.

g.

‖ As one that cuts and ſlits the earth, our bones are ſcattered at the mouth of Scheol.

8. *But mine eyes are unto thee, O God the Lord; in thee is my truſt,* † *leave not my ſoule deſtitute.*

But, O Lord, on thee is our full affiance & confidence, thy power and thy mercy is our ſure refuge; to thee we addreſs our humbleſt requeſts, that thou wilt not caſt us out of thy care, but preſerve us from all the ambuſhes and treacherous deſignes that wicked men have laid againſt us. And this I have full confidence thou wilt doe, bringing miſchief on them that deſigne miſchief, and by the ſame means deliverance to us who are injured by them.

† or, poure not out, waſt not away

9. *Keep me from the ſnare which they have laid for me, and the grins of the workers of iniquity.*

10. *Let the wicked fall into their own nets, whilſt that I withall eſcape.*

Annotations

Annotations on Pſalm CXLI.

a. מִנְחַת עֶרֶב

V. 2. *Evening ſacrifice*] The reaſon why the *Evening ſacrifice* is here named, is rendred by *Kimchi*, becauſe that ſuppoſeth and comprehends the morning ſacrifice; but by *R. Saadiah*, becauſe there is no ſin-offering brought after that, all things being then atoned. The Jewiſh *Arab* reads, *as an accepted* or *acceptable oblation.*

b. דַּל

V. 3. *Dore*] From דָּלָה *to draw up*, is דַּל here, and ſo ſignifies the *lifting up*: זְקוּף ſaith the Chaldee, *elevation*; and ſo the Jewiſh *Arab*, *the lifting up of my lips*, making it to be of the ſame root that דַּלּוּ עֵינַי לְמָרוֹם *Iſa.* xxxviii. 14. which according to him muſt be, *Mine eyes are lifted up on high*, from דלל and ſo *Kimchi* ſaith his father interpreted it, that the meaning ſhould be, *the words which I take into my lips.* So *Abu walid* ſeems to have taken it. From the *root* דלה is דֶּלֶת *a dore*, and that metaphorically applied to the *lips*, *Job* xli. 14. *Who ſhall open* דַּלְתֵי פָּנָיו *the dore of his face*, i. e. *his lips?* and ſo דַּל is thought here to be uſed by Apocope. But although the *lips* are fitly ſtyled the *dore of the face*, or the *mouth*, yet they will not ſo commodiouſly be ſtyled דַּל שְׂפָתַי *the dore of the lips*, eſpecially when that other rendring of the Chaldee is ſo much more agreeable, the *lifting up*, as that ſignifies the opening of the *lips*, or *mouth*, which is the moſt obvious and frequent Periphraſis of *ſpeaking*: *Job* xi. 5. *O that God would ſpeak*, וְיִפְתַּח *and open his lips againſt thee*; and ſo *Job* xxxii. 20. *I will ſpeak that I may be refreſht, I will open my lips*— and *Pſal.* li. 15. *Open thou my lips*— And therefore as the Syriack omits the rendring of this word דַּל, and onely reads, *ſet a guard* لِفَمِي *on my lips*; ſo the lxxii. that have θύραν *a dore*, doe uſe that with περίοχης joyned with it, for a Periphraſis of the *guard*, the rendring of נְצֹרָה, not of דַּל, Θὸς, κύριε, φυλακὴν τῷ στόματί μου, καὶ θύραν περιοχῆς περὶ τὰ χείλη μου, *ſet, O Lord, a watch on my mouth, and a dore of guard about my lips*: and ſo the Latine and Arabick, *oſtium circumſtantiæ*, and *oſtium munitum*, a *guarded dore to my lips*; where 'tis evident the *lips* are not lookt on as the *dore*, but the *guard*, the grace of vigilance and circumſpection, that is to be ſet upon them, and is uſefull, as a *dore*, to keep all cloſe, to keep any thing from coming out that ought to be kept in.

c. לְהִתְעוֹלֵל עֲלִילוֹת בְּרֶשַׁע

V. 4. *To practiſe wicked works*] The Hebrew here read, לְהִתְעוֹלֵל עֲלִילוֹת בְּרֶשַׁע *to machinate machinations in evill*; the Lxxii. read, προφασίζεσθαι προφάσεις ἐν ἁμαρτίαις, *to pretend pretenſes in ſins*, and ſo the Jewiſh *Arab*, *that I ſhould pretend cauſes with the people that work deceit*; noting this to be the manner of wicked men, when they project or contrive *iniquity*, to project alſo ſome ſpecious *pretenſes* of doing it, whereby they much facilitate the practice of it, and hope to gaine impunity, if they proſper not in it. And thus indeed doth the Hebrew עָלַל, here uſed ſignify, ſeeking occaſions, *pretenſes* of doing any thing. But the Chaldee interprets it here by לְמֶחְשַׁב *thinking*, *contriving*, and the Syriack by *ſpeaking* and *committing iniquity*; and ſo 'tis not amiſs expreſt by our Engliſh, *to practiſe wicked works.* In the end of the verſe, for אֶלְחַם בְּמַנְעַמֵּיהֶם *eate of their dainties*, from נָעַם *pleaſant*, *delightfull*, the Lxxii. read

עָלַל

συνδυάσω

συνδυάσω μετὰ τῶν ἐκλεκτῶν αὐτῶν, *combine*, or, as the Latine, *communicabo*, *communicate with their choſen things*, i. e. certainly with the beſt or fatteſt of their diet, as ἐκλεκτὴ ὄρνις is a *cram'd foule*, and as the lxxii. *Gen.* xlix. 15. render the ſame word נְעַם by πίων *fat*. The Chaldee read, בְּזַמָּר— *I will not be fed with the ſong of the houſe of their feaſts*, from a notion of נְעַם, in which the Rabbines uſe it, for *Muſick*, or *Song*, and becauſe *Muſick* was a *feſtival* ceremony. But the Syriack ܠܐ ܐܬܚܒܪ ܠܝ ‖ *I will not joyne*, or *mixe*, or, from the notion of מֶלַח for *ſalt*, *I will not eat ſalt with them*, as συναλίζεσθαι *Act.* 1. 4. to *eat ſalt with*, is to converſe familiarly with them. The onely difficulty in this verſe is, whether it be a prayer, or a reſolution: and indeed the words will bear either ſenſe, אַל תַּט לִבִּי being interpretable, in accord with the former verſe, in forme of a prayer, *Incline not my heart*, and yet (as beginning this period) they may as fitly be rendred, *my heart ſhall not incline*; and to this the deſigne of the following verſes ſeems to exact it. The occaſion of the Pſalm ſeems to have been that eminent paſſage of *Davids* ſtory, to which the title of the next Pſalm refers, *when he was in the cave*, 1 *Sam.* xxiv. when *Saul* entred into the *cave* to *cover his feet*, and *David* might have killed him if he would, and was by his ſervant incited to doe ſo, but reſolved he would not touch *the Lords anointed*; and when he had *cut off the skirt of his garment*, his *heart ſmote him* for it. To this the verſe ſeems to referr, as a reflexion on that reſolution of his, not to joyne with any, on never ſo advantageous a proſpect, in any unlawfull practice, yea though it were to get the inſtant poſſeſſion of a Kingdome. And therefore that ſeems to be the moſt commodious rendring of it, *My heart ſhall not incline*, &c. The Jewiſh *Arab* interpreting it as a prayer, ſaith in a note, that he means not a forcing, but the defending him from his enemies, that his *heart might not incline*, or *bende aſide*, *to buſie his thoughts about them*, and how to doe, or to think of them, or ſeek to beware of them.

אַל תַּט לִבִּי

V. 5. *Let the righteous ſmite me, it ſhall be a kindneſs*] The Hebrew words יַהֲלְמֵנִי צַדִּיק חֶסֶד are acknowledged very obſcure; yet by obſerving the deſigne of the Pſalm forementioned, and the ambiguity of the word חֶסֶד, which ſignifies *reproach* as well as *mercy*, they may receive their explication: for then it will thus readily ſignify, *Reproach will bruiſe me that am righteous, and rebuke me.* Herein there is no difficulty, the like elliptical ſcheme being elſewhere not rarely met with, *Ezech.* xxii. 5. יִתְקְלְסוּ בָךְ טְמֵאַת *they ſhall mock at thee infamous*, i. e. *which art infamous*, and *Jo.* viii. 40. ζητεῖτέ με ἀποκτεῖναι ἄνθρωπον &c. *ye ſeek to kill me, a man*, i. e. *who am a man*, &c. Then follows שֶׁמֶן רֹאשׁ אַל יְנִי רֹאשִׁי. That רֹאשׁ ſignifies *poiſon*, as well as *head*, appears by *Deut.* xxix. 18. and *Jer.* ix. 15. *Hoſ.* x. 4. *Am.* vi. 12. and here *Pſal.* lxix. 21. and that it is thought appliable to wine, ſee *Deut.* xxxii. 32. *Their grapes are grapes of gall*, i. e. poiſonous, *and their cluſters are bitter.* And then why may it not as fitly be the epithet of *oyle*, and ſo ſignify calumnies or reproach (ἔλαιον ἁμαρτωλῶ ſay the lxxii. *the oyle of the wicked*) ſuch as *David* fell under among *Saul's* ſervants, as if he ſought the Kings life, &c. But this, ſaith he, אַל יְנִי רֹאשִׁי *ſhall not break* or *bruiſe mine head*, (by that cuſtomary ſcheme of alluſion betwixt רֹאשִׁי *my head*, and רֹאשׁ *poyſon*, the ſame word in different ſenſes; here farther exemplified in יְ and יִ and the like) i. e. ſhall not finally deſtroy me. So *bruiſing the*

חֶסֶד

שֶׁמֶן רֹאשׁ

אַל יְנִי רֹאשִׁי

head ſignifies *Gen.* iii. 15. in contradiſtinction to *bruiſing the heel*, which hath not that fatal conſequence. That their calumny, though *poyſonous*, and probable to bring ruine on him from the King, ſhould yet not do it, his argument of aſſurance is, from a ſure Antidote to which he had reſort, כִּי עוֹד וּתְפִלָּתִי בְּרָעוֹתֵיהֶם *for my prayer ſhall be in their miſchiefs*; i. e. my addreſſes to God ſhall be the inſtrument of preſerving me from any real or conſiderable harme that calumny can do me. For בְּרָעוֹתֵיהֶם *in their miſchiefs*; (actively, their *miſchievous* deſignes and enterpriſes) the LXXII. reads ἐν ταῖς εὐδοκίαις αὐτῶν *in their good pleaſures*, (as from רָצָה which in Chaldee ſignifies *will*;) and it may well enough be borne, by *wills* meaning their evil deſignes or attempts. In a place of ſo much difficulty, it will not be amiſs to adde ſome other conjectures, as, by reteining the uſually-received ſignification of the words, thus, *Kindneſs will bruiſe me that am righteous, and rebuke me*, i. e. work on me more then harſher dealing: *Let not oyle on the head*, i. e. flattering words, as ſmooth as *oyle* powred on the *head*, *break my head*; i. e. overcome me to be perſwaded or enticed by them: *for my prayer ſhall yet be in* or *againſt their miſchiefs*, i. e. that I may not be intrapped by thoſe miſchiefs which they intend when they ſpeak me faireſt. Some *Jews*, by another ſenſe of יָנִי, would have this the ſenſe, rendring the firſt words, *Let the righteous ſmite me, it ſhall be a kindneſs, and reprove me, the oyle of my head*, with which I was anointed for King, *ſhall not remove my head* from the ſtroke of his correction or reproof, *but my prayer ſhall be for them*, that *God* would repay them good, and deliver them from their calamities.

c. V. 6. *When their Judges are overthrown in ſtony places*] This paſſage alſo will receive its explication from the ſtory 1 *Sam.* xxiv. Where *Saul ſeeking David upon the rocks of the wild goats*, v. 2. left his captains and followers there on the *ſides* of the rock, whilſt he *went* into the *cave to cover his feet*. Of them therefore it is here fitly ſaid, *their Judges* (i. e. the commanders of his army, according to the ſtyle known in the book of *Judges*) *are left* (ſo נִשְׁמְטוּ uſually ſignifies) בִּידֵי סֶלַע *by the ſides of the rock* (ſo יָד *hand* metaphorically ſignifies:) the LXXII. reads ἐχόμενα πέτρας *near* or *cloſe by the rock*. And being there left, it is aptly added, וְשָׁמְעוּ אֲמָרַי כִּי נָעֲמוּ *and have heard my words that they are ſweet*; for ſo 'tis certain they there heard *David* expoſtulate his caſe with *Saul*, with thoſe *gentle words* which melted the inveterate hatred of *Saul* himſelf, who upon that Apology then made by *David* v. 14. diſmiſt his people from all further purſuit of him.

נִשְׁמְטוּ בִּידֵי סֶלַע

V. 7. *Graves mouth*] לְפִי שְׁאוֹל *at the mouth of Scheol*, is a very full expreſſion of the condition of *David* and his men in the cave, in which they ſeemed as it were buried alive, and yet were in ſo deſperate a condition as to be worſe then dead.

f. לְפִי שְׁאוֹל

Ibid. *Wood upon the earth*] The Hebrew here reads, כְּמוֹ פֹלֵחַ וּבֹקֵעַ בָּאָרֶץ *as one that cuts and ſlits the earth*, (ſo the Jewiſh *Arab*) or *upon the earth*, and in all probability belongs to the digging or ploughing up the ſurface of the *earth*: ſo the Chaldee render it, *as a man that ſlits* and *cuts the earth* בְּמַרְדְּיָא *with ploughſhares*, and ſo the Syriack, *as* ܡܫܦܐ *the ſhare cleaves the earth*; and to that ſenſe the LXXII. alſo, though not by literal rendring, yet by way of paraphraſe, ὥσει πάχος γῆς διερράγη ἐπὶ τῆς γῆς, *as the thickneſs, the cruſt*, i. e. the uppermoſt clod *of the ground is broken in pieces on the earth*. And ſo in all reaſon

g. פֹּלֵחַ וּבֹקֵעַ

reaſon we are to render it, not by ſuppoſing an Ellipſis, to be ſupplied by addition of *wood*; but without any Ellipſis, *as he that cuts and ſlits* בְּאֶרֶץ *the earth*, the ב being frequently abundant. And then this is a fit deſcription of a great diſtreſs, and very proportionable to *Davids* then preſent condition in the cave expreſt in the beginning of the verſe, by *Our bones are ſcattered at the mouth of Scheol.* When a pit is made, the earth that is digged and fetcht out to make the pit, lies in an heap rudely at the *mouth* of the pit, and that that lies ſo is ready to tumble into it: Juſt ſo, ſaith the Pſalmiſt, we have been ploughed and harraſt out by ſharp oppreſſions, we now lie like earth ſo digged or ploughed, at the *mouth* of the great pit, call'd *Scheol*, i. e. ready to be deſtroyed.

V. 8. *Leave not*] From עָרָה *to empty* or *poure out*, is תְּעֵר here in the notion of *caſting away*, *pouring out*, as that which one cares not for. So the Chaldee render it, תְּרוֹקֵן *poure not out my ſoule*, the LXXII. μὴ ἀφέλῃς *take not away*, the Syriack ܠܐ ܬܦܩ ܢܦܫܝ *caſt not off*, or *away*, my ſoule. f. תְּעֵר

The Hundred Fourty Second Pſalm.

Maſchil of David, A prayer when he was in the Cave.

The hundred fourty ſecond is a prayer of *David* for deliverance in his helpleſs ſtate, when having eſcaped the treachery of the Keilites, he was now in the Cave of Engedi, 1 *Sam.* xxiv. 1. It was ſet to the tune called Maſchil (ſee note on *Pſal.* xxxii. a.)

Paraphraſe.

‖ will cry אוֹעִק † will (ſo the Jewiſh Arab) * will poure ‖ will ſhew

1. I ‖ *cried unto the Lord with my voice; with my voice unto the Lord* † *did I make my ſupplication.*

2. *I* * *poured out my complaint before him: I* ‖ *ſhewed before him my trouble.*

In the diſtreſs wherein now I am, this ſtate of abſolute deſtitution, there is none to whom I ſhould reſort but to thee, O Lord, who art able and willing to relieve thoſe that in their greateſt ſtreights apply themſelves to thee. To thee therefore I moſt humbly and devoutly addreſs my petitions, beſeeching thee favourably to behold and reſcue me.

3. *When my ſpirit was overwhelmed within me, then* a *thou knoweſt my path: in the way wherein I walked have they privily laid a ſnare for me.* a.

I am in great perplexity, not knowing which way to turn my ſelf: I am even at the laſt gaſpe of earthly hopes, my treacherous enemies being very ſollicitous to inſnare and betray me. Thou ſeeſt, O Lord, the ſadneſs of my ſtreights, and withall knoweſt the ſincerity of my heart: To thee therefore doe I make my ſupplication, v. 1. that thou wilt now take my part, own, and defend me.

† look (ſo the Jewiſh Arab) * behold, and there is none that will— ‖ is loſt from— † vindicateth

4. † *I looked on my right hand,* * *and beheld, but there was no man that would know me: refuge* ‖ *failed me, no man* b † *cared for my ſoule.* b.

I have no humane ſtrength to defend or patronize me, all worldly friends and auxiliaries have utterly forſaken me; my life is left as an orphan, deſtitute and helpleſs, to him that will be ſo bloody as to take it away from me.

To thee therefore I poure out my prayers, O God of all power and grace, on thee do I wholly depend for my ſuccour and preſervation, as on the only ſanctuary of my life, as on the onely inheritance that is left me in this world.

5. *I cried unto thee, O Lord; I ſaid, thou art my refuge, and my portion in the land of the living.*

I am now very fitly qualified for thy ſovereign hand of relief to interpoſe: my perſecuting enemies are much too hard for me; I am now ſhut up in a cloſe Cave, as in a priſon. O do thou in this my time of diſtreſs ſend me thy relief, and it will be a means of bringing in much honour to thy name, many proſelytes to thy ſervice, when by thy dealing with me they are ſo fully convinced of thy power and protection over all that rely on thee.

6. *Attend unto my cry, for I am brought very low: deliver me from my perſecutors, for they are ſtronger than I.*

c. 7. *Bring my ſoule out of priſon,* c *that* ‖ *I may praiſe thy name:* † *the righteous ſhall compaſs me about, for thou ſhalt deal bountifully with me.*

‖ or, *they* † *through me ſhall the righteous come about, when thou*

Annotations on Pſalm CXLII.

a. יְדַעְתָּ

V. 3. *Thou kneweſt*] What ידע ſignifies here will be judged by *Deut.* ii. 7. *He hath known thy walking through this great wilderneſs*, i. e. hath preſerved thee in all thy journeying; and ſo it agrees with what went before, *for the Lord hath bleſſed thee in all thy works.* So *Pſal* xxxi. 7. *Thou haſt known my ſoule in adverſity*, i. e. taken notice of me, patronized me. And ſo here, *thou kneweſt my path*, i. e. haſt taken notice of me, to defend and ſecure me.

b. רוֹדֵשׁ

V. 4. *Cared for my ſoule*] The Hebrew hath דֹּרֵשׁ לְנַפְשִׁי *ſeeking for my ſoule.* The word דָּרַשׁ, *to ſeek*, is ſometimes uſed for *vindicating, avenging, taking part*, or *defending* any. So *Gen.* xlii. 22. *Reuben* ſaith of *Joſeph, behold his blood* נִדְרָשׁ *is required*, i. e. *avenged* and *puniſht* upon us; and *Gen.* ix. 5. אֶדְרֹשׁ *I will require the life of man*, i. e. *avenge* it *on him that kills any man*; and in *Ezekiel* oft, *his blood will I require*—— Thus when God is ſaid to *require* ſimply, without any addition, the meaning is, to *avenge* and *puniſh*. And proportionably here, *requiring* or *ſeeking* לְנַפְשִׁי *for my ſoule*, moſt probably ſignifies *vindicating* or *puniſhing* another for the evill deſigned by him unto *my ſoule*. For this is the part of a *Goel*, an *avenger of blood* (ſuch was the next of kin to him that was ſlain) to *require* juſtice for his *ſoule*, or *blood*, or *life*; and ſo ἐκζητεῖν *to require*, by which the LXXII. here render it, frequently ſignifies. And to this the Syriack directs the interpretation, ܘܠܝܬ ܠܗ ܡܕܒܥ *and there is no avenger for my ſoule*; *vindex animæ meæ, vindicator of my ſoule*, ſaith their Latine Tranſlator: and ſo the word ſignifies, from תָּבַע *to avenge*, which the Chaldee alſo uſeth in this place, וְלֵית תָּבַע לְנַפְשִׁי *there is none to vindicate* or *avenge my ſoule.* That this is the meaning of the phraſe, beſide the authority of thoſe interpreters, ſeems farther evident by the beginning of the verſe, הַבִּיט יָמִין וּרְאֵה *look* (or *looking*) *on the right hand, and ſee* (or *ſeeing*) (ſo the words in the Imperative or Infinitive are literally to be rendred, and not, as the interpreters more paraphraſtically read, κατενόουν, *I looked*) וְאֵין לִי מַכִּיר *and there is not for me that knowes me*, i. e. *acknowledges me*, none that *takes my part.* The Advocate was wont to ſtand at the *right hand* of his Client

הַבִּיט יָמִין

Client (see *Psal.* cix. 31. Note i.) And to this the phrase seems to referr, *look*, or *looking*, *on my right hand*, where the Patron or Advocate useth to stand, *and there is no man that acknowledges* or *takes my part*. So againe אָבַד מָנוֹס מִמֶּנִּי *refuge is lost* or *gone from me*, to the same sense, there is none to whom I can fly to take my part; and then in the conclusion, *none that requireth* or *avengeth for my soule*, none that defends or vindicates it.

אָבַד מָנוֹס

c. לְהוֹדוֹת

V. 7. *That I may praise*] The Hebrew לְהוֹדוֹת *ad laudandum, to praising*, may indifferently be rendred, either in the first person, *that I*, or in the third plural, *that they may praise*, i. e. *the just* in the next words. And to that latter sense the following words seem to incline it, בִּי יַכְתִּרוּ *in me shall the righteous come about*: *in me*, אַמְטוּלָתִי *for my cause*, saith the Chaldee, *shall they come about*, יַעְבְּדוּן לָךְ כְּלִיל דְּשַׁבַּח *the just shall make thee a crown of praise*, say they, not, *come about me* (or, as the LXXII. ἐμὲ ὑπομένουσι, *they watch for me*, in the notion wherein they render כָּתַר by μεῖνον *expect, wait for*, Job xxxvi. 11.) but בִּי as that signifies *for me*, or *for my cause*, on occasion of me, *come about*, *incompass* God, believe in him, praise his name, *when* (so בִּי is to be rendred) they see how graciously God hath dealt with me. The Jewish *Arab* reads, *And the righteous shall take me for a crown* (to them.) The word כָּתַר signifies so to *encompasse* or *come about*, as when a multitude of people assemble on any occasion: so *Prov.* xiv. 18. *the simple inherit folly, but the prudent* יִכְתִּירוּ *shall encompass knowledge*, i. e. seek it, and follow it with all diligence: and so to *encompass* God, is to frequent his sanctuary, devoutly and diligently to make addresses to him. The word also in Arabick dialect signifies *to be multiplied*, and so it will commodiously be rendred, *on occasion of me the righteous shall be multiplied*, when they see thy mercifull *returnes*, or dealings toward me.

בִּי יַכְתִּרוּ

בִּי

בִּי

The Hundred Fourty Third Psalm.

A Psalm of David.

The hundred fourty third is a mournfull supplication for deliverance from powerfull enemies, and was composed by *David*, ‖ as some think, at the time of *Absoloms* rebellion; as † others more probably, and in harmony with the two former, at the time of his being pursued by *Saul*, in the Cave of Engedi.

‖ ὅτε ἀυτὸν ὁ υἱὸς κατεδίωκει, *when his son pursued him*, LXXII.

† *R. Kimchi*

Paraphrase.

1. HEare my prayer, O Lord, give eare to my supplications; *in thy faithfulness answer me*, * and a *in thy righteousness*.

* in

a

O Lord, I beseech thee to hear and answer my requests which my present distresses force me to present to thee, and thy abundant grace and promises of never-failing mercy give me confidence that thou wilt favourably receive and performe unto me.

I know my ſins have juſtly provoked and brought down theſe preſſures on me; but thou art graciouſly pleaſed to be reconciled with humbled penitent ſinners, thou haſt promiſed by a covenant of mercy not to charge on ſuch, with ſeverity, all the ſins of which they have been guilty: and were it not for that covenant, 'twere impoſſible for any fraile imperfect ſinful creature, ſuch as every mere man is, to appear with hope or comfort before thine exact tribunal. To this thy promiſed mercy mine onely appeale lies; and having ſincerely vow'd to performe unto thee all faithfull (be it never ſo mean and imperfect) obedience, I can put in my claime, founded on thy faithfull promiſe (v. 1.) and hope and begge for this ſeaſonable mercy and deliverance from thee.

2. *And enter not into judgment with thy ſervant; for in thy ſight ſhall no man living be juſtified.*

For my malicious enemies have calumniated firſt, then perſecuted me, and now at length brought me to a very ſad and dejected eſtate, forced me to hide my ſelfe under ground, to fly from one cave to another, from the cave of Adullam 1 Sam. 22. to the cave of Engedi ch. 24.

b.

3. *For the enemy hath perſecuted my ſoule, he hath* ‖ *ſmitten my life down to the ground, he hath made me to dwell in darkneſs,* b *as* † *thoſe that have been long dead.*

‖ beate—to דכא
† the dead of the age.

This hath caſt me into great perplexity (ſee Pſal. cxlii. 3.) filled me with a moſt anxious horror, wherein yet I have been able to ſupport my ſelfe by reflecting on thy former mercies and deliverances which thy acts of power have been ſignally interpoſed to worke for me.

4. * *Therefore is my ſpirit overwhelmed within me, my heart within me is deſolate.*

* And I

5. *I remember the dayes of old; I meditate on all thy works, I muſe on the work of thy hands.*

To thee therefore I addreſs my prayers with all the earneſtneſs which my diſtreſſes can infuſe into me. The ground that is parcht with heat and drought, and gaſpes for ſome ſhowre from the clouds to refreſh it, is an emblem of me at this time, who pant and gaſpe and call importunately for ſome refreſhment and relief from thee, having no other means in the world to which I can apply my ſelfe.

6. *I ſtretch forth my hands unto thee: my ſoule* ‖ *thirſteth after thee, as a thirſty land, Selah.*

‖ is to thee as— לי

O Lord, I beſeech thee haſten to my relief, my preſent exigences challenge and importune it from thee: If thou doe not interpoſe in my behalf, I ſhall ſuddenly be overwhelmed by mine enemies and deſtroyed.

7. *Hear me ſpeedily, O Lord, my ſpirit faileth: hide not thy face from me, leſt I be like unto them that goe down into the pit.*

O be thou graciouſly pleaſed to ſhew forth thy pity and thy bounty timely and ſpeedily to me, who have no other refuge to reſort to, but that of thine overruling ſovereign aide: in this is my confidence, for this I offer up the humbleſt devotions of my ſoule. O be thou my guide, to direct me to that courſe, whatever it is, which thou ſhalt chuſe, and wilt proſper to me.

8. *Cauſe me to hear thy loving kindneſs in the morning, for in thee do I truſt: cauſe me to know the way wherein I ſhould walk, for I lift up my ſoule unto thee.*

c. Lord, to thee do I betake my ſelfe, as to mine onely refuge; under the ſafeguard of thy protection I deſire to ſecure my ſelfe: O be thou graciouſly pleaſed to afford me that mercy, and thereby to reſcue me out of mine enemies hands.

9. *Deliver me, O Lord, from mine enemies:* c *I flee unto thee to hide me.*

Above all, by thy paternal goodneſs I beſeech thee, be thou pleaſed ſo to conduct me in all my wayes, that I may do nothing but what is perfectly good and acceptable in thy ſight. To which end, Lord, let thy gracious and ſanctifying ſpirit, the only fountain and author of all goodneſs and holineſs, direct and aſſiſt me in every turne and motion of my life, and bring me into a ſteady conſtant courſe of all ſtrict and righteous living, (that antepaſt or firſt part of heaven on earth, which thou wilt be ſure to crown with a ſtate of perfect purity and impeccability hereafter.)

10. *Teach me to do thy will, for thou art my God:* † *thy ſpirit is good, lead me into the land of uprightneſs.*

† let thy good ſpirit lead me
רוחך טובה תנחני

11. *Quicken*

‖ Thou ſhalt— † thou ſhalt * ſhalt thou

11. ‖ *Quicken me, O Lord, for thy names ſake: for thy righteouſneſs ſake* † *bring my ſoule out of trouble.*

12. *And of thy mercy* * *cut off mine enemies, and deſtroy all them that afflict my ſoule; for I am thy ſervant.*

And thus, O Lord, I truſt thou wilt anſwer my requeſts, reſtoring to me that chearfull and comfortable ſtate of which theſe my ſad diſtractions have deprived me. Two ingagements thou haſt to this, the honour of thy Name, which is concerned in thy protecting thy ſervants and ſuppliants, and thine own gracious and mercifull diſpoſitions, which inclines thee to relieve and aſſiſt thoſe that moſt ſtand in need of it. And the ſame goodneſs of thine and mercy to me, as to one who am reſolved for ever to continue thy conſtant ſervant, doth oblige thee to take my part againſt theſe my malicious adverſaries; and accordingly thy power will certainly interpoſe, and magnify it ſelfe in their utter exciſion and deſtruction.

Annotations on Pſalm CXLIII.

V. 1. *And in thy righteouſneſs*] a. בְּצִדְקָתֶךָ The Hebrew reads בְּצִדְקָתְךָ *in thy righteouſneſs*, without any *Copula*, and neither the Chaldee nor LXXII. think fit to ſupply it. And this ſeems to be the truer rendring. For taking צְדָקָה *righteouſneſs* in the notion frequently exemplified, of *mercy* or *favour*, 'tis an act of that in *God*, viz. of *divine mercy* and *grace*, to anſwer in *faithfulneſs*, i. e. to performe his promiſe; for the promiſe of God being free, but yet conditional, and ſo not due by any tenure or claime (but that of his promiſe) to be performed to any, and not ſo alſo to any but him that performs the condition, and our ſins and frailties being ſuch, that we ſtand in need not onely of Gods grace, but alſo his *mercy* and ἐπιείκεια, his *moderation* of ſtrict right, v. 2. his grace to qualify us for a due performance of that condition, and his *mercy* to make us capable of being accepted in the number of thoſe who have performed the condition; it follows, that it muſt be an act of Gods meer *mercy* and goodneſs to performe to any man that which he hath promiſed to his faithfull ſervants, and ſo it muſt be בְּצִדְקָתֶךָ in Gods *righteouſneſs* or *mercy* that he anſwers the Pſalmiſt בֶּאֱמֶתֶךָ *in thy*, i. e. Gods, *truth* or *faithfulneſs*. And this is moſt fully expreſt by reading *in thy righteouſneſs*, without any *copula* or forme of conjoyning it to *faithfulneſs*.

V. 3. *Long dead*] What b. כְּמֵתֵי עוֹלָם here ſignifies, is not clear. The LXXII. render it, ὡς νεκροὺς αἰῶνος, *as the dead of the age*; the Syriack ܠܥܠܡ *for ever*. The Chaldee hath הֵיךְ שְׁכִיבֵי עָלְמָא הֲדִין *as they that lie along* (ſee *Pſal.* LXXXVIII. 5.) *in*, or *of that age*. What they mean by that ſtyle, may perhaps be gueſt by other parts of their dialect. The grave or ſepulchre they uſually ſtyle בֵּית עָלְמָא *the houſe of the age*, (as we ordinarily ſtyle it our *long home*.) So *Iſa.* XIV. 18. where from the Hebrew we render, *all of them lie in glory, every one in his houſe*, the Chaldee reads בְּבֵית עָלְמָא *in the houſe of his age*; and this from the deſcription of *death*, *Eccl.* XII. 5. אֶל בֵּית עוֹלָמוֹ *to the houſe of his age*, which the Chaldee there render בְּבֵית קְבוּרָתֵיהּ *to the houſe of his ſepulchre*. To this belongs the phraſe *Tob.* III. 6. of αἰώνιος τόπος, *eternal place*, for the grave, juſt anſwerable to בֵּית עוֹלָם *the houſe of the age*, for which the Hebrew of *Paulus Fagius's* edition (for *Munſter's* leaves it out) hath בֵּית לוּעַ לְכָל חַי *the houſe appointed for every one living*. So *Ezech.* XXVI. 20. *I will bring thee down with them that deſcend unto the pit*, אֶל עַם עוֹלָם *to the people*

people of the age. And the ground of the phraſe is there expreſt, *I will place thee* בְּאֶרֶץ תַּחְתִּיוֹת *in the infernal land,* בְּחַרְבוֹת מֵעוֹלָם *in the ſolitudes from the age,* i. e. in thoſe infernal vaſt receſſes, whither from the beginning of the world all men have deſcended, and there remained in condition of deſolation, though the number of them that are there be never ſo great. In proportion to which dialect כְּמֵתֵי עוֹלָם will here be literally rendred, *as the dead of the age* (by *the age* meaning the place or ſtate of the *dead, hades,* or *Scheol*) but according to ſenſe, *as the dead in the grave,* the very ſame which *Pſal.* lxxxviii. 5. is expreſt by שֹׁכְבֵי קֶבֶר *they that lie in the grave.*

c. אֵלֶיךָ כִּסִּתִי

V. 9. *I flee unto thee to hide me*] So we paraphraſtically render אֵלֶיךָ כִּסִּתִי. The lxxii. read πρὸς σὲ κατέφυγον, *I have fled to thee as to a refuge.* The Chaldee מֵימְרָךְ מַנִּיתִי לְפָרְקָךְ *thy word I have ſet up for my redeemer.* The Radix כָּסָה ſignifies *to hide,* and ſo in Piel (as here it is) *Pſal.* xxxii. 5. לֹא כִּסִּתִי, *I have not hid, Pſal.* xliv. 15. כִּסַּתְנִי *hath covered me,* and lxix. 7. כִּסְּתָה *hath covered my face.* Accordingly the Interlinear render it, *ad te abſcondi me, to thee have I hid me.* The learned *Val. Schindler* ſuppoſes an Ellipſis, thus to be ſupplied, *tibi revelavi quod homines celavi, I have revealed to thee what I have concealed from men,* ſo *Kimchi, To thee alone have I cried,* or *made my petition in ſecret,* viz. not revealing his caſe to men, as not hoping in them for help. And if this notion for *hiding* muſt be reteined (as 'tis in all other places wherein 'tis uſed in the Bible, and ſo generally and conſtantly rendred by καλύπτω and the like) then the rendring muſt be, *to,* or *at thee I have hid my ſelfe;* as thoſe things which we are afraid to loſe, we hide in a ſure place; and thus it is all one with depoſiting in Gods hands. So the Jewiſh *Arab, With thee have I ſought to be hid,* or *for an hiding place,* or *refuge.* So *Abu Walid, to thee have I fled for refuge, and with thee ſought for an hiding place,* making it contrary to *Iſa.* lvii. 8. כִּי מֵאִתִּי נָלִית וַתַּעֲלִי which the Interlinear renders, *quia à me diſcooperuiſti & aſcendiſti,* and our Engliſh, *thou haſt diſcovered thy ſelfe to another then me and art gone up.* But 'tis not unuſual with Hebrew words to inlarge their ſignifications, and ſo it is reaſonable to believe (though it cannot be demonſtrated from any other place of the Bible) that כָּסָה *to hide,* may in Piel ſignify to *fly unto* as a *refuge,* becauſe ſuch καταφύγια *refuges* are either really or metaphorically *hiding* places. And then the lxxii. their κατέφυγον, *I have fled,* will be a literal rendring of כִּסִּתִי, and ſo the Latine *confugi.*

d. בְּאֶרֶץ מִישׁוֹר

V. 10. *Land of uprightneſs*] בְּאֶרֶץ מִישׁוֹר is literally to be rendred *to* or *in a ſtraight ground:* ſo the Chaldee, בְּאַרְעָא תְּרִיצָא *into a ſtraight ground,* and the Jewiſh *Arab, in a right* or *ſtraight region,* and ſo the Latine *in terram rectam*; by which we are to judge of the reading of the lxxii. ἐν τῇ εὐθείᾳ, *in the right,* that it ſhould be undoubtedly, as *Aſulanus*'s copie hath it, ἐν γῇ εὐθείᾳ *in a ſtraight ground.* By this ſtyle is metaphorically ſignified a regular courſe of life, in obedience to all the commands of God, the onely rule of the good mans walking. The Syriack have duly explain'd it by ܠܐܘܪܚܟ ܕܫܪܪ *into thy way of life,* that courſe of living which thou requireſt, or which may be acceptable to thee.

The

The Hundred Fourty Fourth Pſalm.

A Pſalm of David.

The hundred forty fourth is a fiducial and humble prayer to God for deliverance from his heathen enemies, and proſperity upon his people, and this founded in his former experiences of Gods interpoſition for him, for which he humbly praiſeth and bleſſeth his holy name. It was compoſed by *David*, in reflexion, || as 'tis thought by ſome, on *Goliah* and the Philiſtims; but moſt certainly of a latter date, when he was ſetled in the kingdome, ſee v. 2, and 10. By the Jews, *Kimchi* and *Saadiah, Gaon* it is referred to the Meſſias.

|| μετὰ τὸν Γολιαθ, Lxxii. ſo the *Chaldee* alſo v. 10.

Paraphraſe.

1. *BLeſſed be the Lord my ſtrength, which teacheth my hands to warr and my fingers to fight.*

For all the preſervations and victories which have been injoyed by me, I am infinitely obliged to bleſs and praiſe and magnify the one ſupreme God of heaven and earth, from whom

† mercy חַסְדִּי

2. *My † goodneſs and my fortreſs, my high tower and my deliverer, my ſhield, and he in whom I truſt, who ſubdueth my people under me.*

it is that I have received all the ſtrength and ſkill in military affairs which I have ever ſhewed; an act of whoſe ſpecial mercy and favour, preſervation and protection I muſt acknowledge it, that I have ever been ſucceſſefull or ſafe in any enterpriſe. In him therefore with all reaſon I wholly repoſe my full truſt and confidence.

3. *Lord,* a *what is man, that thou takeſt knowledge of him? or the ſonne of man, that thou makeſt account of him?*

For my ſelfe, I am but a mean, infirme, frail, mortal man, ſubject to all the miſadventures which are conſequent to the feeble, inconſtant, tranſitory condition of men, and it is an

a, a

4. *Man is like to vanity: his dayes are as a ſhadow that paſſeth away.*

infinite mercy of dignation in God, to take ſo much conſideration of me, as to make uſe of me as his inſtrument in ſubduing the enemies of his people. (And herein was David a type of Chriſt, who having humbled himſelf to aſſume our humane mortal fleſh, became by his divine power in that fleſh victorious over the powers of hell. Heb. 2. b.)

5. *Bow thy heavens, O Lord, and come down; touch the mountains, and* * *they ſhall ſmoak.*

It muſt therefore be thine own work, O Lord, the interpoſition of thine own almighty hand, to which we muſt owe all our deliverances and preſervations. If thus thou wilt vouchſafe to owne thy ſervants, and by thy meſſengers and miniſters, the Angels of thy preſence, exhibite and preſentiate thy ſelfe among

* let them ſmoke יַעֲשְׁנוּ

6. *Caſt forth lightening, and ſcatter them; ſhoot out thine arrows and deſtroy them.*

7. *Send thine hand from above, rid me and deliver me out of great waters, from the hand of ſtrange children;*

8. *Whoſe* b *mouth ſpeaketh vanity, and their right hand is a right hand of falſehood.*

b, 8

us, then ſhall all our enemies be diſperſt and deſtroyed, not by the ſtrength or dint of our weapons, but as by thy thunderbolts and darts of lightening, by the artillery of heaven, by thy divine aſſiſtance, and protection over us (ſee note on Pſal. xviii. d.) And thus be thou graciouſly pleaſed to magnify thy power and mercy to us at this time, to deliver us from theſe puiſſant heathen armies, which have nothing but their own ſtrength and number to depend on or boaſt of, which worſhip and rely on falſe idol gods, which are not able to helpe, and ſo are ſure to diſappoint them, and ſo their hands faile no leſs in their undertaking then their mouths doe, when thou the only Lord of heaven and earth, of thoſe Angelical hoſts, comeſt out and appeareſt againſt them.

All the returnes that I can make for this mercy, is my praiſing and magnifying thy name for it: And that I ſhall be careſull to performe with the choiceſt ditties and ſweeteſt inſtruments, (and all little enough to reſound thy praiſes, who haſt wrought ſo wonderfully for us) ſaying,

9. *I will ſing a new ſong unto thee, O God: upon a Pſaltery,* ‖ *and an inſtrument of ten ſtrings, will I ſing praiſes unto thee.*

‖ *of ten ſtrings* עָשׂוֹר *ſee Pſal.* xxxii. *note* a.

All honour and praiſe be aſcribed to the ſupreme God of heaven, from whom it is that the greateſt Kings of the earth receive their ſtrength and authority, and to whom they owe all their deliverances and preſervations. And the ſame ſtrength and power of his hath he graciouſly pleaſed to afford me at this time, that have no other title to it, but that I am his ſervant, and of my ſelſe ſo much weaker than my adverſaries, that I am ſure to be deſtroyed by them, if God do not defend and preſerve me.

10. *It is he that giveth ſalvation unto Kings, who delivereth David his ſervant from the hurtfull ſword.*

O be thou now pleaſed to continue this thy mercy to me, the enemies being ſtill the ſame, Idolatrous, heathen, wicked men, that do not acknowledge or confeſs the true, but profeſs and depend on falſe Idol gods, and ſeaſonably at this time to reſcue and preſerve me out of their hands.

11. *Rid me and deliver me from the hand of ſtrange children, whoſe mouth ſpeaketh vanity, and their right hand is a right hand of falſehood.*

Be thou pleaſed at length to reſtore peace and proſperity to the land; that our families may flouriſh in goodly and beautifull children; that our proviſions at home, and our flocks and herds abroad may be very thriving and proſperous; and that thoſe goods which thy bleſſing beſtows upon us may not be in danger of hoſtile invaſions; that we may poſſeſſe and injoy our ſelves in a chearfull continued peace, without any diſturbances or diſquiets.

c.

12. *That our ſons may be as plants* † *grown up in their youth; that our daughters may be as* c *corner-ſtones, poliſhed after the ſimilitude of a palace:*

13. *That our garners may be full, affording* * *all manner of ſtore: that our ſheep may bring forth thouſands and ten thouſands in our* ‖ *ſtreets:*

d.

14. *That our oxen may be* d † *ſtrong to labour: that there be no breaking in, nor going out; that there be no* * *complaining in our* ‖ *ſtreets.*

† *growing great* מְגַדְּלִים

* *from this to that ſort, ſee note* c.

‖ *folds, ſee note* d.

† *fat or fleſhy*

* *cry*

‖ *fields, or yards.*

This were a very happy condition indeed; and this and all other happineſs of what ſort ſoever is the ſure and conſtant portion of thoſe that performe faithfull obedience unto God, and depend on him only for the acquiring it.

15. *Happy is the people that is in ſuch a caſe: yea happy is the people whoſe God is the Lord.*

Annotations on Pſalm CXLIV.

a. אָדָם בֶּן אֱנוֹשׁ

V. 3. *What is man*] By אָדָם *man*, and בֶּן אֱנוֹשׁ *ſonne of man*, as all or any of mankinde may be underſtood, in the condition of frail, mortal, miſerable, and unworthy creatures; ſo the Pſalmiſt himſelf, *David*, and the *ſon of David*, the *Meſſias*, is eſpecially to be underſtood in this place. The occaſion of the Pſalm is, by the title in the LXXII. and Latine and Arabick, not improbably noted to be the combat with *Goliah*. And for the ſetting out the wonderfull mercy of God to him in that, 'twas very conſiderable, that he was but a young ſtripling, the youngeſt and moſt unconſiderable of all the ſons of *Jeſſe*, who alſo was but an ordinary man. And accordingly *Ps.* viii. which hath probably been reſolved to be compoſed on this occaſion of *Goliah* of *Gath*, the ſame conſideration hath a principal place, v. 4. *What is man, that thou art mindefull of him? and the ſon of man,*

man, that thou viſiteſt him? there אֱנוֹשׁ and בֶּן אָדָם, weak *man* and *ſon of* mortal ordinary *man*, as here אָדָם and בֶּן אֱנוֹשׁ. Which accordance as it is ſome argument to confirme that (as this) Pſalm to have been compoſed on that occaſion, ſo it will apply theſe words in their more eminent, prophetick, myſtical ſenſe, to *Chriſt* our Savi. our in his ſtate of humiliation (wherein yet by the power of his Divine nature he did ſo many wonderfull works) by virtue of the Apoſtles teſtimony *Heb.* ii. 6. where he cites thoſe words from *Pſal.* viii. 4. (exactly parallel to theſe) and applies them particularly to *Chriſt*.

b. פִּיהֶם דִּבֶּר שָׁוְא

V. 8. *Mouth ſpeaketh vanity*] In this verſe ſomewhat more ſeems to be expreſt than is ordinarily obſerved in it. The Chaldee interprets it of falſe oaths and wicked lawes; and the moſt obvious ſenſe is followed by the reſt of the interpreters, vain or lying ſpeeches, and wicked works or actions: and thus it may fitly enough be adapted as the motive to God to deſtroy them. But if we conſider 1. that the prayer is againſt *Davids* enemies, the *Philiſtims*, and thoſe by the title of בְּנֵי נֵכָר *ſons of the ſtranger*, the title that ordinarily belongs to Idolaters, and 2. that שָׁוְא and שֶׁקֶר *vanity* and *falſehood* frequently ſignify the *falſe* Idol gods, and 3. that their *mouth ſpeaking* fitly ſignifies profeſſion either of a true or falſe God, and 4. that יָמִין *their right hand* may poetically ſignify, him, or them, on whom they depend, as their παράσται, their *patrons* or *auxiliaries*, (as when it is ſaid, *the Lord at my right hand*, *Pſal.* cx. 5. and many the like, the meaning is, he aſſiſts and takes my part) and ſo יְמִין שֶׁקֶר *right hand of falſehood*, be a vain gainleſs helper, that fails all that depend on him; on theſe conſiderations it will not be unreaſonable thus to interpret the whole verſe of theſe Idolatrous *Philiſtims*, whoſe gods cannot ſtand them in any ſtead againſt the one true God of heaven, to whom *David* makes his addreſs; and that this is the fuller importance of it, and that as a motive fit here to be uſed in a prayer to God, to incline him to own his ſuppliants againſt ſuch kinde of enemies as theſe.

בְּנֵי נֵכָר

שָׁוְא

וִימִינָם

יְמִין שֶׁקֶר

V. 12. *Corner-ſtones*] From זָוִית *an angle* or *corner*, two formations there are in theſe 12, and 13. verſes זָוִית and מְזוּיָם, and are to be diſtinguiſht by the matter of the context. For as in a building there are either the exterior or interior parts and *corners*; ſo here the זָוִית or outer *corners* are the *ſtones* in the *corners* of the building, *angular pillars* ſaith *Caſtellio*, which are here מְחֻצָבוֹת *hewen*, and *ſquared*, and *carved*, and ſo for the beauty of them, in an הֵיכָל *palace* eſpecially, are fit to expreſs the *daughters* of a proſperous family, in whom beauty is much valued. But מְזוּיָם the inner parts or corners of the building, are the repoſitories, places on purpoſe for keeping of *ſtore* and proviſions (ſuch are cellars, larders, and the like) which the LXXII. rightly render ταμεῖα, and the Latine *promptuaria*, *repoſitories* for all kinde of proviſions (and not ſo fitly *garners* or *granaries*, which are proper to corne or graine.) The former of theſe זָוִית is rendred by the LXXII. κεκαλλωπισμένοι *beautified*, either by way of paraphraſe (as מְחֻצָבוֹת, *carved* or *poliſhed*, they render πεφικοσμημένοι *adorned about*) or as if it were from זִיו *beauty* or *ſplendor*; and ſo the Chaldee, זְוִתְנִין *beautifull*. Of the latter when 'tis here ſaid, that *being full they bring forth* or *yeeld* מִזַּן אֶל זַן, this is interpreted by them ἐκ τούτου εἰς τοῦτο, *from this to that*; not by miſtake probably of ן for ו, as ſome conceive, but as taking זַן (as it is)

ſor

זָוִית מְזוּיָם

for a word of a large ſignification, to ſignify any thing to which the matter ſpoken of ſhall determine it, (and ſo ſure the Chaldee doe, which render it מִן שַׁתָּא לְשַׁתָּא *from year to year*) particularly any kinde of food or victuals, and ſo by this phraſe, *from this to that*, meaning *from this ſort to that ſort*, as *Aben Ezra* and *Kimchi* underſtand it, i. e. ſomewhat of all ſorts, to expreſs the greateſt plenty of all commodities for daily uſe or proviſions. The Jewiſh *Arab* renders it by *meaſures*.

d. מְסֻבָּלִים V. 14. *Strong to labour*] From סָבַל *to carry* on ſhoulders, as a porter doth, is מְסֻבָּלִים here, not ſo much to ſignify their patience of weight (as the Chaldee interpret it by מְרֵי מַשּׂוֹל *patient of burthen*, and *ſtrong-backt for carriage* or *ſervice*, ſaith *Abu Walid*, and ſo the Jewiſh *Arab*, *our oxen carrying forth good*) for *oxen* were not then wont to be ſo imployed to bear burthens on their backs or ſhoulders, (though now adayes the *Turcomen* and ſuch like moving people uſe to carry their tents and other utenſils on cows backs) but more probably to note the weight of fleſh they carry about with them, which therefore the Lxxii. render παχεῖς, the Latine *craſſæ*, *thick* or *fat*, the Syriack ܬܚܝܠ *ſtrong*, for ſo thoſe are that are moſt fleſhy, and ſo *onuſtus* is wont to be uſed for *rich*, or one that is in all plenty, and ſo not for patience of *burthens*, though that, as this, do thus originally ſignify, and though with us the lading be in a cart, yet we uſe to ſay the *Oxen* are heavy laden. The phraſe that here follows in this matter of *oxen*, אֵין פֶּרֶץ וְאֵין יוֹצֵאת *not breaking in and not going out*, is not improbably to expreſs the ſafety of their herds, not only from ſtraying, but, as in time of warr, from invaders and abactors, whoſe *breaking in* (κλάσμα φραγμοῦ, *breaking down* or fall of the *partition*, or *wall*, or *ſept*, ſay the Lxxii.) is attended with the cattels διέξοδον *paſſing through*, or *going out*: and then follows צְוָחָה *clamour*, *vociferation*; κραυγὴ *cry*, ſay the Lxxii. The ſame word they uſe *Iſa.* v. 7. to render צְעָקָה, which is there oppoſed to *righteouſneſs*, whether in the notion of *juſtice* or *mercy*, and is the conſequent of *oppreſſion*; and ſo it may be here fitly uſed to expreſs hoſtile oppreſſions and invaſions. But the phraſe may be alſo applied, that among their cattell none maketh abortion, אֵין פֶּרֶץ *never a breaker out*: ſo *Pharez* came by his name, *Gen.* xxxviii. 29. *How haſt thou broken forth? this breach be upon thee; therefore his name was called Pharez.* יצא alſo hath a peculiar notion in relation to the birth of children; But that being the regular birth, it is not ſo well appliable to this place, unleſs by the figure ἐνδιαδυοῖν we thus read, *no eruption, and no going out*, i. e. *no* violent *going out*, for then that is clearly no abortion. *Kimchi* obſerves of theſe three verſes 12, 13, 14. that there is mention of all thoſe three bleſſings of the Wombe, of the Earth, and of Cattel, ſet down *Deut.* xxviii. 4. The laſt word of the verſe, בִּרְחֹבֹתֵינוּ, we render *in our ſtreets*; ſo רְחוֹב ſignifies *Gen.* xix. 2. as the *ſtreet* is oppoſed to an houſe or covert, from רָחַב *broad*, or *large*. But our Engliſh *ſtreet* hath a particular relation to a town, or village, or city; and ſo it ſeems not ſo proper to this place, where being applied to *oxen*, it will ſignify in reaſon the place where they lie and feed, ἐν ταῖς ἐπαύλεσιν, the Lxxii. duly read, in their *ſtabula*, whether fields or cloſes, where they are kept. Or if in that verſe it may retein the notion of *ſtreet*, being applied to the men who are thus oppreſt, and may bemoan their loſſes in the field by their *complaints*

אֵין פֶּרֶץ וְאֵין יוֹצֵאת

in

in the city, (ſee *Mar.* v. 14.) yet this will not be applicable to v. 13. where the ſame word being uſed בְּחוּצֹתֵינוּ, we render it in like manner, *in our ſtreets*, but being applied to *ſheep*, muſt ſignify their folds or paſtures, where they lie and *bring forth*; which though it be abroad, without dores (that is all that חוּץ imports, from the literal notion of which the LXXII. there have their rendring ἐν ταῖς ἐξόδοις αὐλῶν, and the Latine *in egreſſibus ſuis, in their goings out*) yet they are ſafe there, and multiply exceedingly. The Jewiſh Grammarians, *Aben Walid* and *Kimchi*, aſſigne not to the word בְּחוּצֹתֵי any more particular ſignification then of *broad-places*, which may then be as well back-ſides; as we ordinarily call ſuch yards as are about the houſe, in which cattel are kept, or the like places, as well as *ſtreets*. And the word which the Jewiſh *Arab* uſes may be rendred *fields*.

The Hundred Fourty Fifth Pſalm.

Davids Pſalme of Praiſe.

The hundred fourty fifth is a forme of ſolemn thankſgiving to God, deſcanting on all his glorious attributes. It was compoſed by *David*, and is one of thoſe wherein every verſe begins with a ſeveral letter of the Hebrew Alphabet.

Paraphraſe.

1. *I will extol thee, my God, my King; and I will bleſs thy name for ever and ever.*

The Lord of heaven is my only God and King, a gracious Father, and a vigilant guide and conducter of me in all my wayes; I am infinitely obliged to praiſe I come to heaven, there to

2. *Every day will I bleſs thee, and I will praiſe thy name for ever and ever.*

and magnify his holy name, and never to intermit that office till ſing continual Hoſannahs and Hallelujahs to him.

3. *Great is the Lord, and greatly to be praiſed; and his greatneſs is unſearchable.*

He is a God of a vaſt unfathomable power and dignity, his excellencies, and

the effluxions thereof toward us, not to be traced or meaſured by humane faculties: But the leſs they are comprehended, the more are they to be admired, and adored, and magnified by us.

4. *One generation ſhall praiſe thy works to another, and ſhall declare thy mighty acts.*

Every age of the world, and perſon that lives in that age, hath new and

freſh experience of the goodneſs and power of God in his gracious and glorious diſpoſals, every where illuſtrioufly diſcernible, and ſo every age is obliged to make their acknowledgments, to record to poſterity, and ſo to incite and call up all that live after them to the diligent and devout and vigorous performance of this duty.

‖ beauty or ſplendor of the glory הוֹד כָּבוֹד

5. *I will ſpeak of the ‖ glorious honour of thy majeſty, and of thy wondrous works.*

Whether I conſider the infinite incomprehenſible beauty and ſplendor of his

divine eſſence and attributes, or the moſt admirable operations and productions thereof in the framing and governing of the world, there is matter of all praiſe and thankſgiving to me, and to every other man living.

And accordingly both they and I, even all of us, with united hearts and voices, will proclaim and promulgate the wonderfull and admirable acts of his power and glory.

6. *And men ſhall ſpeak of the might of thy terrible acts, and I will declare thy greatneſs.*

a. And therein moſt peculiarly ſhall we count our ſelves obliged to magnify and recount with the moſt exuberant joy the diſpenſations of his moſt abundant graces and mercies toward us, eſpecially that towards our ſoules. Theſe flow every minute from him, as from an inexhauſtible fountain and abyſſe of goodneſs. O let our hearts learne of thoſe fountains, continually to poure forth at our mouthes the praiſes that are proportionably due to him.

7. *They ſhall* ‖ [a] *abundantly utter the memory of thy great goodneſs, and ſing of thy righteouſneſs.*

‖ iſſue or powre out

'Tis the title by which he was pleaſed to make known and proclaim himſelf to his people, Exod. xxxiv. 6. The Lord, the Lord God, mercifull—

8. *The Lord is gracious and full of compaſſion, ſlow to anger, and of great mercy.*

b. 9. *The Lord is good* [b] *to all, and his tender mercies are over all his works.*

very forward and willing to pardon repentant ſinners, and not denying them that grace, or proceeding in judgment againſt them, till he be provoked to it by great ingratitude and obdurations: and this mercy of his is not incloſed to a few ſpecial favourites of his, but inlarged and vouchſafed to all and every man in the world, upon the title of his fatherly mercy to his creature, till by their impenitence perſiſted in, againſt his means of grace, they render themſelves incapable of it.

And proportionably according to the juſt merit of it, all the men in the world are obliged to pay thee the acknowledgments of thy ſupereminent tranſcendent mercy, but eſpecially thoſe that are ſo qualified by the power of thy grace obediently received by them, as to have a more particular intereſt therein.

10. *All thy works ſhall praiſe thee, O Lord, and thy ſaints ſhall bleſs thee.*

11. *They ſhall ſpeak of the glory of thy kingdome, and talk of thy power;*

Theſe ſhall never ſatisfie themſelves that they have ſaid enough in depredicating the inward beauties, and felicities, and admirable excellencies of the Kingdome of God in mens hearts, that ſtate of ſouls, when by the divine and ſanctifying power of his grace the dominion of ſin and Satan is ſubdued, and the kingdome of heaven erected in the ſtead of it, and all the faculties of the ſoule voluntarily and chearfully and conſtantly ſubjected to it. The ſweetneſs and comforts of this ſhall ſo tranſport and raviſh them that have a vital taſt of it in their own hearts, that they ſhall earneſtly deſire and endeavour to diſcover and recommend it to others, and bring all men to a ſenſe and acknowledgment, how deſirable a thing it is to be the ſubjects of this kingdome.

12. *To make known to the ſons of men his mighty acts, and the* † *glorious majeſty of his Kingdome.*

† glory of the ſplendor of כְּבוֹד הֲדַר

The magnificence and glory of any other the greateſt kingdome is but finite and tranſitory, and ſo oft in few years is removed and deſtroyed: but the kingdome of God is as durable as God himſelf, and the comforts of ſubjection and obedience thereto, which all pious men injoy, have never any end, but are ſwallowed up in the Ocean of eternal bliſs and glory, the never failing portion of all ſuch.

13. *Thy kingdome is an everlaſting kingdome; and thy dominion endureth throughout all ages.*

And one ſpecial act of this his kingdome, one exerciſe of this power of his grace it is, that thoſe which are ſincere faithfull ſubjects thereof, ſhall never want a ſufficient ſupply of ſtrength from him for all their wants, whether of ſouls or bodies: Be they never ſo weak in themſelves, never ſo near falling, and unable to ſupport themſelves, and ſtand by their own ſtrength, they ſhall yet be ſure of a ſufficiency in him; he will ſupport them in the moſt infirme, feeble, tottering condition; and when through humane frailty they are brought low, and actually fallen, he will not deny them grace to get up again, but afford them effectual means of recovery, if by humble confeſſion of their lapſes they begge and ſollicite it, and induſtriouſly make uſe of it when it is given them. And ſo for outward diſtreſſes, he will either preſerve them from them, or ſupport them under them, and in his good time deliver them out of them.

14. *The Lord upholdeth all that fall, and raiſeth up all thoſe that be bowed down.*

15. *The*

15. *The eyes of all wait on thee, and thou giveſt them their meat in due ſeaſon.*

This mercy and benignity of his is a ſpring inexhauſtible of all kinds of Good things, a treaſure of abundant ſupply to all the creatures in the world, which

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16. *Thou openeſt thy hand, and ſatisfieſt the* c *deſire of every living thing.*

conſequently attend and wait his pleaſure, and never faile to receive from him timely and ſeaſonably to their neceſſities, whatſoever they really ſtand in need of.

17. *The Lord is righteous in all his wayes,* d *and* ‖ *holy in all his works.*

‖ mercifull

In ſumme, all Gods diſpenſations and dealings with us are made up of abundant mercy and compaſſion, charity and liberality to all our

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bundant mercy and compaſſion, charity and liberality to all our wants; and ſo are to be acknowledged and devoutly praiſed by all the men in the world.

18. *The Lord is nigh unto all them that call upon him, to all that call upon him in* e *truth.*

Whoſoever addreſſes his prayers to God, and faithfully adheres to him, that

e

flies not to any indirect courſe for aids, but keeps faſt to him in conſtant obedience, and waits Gods time with patience, and perſeverance in prayer, ſhall be ſure never to faile of anſwers of mercy from him.

19. *He will fulfill the deſire of them that fear him: he will hear their cry, and will ſave them.*

If they faithfully ſerve and obey him, he will not be wanting to them in their greateſt wants, but will ſeaſonably grant them their requeſts, and deliver them out of all dangers.

20. *The Lord preſerveth all them that love him: and all the wicked will he deſtroy.*

Thoſe that love God and keep his commandments, have by his promiſe a claim and right to his protections and preſervations; but for tranſgreſſors, which are accounted haters of him, he will certainly poure out his vengeance upon them.

21. *My mouth ſhall ſpeak the praiſe of the Lord: and let all fleſh bleſs his holy name for ever and ever.*

All this exacts the moſt ſolemn acknowledgments, all the praiſes and Hallelujahs that our hearts or tongues can expreſs. O let all the men in the world joyne to performe this duty, and never give over praiſing and glorifying his holy name.

Annotations on Pſalm CXLV.

a. יַבִּיעוּ

V. 7. *Abundantly utter*] The Hebrew יַבִּיעוּ is from נָבַע *to bubble, to iſſue, to ſend out* as a *ſpring* or fountain iſſues out water: and though here it be metaphorically uſed of *ſpeaking*, yet it muſt in reaſon be rendred with reſpect to the original uſe of it. The LXXII. therefore render it ἐξερεύξονται, the Latine *eructabunt*; for which our Engliſh yeelding no proper word, we muſt be content with that of *iſſuing* or *pouring out*, or *ſending forth*. The Chaldee, which reads יַבִּיעוּן (the ſame word with their termination) is rendred by the Latine Translator *perſonabunt, ſhall ſound forth*, as if it were from בוּעַ which ſo ſignifies, and is by the Greek lightly changed into βοάω, *to proclaim*.

b. לְכֹל

V. 9. *To all*] In this place the reading of the LXXII, both in the Roman edition and others, is undoubtedly corrupted. The Hebrew reads לְכֹל *to all*, and ſo is followed by the Chaldee and Latine and Arabick (the Syriack omitting it wholly) and only the copies of the LXXII. (and from them the Æthiopick) read τοῖς ὑπομένουσι, *to them that expect*, and others add αὐτὸν, that expect *him*. But *Aſulanus's* reading is doubtleſs here to be preferred, which hath τοῖς σύμπασι, *to all*; which being the original reading, and ſo followed by

the Latine and Arabick, was changed by the ſcribe into ὑπομένωσι, and ſo taken up by the Æthiopick.

c. רָצוֹן V. 16. *The deſire*] In this place it is doubtful to what ſubject רָצוֹן, the laſt words of the verſe, belongs. From רָצָה *voluit, placuit*, the noune ſignifies *will, good pleaſure, benevolence, favour. With thy favour* רָצוֹן *haſt thou defended me, Pſal.* v. 12. ſo *Iſai.* xlix. 8. *I have heard thee in the time* רָצוֹן *of favour*, we render it *acceptable time*, parallel to a *day of ſalvation* that follows; where, as the *ſalvation* is the deliverance wrought by God, ſo the *favour* muſt be Gods alſo. And thus the word may probably ſeem to be uſed here, *he ſatisfieth every living thing* (ſo מַשְׂבִּיעַ לְכָל חַי muſt be rendred) רָצוֹן *with* or *by his favour*: ἐμπιπλᾷς πᾶν ζῶον εὐδοκίας, ſay the Lxxii. *thou filleſt every living thing with thy good pleaſure*; the Latine have *benedictione, with thy benediction* (perhaps reading εὐλογίας for εὐδοκίας) and the Æthiopick more expreſly, *according to thy decree* or *good pleaſure*: the Jewiſh *Arab* reads *every living thing with favour, good will, or complacency*, from thee. But the Chaldee reads רְעוּתְהוֹן in the plural, which cannot belong to God, *thou ſatisfieſt all living with their will*, or *deſire*; and the Syriack, ܡܫܒܥ ܠܟܠ ܚܝܐ ܨܒܝܢ *thou ſatisfieſt the deſire of all living*. And ſo the learned *Caſtellio, optatis ſatias, thou ſatisfieſt them with their deſires*, i. e. with the things which are deſired by them. And to this ſenſe the uſe of the ſame word v. 19. inclines, where of *God* it is ſaid, רְצוֹן יְרֵאָיו יַעֲשֶׂה *he will do* or *performe the will of them that fear him.*

d. חָסִיד V. 17. *And holy*] Of חָסִיד there can be no queſtion but 'tis to be rendred, when ſpoken of God, *merciſull, abundantly good*; and ſo 'tis here joyned with צַדִּיק *righteous*, in the notion thereof frequently exemplified for ἐλεήμων *pitifull*, or *charitable*, or *liberal*: for both theſe are here clearly inferred from the three laſt verſes, which are inſtances of his mercy and bounty. In this place is fit to be obſerved what we finde in the Lxxii their tranſlation, after v. 13. and before v. 14. Πιστὸς κύριος ἐν τοῖς λόγοις αὐτοῦ, καὶ ὅσιος ἐν πᾶσι τοῖς ἔργοις αὐτοῦ, *The Lord is faithfull in his words, and holy in all his works.* The ſame we have in the Syriack, and Latine, and Arabick, and Æthiopick, and onely miſs it in the Original and in the Chaldee. And that it is not added ſuperfluouſly by the reſt, but really wanting in theſe, we have this argument of ſome appearing force; Becauſe the Pſalm being Alphabetical, and exactly ſo in all other parts, is yet deficient in the letter *Nun*, as now we have it in the Hebrew, which yet from this reading of the Lxxii, &c. is ſo readily ſupplied, [נֶאֱמָן יְהוָה בִּדְבָרָיו וְקָדוֹשׁ בְּכָל מַעֲשָׂיו] that there ſeemeth little cauſe of doubt but this was the antient reading, and ſo continued to the time when the Lxxii. firſt, and after when the Syriack made their tranſlations. If thus it were, the occaſion of the omiſſion ſeems moſt probably to be taken from this v. 17. the words whereof being of ſo great affinity with thoſe others, might by unskilfull ſcribes be confounded, and conceived to be the ſame with them, and ſo on that conceit deliberately left out in one place, to avoid that which they deemed a Tautology. But if this were it, then herein they erred more than one way. For firſt, it is no news for this Pſalmiſt in his lauds of God, to repeat the ſame expreſſion more than once, witneſs that ſolemn *Epiphonema, His mercy endureth for ever.* 2. Theſe two verſes, if they be better conſidered,

are

are not the ſame, but perfectly different, and each of them, according to that difference, fitted to the place wherein according to the alphabetical order they ought to ſtand. The eleventh, twelfth and thirteenth verſes are ſpent in admiration of the power and glory of Gods kingdome, and that is fitly concluded with an *Epiphonema* of Gods fidelity in performing of all his promiſes, and perfect juſtice and *holineſs*, and other divine excellencies, in all his diſpenſations toward men. And that is the ſumme of the letter *Nun* (which therefore with very good harmony follows the thirteenth verſe, and ſo will put forward the fouretenth, which now is *Samech*, unto the fifteenth, which is the proper place for it) נאמן —— *The Lord is faithfull in his words, and holy in all his works*, i. e. *veracity* and *holineſs* are two great inſeparable attributes of God; the one in his *words*, he never affirmeth what is not moſt true, or promiſeth what he doth not performe; the other in his *actions*, and works of providence, wherein he is ſo farr from having any real cauſality in the ſins of Angels and men, that he doth all that reaſonably can be done by a God of holineſs and purity toward any rational and free agents, whom he means to puniſh and reward according to their works, to prevent them, and aſſiſt them, and inlighten their minds, and ſanctify their hearts, thereby to keep them from ſinning, or to returne them by repentance to that innocence (as near as may be) from which they are fallen. And this, as the chief exerciſe of his kingdome of grace, the glories whereof are ſet out in thoſe three verſes immediately foregoing. Whereas this which is now the ſeventeenth (but in that other account ought to be the eighteenth) verſe, as it is introduced by the three verſes more, which are all ſpent in the view of the tranſcendent compaſſion, mercy and liberality of God, ſo being duly rendred, it is a very proper *Epiphonema*, to conclude and ſhut up the praiſes of God in that behalfe, *The Lord is righteous in all his wayes, and mercifull in all his works*. Where צדיק וחסיד *righteous and mercifull*, are but two words ordinarily uſed in ſcripture to ſignify *charity* and *compaſſion*: the former, not that *righteouſneſs* which we ſtyle *juſtice*, but that *charity* which is by the law of God due to all men, and ſo in us is our *righteouſneſs*, and in God is his *goodneſs* and *charity* to mankinde, and the latter a more abundant degree of that, ſtyled *goodneſs*, *graciouſneſs*, *bowels of compaſſion* in man, and the moſt tranſcendent degree of infinite *mercy* and *pitty* in God. The LXXII. render the former of theſe δίκαιος, the Latine *juſtus*, and that being underſtood in our ordinary notion of *juſtice*, was apt to be conceived all one with *faithfull* or *true* in that former verſe. And the LXXII. again render the latter of theſe by ὅσιος, which Greek word indeed oft ſignifies *holy*, and ſo is interpreted *ſanctus* by the Latine; but being but lightly changed by cutting off the laſt letter from the Hebrew חסיד, and giving it the Greek termination ος (for ſo both ὅσιος and χάσιος are deemed to come from that original) in this place and many others it is ſurely taken in the Hebrew notion of it, i. e. for *mercifull* and *pitifull*, and ſo ſhould better be rendred in Latine *pius*, than *ſanctus*, (as in *Salvian* and other good authors *pietas piety* in God ordinarily ſignifies mercy.) However, this equivocalneſs of that word ὅσιος, taken by readers for *holy*, when it ſignifies *mercifull*, and the miſinterpreting צדיק for *juſt*, when it imports *mercifull*, may well be deemed to have contributed occaſio-

צדיק וחסיד

nally to the leaving v. 14. out of our Bibles. Of which the learned *H. Grotius* asks a question, *Quomodo ad hoc respondebunt —— What answere will be given to this by those men which require us in all things to stand to the decrees of the Masorites*, which by their fence have hedged this verse out of the scripture? The only answer to the question, which I shall offer, is this, 1. That it is no newes that one letter or more should be left out and missing in an Alphabetical Psalm, especially *Psal.* xxv. where ר being twice repeated, ק is certainly omitted. 2. That the LXXII. and the translations that depend on them, have admitted several verses and larger additions, which are not in the Hebrew text. But then 3. since 'tis certain the Psalms received diverse alterations, and both copies were transmitted to the use of the Temple, the answer will be satisfactory, that so it was here. And that will both justify the *Jews* from negligence, in loosing part of the scripture, and the other translators from presumption, in adding to it.

e. בֶּאֱמֶת

V. 18. *In truth*] The notion of בֶּאֱמֶת *in truth*, in this place, being the qualification required in prayer to make it effectual, is fit to be observed. The word signifies *truth, firmness, fidelity, constancy, stability*; so *Jer.* xiv. 19. שָׁלוֹם אֱמֶת *the peace of truth* is a stable firme constant durable *peace*. And then that *truth* or constancy may be applied either to the person praying, or to the prayer it selfe. First, if to the person, then it signifies his firmeness of adherence to God, styled *fearing him* v. 19. constancy in his service, keeping close to God, and making good his dependence on him, and not applying himself to any indirect means to obtein what he prayes for, but waiting only on God, from him in his good time to receive it. Secondly, in respect of the prayer it selfe, it signifies the continued constancy of address, not giving over the petition when it is not immediately granted, but inforcing it with importunity. And the union of these two is that to which the promise is here made, that the prayers so qualified shall certeinly in Gods due time be answered by him. And this, specially the former part, Saint *James* styles *asking in faith*, the Hebrew אֱמֶת signifying both *faith* and *truth*. See note on *Jam.* 1.[a]. The Chaldee here reads בְּקוּשְׁטָא; the word signifies *truth, rectitude, integrity*: and so the Syriack also. The LXXII. ἐν ἀληθείᾳ *in truth*, but that capable of this same notion, as when ἀληθὴς *true* is opposed to ἄδικος *unrighteous*. See Note on *Luke* xvi. a.

The

The Hundred Fourty Sixth Pſalm.

‖ *Praiſe ye the Lord.*

‖ *Hallelujah.* See note on Ps. cvi. a. and cxi. a.

The hundred fourty and ſixth is another forme of ſolemn praiſing of God, his ſole and ſupereminent power and mercy, his patronage to all that are in diſtreſs, his judgments, and the eternity of his kingdome. The title of it is Hallelujah, and it is antiently thought to have been compoſed † at the returne from the Captivity.

† Αγγαῖ & Zαχαρίου Lxxii.

Paraphraſe.

1. PRaiſe the Lord, O my ſoule.
2. *While I live will I praiſe the Lord: I will ſing praiſes unto my God, while I have any being.*

I will excite and rouſe up all the faculties of my ſoule to the ſolemn performance of that great and neceſſary duty, of praiſing and magnifying the God of heaven. This is an office never to be intermitted by me, as long as I have a tongue or breath to proclaim the excellencies and glories of ſo great and gracious a Majeſty.

3. *Put not your truſt in Princes, nor in the ſon of man, in whom there is no help.*
4. *His breath goeth forth, he returneth to his earth: in that very day his thoughts periſh.*

As for any other, be it the greateſt and moſt powerfull Princes in the world (none borne of woman excepted, ſave only the Meſſias, the Son of God as well as man) they being but mortal men, have no power to relieve any, and conſequently will deceive and diſappoint all thoſe that rely on them. For how able or willing ſoever they may be in the eyes of men, or in their own reſolutions forward to performe any office of charity to any; yet 'tis certain their whole being depends every minute upon the will of God: whenſoever he pleaſeth they die, their ſoule is ſeparated from the body, the one is gathered to the earth from whence it hath its firſt beginning (ſee Pſal. xc. note c.) the other to the hands of God that gave it (Eccl. xii. 7.) and when this houre comes, 'tis then too late for them to help themſelves; whatſoever they deſigned for the relief of others, together with all their other worldly contrivances, are evacuated and fruſtrated.

5. [a] *Happy is he that hath the God of Jacob for his helpe, whoſe hope is in the Lord his God,*
6. *Which made heaven and earth, the ſea and all that therein is, which keepeth * truth for ever;*

a.

The onely ſure hold, and never-failing foundation of confidence, is the ſpecial mercy and protection of the one omnipotent Creator of heaven and earth, the Lord of Iſrael, who as he is able to overrule all his creatures, and do whatſoever he pleaſes, ſo he hath promiſed to protect thoſe that depend on him, and will certainly make good this promiſe to all that are carefull to make good their fidelity to him.

* or fidelity אמת

7. *Which* ‖ *executeth judgment for the oppreſſed, which giveth food to the hungry: the Lord looſeth the priſoners.*
8. *The Lord openeth the eyes of the blinde; the Lord raiſeth them that are bowed down; the Lord loveth the righteous.*

‖ or pleadeth the cauſe, ſee note on Ps. cxxxii. a.

One peculiar property of his it is to interpoſe his aide moſt ſeaſonably when our diſtreſſes are the greateſt, to undertake the defenſe and patronage of thoſe which are moſt unjuſtly oppreſt, to work even miracles of mercy for them that ſtand in moſt need of them, ſignally to expreſs his favour to pious and charitable minded men, to provide food for ſome, as he did for Elias, to ſend others liberty from their reſtreints, as he did to Daniel, to reſtore ſight to the blinde, to revive and comfort thoſe that are in the greateſt diſtreſs either of body or ſoule. (And this in a farre more eminent completion by the Incarnation of his Son, the Meſſias of the world. See note a.)

E 9. The

If there be any more deſtitute than other, more ſhut out from all ſorts of humane ſupportation, thoſe that have neither houſe, nor

9. *The Lord preſerveth the ſtrangers, he relieveth the fatherleſs and widow: but the way of the wicked he turneth upſide down.*

parent, nor huſband, to relieve and comfort them, (eſpecially the poor in ſpirit, the meek, the mourners, thoſe that hunger and thirſt after righteouſneſs, Matth. v. 3. &c.) are the fitteſt objects for God to afford his grace, to ſhew his compaſſion on: Of ſuch he will have a peculiar care, (of ſuch the Kingdome of the Meſſias is made up) if in the abſence of worldly aids they ſincerely apply themſelves and conſtantly adhere to his obedience. But for all godleſſe wicked men, he will as undoubtedly poure out his vengeance upon them, and bring them to utter deſtruction.

God hath the only ſupreme dominion over the world, and in a moſt eminent manner exerciſeth it in the hearts of all his faithfull people under the Meſſias. His regal power is exerciſed in his Church of Jews firſt, and after of Chriſtians, and ſo ſhall continue to the end of the world. His glorious name be ever magnified for it. To this onely King eternal be all honour and glory world without end.

10. *The Lord ſhall reign for ever and ever; even thy God, O Zion, unto all generations.* † *Praiſe ye the Lord.*

† ſee *Pſal.* cxlvii. *Paraphr. on the Title.*

Annotations on Pſalm CXLVI.

a. אַשְׁרֵי

V. 5. *Happy*] This Pſalm from this verſe to the end hath a moſt viſible remarkable aſpect upon the *Meſſias*, the eternal Son of God, in his Incarnation. It is acknowledged by the *Jews* themſelves; *Sepher Ikkarim*, מה המנוע &c. *What forbids us to ſay that there ſhall come a divine law that ſhall make moſt of thoſe things that are forbidden lawfull? This is the opinion of moſt of our Doctors, who in Tanchuma explain that of Pſal.* cxlvi. 7. *the Lord* מַתִּיר אֲסוּרִים *looſeth* or *makes lawfull thoſe things that are forbidden.* And on the 10. verſe, *the Lord ſhall reign*, &c. *Sol. Jarchi* ſaith, it belongs to the *dayes of the Meſſias.* And that it doth ſo indeed, it will beſt appear by comparing what here is added v. 7, 8. with the characters of the *Meſſias* delivered by *Chriſt* himſelf, *Mat.* xi. 5, 6. There upon the demand of *John Baptiſt* by his Diſciples, whether he were the *Chriſt* or no, he returns this anſwer to *John*, *The blind receive their ſight, the lame walk, the lepers are clenſed, the deaf hear, the dead are raiſed up, and the poor have the Goſpel preached to them: And bleſſed is he whoſoever ſhall not be offended in me.* Theſe words are ordinarily referred to, and look't on as a completion of *Iſa.* xxxv. 5, 6, 7. and lxi. 1, 2. and ſo no queſtion they are: And by the ſame reaſon may be reſolved alſo to reflect on this parcel of this Pſalm, which bears a full correſpondence with them in reſpect of the particulars mentioned in either. This is ſpecially obſervable in the firſt branch of *Chriſts* anſwer, *The blinde receive their ſight.* Of this ſort of miracles, as it refers to thoſe that perfectly want that ſenſe, were born *blind*, this Maxime is delivered by one that had received ſuch a cure, *Joh.* ix. 32. *Since the world began was it not heard that any man opened the eyes of one that was borne blinde.* And the *Phariſees*, to whom this was ſo confidently delivered in an univerſal negative, were not, it ſeems, able to refute him. Nay it is obſervable, that God hath not left on record any example of his having wrought ſuch a miracle as this at any time by the hand of Prophet, or miniſtery of Angel, till his Son incarnate came into the world, and did it with his own hands,

hands, that ſo theſe propheſies which principally inſiſt on this, might appear to have their completion in the *Meſſias*. And when he wrought it, he did it by mixing Clay and ſpittle; of which the Fathers obſerve, that he gave him eyes out of the * ſame and no other materials, out of which he firſt created man, *viz.* out of the duſt of the earth, to ſignify it an act of creative power by which he did it. And ſo this and the other like miraculous acts of his are here introduced with *Which made heaven and earth*— And therefore our Saviour, when he again met this *blind* man whom he had thus cured, his queſtion to him is, *Joh.* ix. 35. *Doeſt thou believe on the Son of God?* intimating that this miracle wrought on him was a competent teſtimony, that he which wrought it was no leſſe than the *Son of God*, and ſo *God* himſelfe. But it may here be demanded, what *priſoners Chriſt looſed*, of which the mention ſhould here be made, v. 7. *The Lord looſeth the priſoners*, and of which there is no mention either in *Chriſts* anſwer to *John*, or in the prediction, *Iſa.* xxxv. to which that anſwer is thought to referr. To this I anſwer, 1. that this Objection would be of equal force againſt *Iſa.* lxi. 1. where there is expreſs mention of *proclaiming liberty to captives, and opening the priſon to them that are bound*, as here of *looſing the priſoners*: 2. that as in that place of *Iſaiah* the phraſe of *opening the priſon to them that are bound*, is by the learned thought to be a prophetick elegance, to ſignify the cure of thoſe that are deaf and dumb, whoſe ſoules conſequently were ſhut up from being able to expreſs themſelves, as language inables others to doe; ſo here it may poetically ſignify alſo, and then it will be directly parallel to that part of *Chriſts* anſwer, *the deaf hear*, and accordingly at the curing of ſuch *Chriſts* forme of ſpeech was, *Ephatha, be opened*, as to the dores of a *priſon*, when thoſe which were under reſtreint there were to be let looſe out of it, their fetters being ſhaken off from them. But then 3. 'tis farther manifeſt, that thoſe that were under any ſore diſeaſe or lameneſs &c. are ſaid to be *bound by Satan*, *Luk.* xiii. 16. and ſo to be *looſed* by *Chriſt*, when they were cured by him. So ſaith *Chriſt* v. 12. *Woman, thou art looſed from thine infirmity: and immediately ſhe was made ſtraight.* Her being *made ſtraight* was her being *looſed* out of her reſtreint, or *bonds*, or *priſon*. And in this latitude of the poetick or prophetick expreſſion, *the Lords looſing the priſoners* here will comprehend the *walking* of the *lame*, the *lepers* being *cleanſed*, the *hearing* of the *deaf*, yea and the *raiſing up of the dead*, for thoſe of all others are faſteſt bound, and ſo when they are raiſed, the ſtyle is as proper as to *Lazarus* in reſpect of the grave-cloaths, *looſe* them, *and let* them *goe*. By this way of interpretation of this one phraſe, (which yet farther alſo may be extended to the ſpiritual ſenſe, of *looſing* us from the captivity of ſin) 'twill now be manifeſt how exactly parallel this of the Pſalmiſt is to that anſwer of *Chriſts*, for then there be but two parcels of *Chriſts* words behind, *To the poore the Goſpel is preached, and Bleſſed is he that is not offended in* or *becauſe of me*. To the former of theſe are anſwerable here theſe ſo many ſeverals to the ſame purpoſe, *Which executeth judgment*, or *pleadeth the cauſe of the oppreſſed, Giveth food to the hungry, Raiſeth them that are bowed down* (unleſs that literally belong to *Chriſts* corporal cures) *Loveth the righteous, Preſerveth the ſtrangers, Relieveth the fatherleſs and widow*. All which are but ſo many prophetical expreſſions (to be underſtood

* πηλὸς ὀμμα ἐρ-γὸς

derstood in a spiritual sense) of his exceeding mercies under the Gospel to the *poor in spirit*, the humble and lowly in heart, the prime peculiar objects of Evangelical mercy, and those which are effectually wrought on by his grace, and so Evangelized by him, in that sense which belongs to that phrase in that place (see note on *Mat.* xi. b.) To the latter the words of this v. 5. are parallel, *Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God:* for so to *hope*, and adhere, and place his *full trust* in the one true *God*, is all one with not being *scandalized* or *falling off from Christ*, whatsoever befalls. And as that there is inferr'd from the other parts of the character of the *Messias*, as a Conclusion from Premisses, and so is set down in the close of all; so here 'tis set down as a principle in the front, and (which is all one) proved by what follows in the insuing verses. By all which it is farther evident that the *Messias*, whose character it is, is no less than the *Creator of heaven and earth*, v. 6. and consequently *the Lord* that shall *reign for ever and ever*, v. 10. the *God* of *Zion*, or his Church, *unto all generations*. The latter of which is but proportionable to *Christs* words to the Apostles, *Lo, I am with you to the end of the world*: And the former the very style wherein Christs Kingdome is expresst both in the Psalms (see *Ps.* xciii. 1.) and in the New Testament 1 *Cor.* xv. 25. and oft in other phrases amounting to the same sense, as, *sitting at* Gods *right hand till* he *make* his *enemies* his *footstoole*, *Psal.* cx. 1. *Mat.* xxii. 44. and *Act.* ii. 34.

The Hundred Fourty Seventh Psalm.

‖ *Praise ye the Lord.* ‖ *Hallelujah*

The hundred fourty seventh Psalm (which is divided into two by the Greek and Latine, &c.) is a solemn forme of magnifying God in his works of power and mercy, and seems to have had for its title the close of the former Psalme, Hallelujah, and to have been composed after the returne from the Captivity, v. 2.

Paraphrase.

Many motives there are to excite and stirr up all to the magnifying the name of God. 'Tis a piece of service most acceptable in his sight; 'tis to them that performe it most pleasant and delightfull, and that which best becomes us to pay to him, and him to receive and expect from us, who have our whole being from him.

1. PRaise ye the Lord: *for it is good to sing praises unto our God; for it is pleasant, and praise is comely.*

To this we are farther ingaged by his present deliverances: for though Jerusalem and the Temple of God there, the state and Church, have been sadly wasted; yet hath God been pleased to returne our captivity, to recollect our dispersions, and restore us to our homes and his Temple, the chearfull performance of his divine service, and so to refresh and revive us, to cure the diseases and wounds, to remove the sorrows of our souls.

2. *The Lord doth build up Jerusalem: he gathereth together the out-casts of Israel.*

3. *He healeth the broken in heart, and bindeth up their wounds.*

4. *He*

4. *He telleth the number of the ſtarrs, and calleth them all by their names.*

So likewiſe his omniſcience and omnipotence exact our acknowledgments and adorations. The ſtarrs of heaven, which are ſo impoſſible to be numbred by us, Gen. xv. 5. that they are compared and joyned with the ſand which is upon the ſea ſhore for multitude, Gen. xxii. 17. are not only numbred, but particularly known by God, what powers, qualities, influences there are in every one of them; and as they were all by a word or expreſſion of his will firſt created, ſo are they perfectly at his command, and at the leaſt beck or call of his, as ſouldiers at the directions of their General, the whole hoſt of them immediately obeys and doth whatſoever he pleaſes.

‖ *of his underſtanding there is no number* or *computation* אֵין מִסְפָּר

5. *Great is our Lord, and of great power: ‖ his underſtanding is infinite.*

Thus infinite and boundleſs is the power, the knowledge, and the providence of God, which is to us abſolutely incomputable.

6. *The Lord lifteth up the meek: he caſteth the wicked down to the ground.*

And theſe doth he exerciſe conſtantly for the ſupport and relief of all humble-minded men, for their ſpiritual advancement in ſtrength and grace, which to them peculiarly he affords in greateſt abundance: but for all proud obdurate ſinners, which perverſely reſiſt him, he is reſolved to reſiſt them, and ſubdue them, and magnify his power in their deſtruction.

† Begin

7. † [a] *Sing unto the Lord with thankſgiving: ſing praiſes upon the harp unto our God,*

8. *Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh graſs to grow upon the mountains.*

9. *He giveth to the* [b] *beaſt his food, and to the young ravens that cry.*

O then let us all with tongues and inſtruments of Muſick, with all the ſolemneſt expreſſions of our hearts, celebrate thoſe divine excellencies of his, his power, his wiſdome, his goodneſs, and his providence. And here it will be very conſiderable, how in a ſeries and ſucceſsion of wiſe and gracious diſpoſals, he provides for the wants of all creatures here below, eſpecially of thoſe that are otherwiſe moſt helpleſs: he gathereth a multitude of watery clouds into regions of the aire, that thoſe may diſtill and drop down moderate ſhowrs upon the higher and drier parts of the earth, which have no other ſupply but that of raine; and by ſo doing he provides graſs for thoſe wilder beaſts that feed on thoſe mountainous parts, and are not beholden to the care of man, as other beaſts of the field, ſheep and oxen, &c. are, and conſequently would, without this ſpecial proviſion of his, be utterly deſtitute. And by the like way of providence it is, that the young broods of Ravens, which as ſoon as they are hatcht are forſaken and left deſtitute by the old ones, yet by ſome ſecret undiſcernible contrivance of Gods (whether by dew falling into their mouths when they gape, or by flyes in the aire, or wormes bred in their neſts, or by ſome other conſtant, though ſecret, courſe of divine providence) are ſufficiently furniſhed with neceſſaries of life by God, out of his unexhauſtible treaſury, their wants are conſidered by him, and certainly ſupplied (ſee Job xxxviii. 41.) and are emblems of his ſpecial protection and ſollicitude for thoſe which humbly and faithfully depend on him, when they have no means to provide for themſelves. See Matth. vi. 25, 26.

a

b

10. *He delighteth not in the ſtrength of the horſe: he taketh no pleaſure in the legs of a man.*

11. *The Lord taketh pleaſure in them that fear him, in them that hope in his mercy.*

In like manner, 'tis not the ſtrength or agility of horſe or man, the military proweſs or other humane excellencies, which recommend a man to God, or have any pretenſe of right to challenge any victories or proſperous ſucceſſes from him; but the fear of God, a conſtant obedience to his commands, and an affiance and truſt and dependance on him, not by any tenure of merit in our ſelves, but only of free undeſerved mercy in him, is that which hath the aſſurance of acceptance from him, and is bleſt with more eminent proſperities from him, than all other intellectual, or corporal, or even moral excellencies without this.

12. *Praiſe the Lord, O Jeruſalem: praiſe thy God, O Sion.*

13. *For he hath ſtrengthened the barrs of thy gates; he hath bleſſed thy children within thee.*

14. *He maketh peace in thy borders, and filleth thee with the* † *fineſt wheat.*

At the preſent the whole Kingdome and Church of the Jews are moſt eminently obliged to acknowledge and magnify the great power and mercy of God, who hath now reſtored peace & plenty & all kind of proſperity unto both, & not only ſo, but confirmed their ſecurity unto them, fortified them againſt all fears of hoſtile invaſions.

† *fat* חֵלֶב

15. *He*

15. *He ſendeth forth his commandment upon earth: his word runneth very ſwiftly.*

16. *He giveth ſnow like wooll: he ſcattereth the hoar froſts like aſhes.*

17. *He caſteth forth his ice like morſels: who can ſtand before his cold?*

18. *He ſendeth out his word, and melteth them: he cauſeth his wind to blow, and the waters flow.*

And this as a work of the ſame omnipotent power which continually ſhews it ſelfe to all the men in the world in ſome inſtance or other. They that have not ſuch ſignal miraculous deliverances or reſcues, have yet other moſt convincing evidences of his divine power and providence, which by the leaſt word ſpoken, or appointment given, immediately performes the moſt wonderfull things. Of this ſort there is one vulgar, but yet wonderfull, inſtance, in the coming of great froſts and ſnows, and the vaniſhing of them again: whenſoever he pleaſes, without any viſible mediate cauſe of it, we have great ſnows, that deſcend ſilently, and within a while lie in a great thickneſs as a fleece of white wooll upon the ground, and no ſheep is more warmely clad than the earth is by this means. At another time the froſt comes, and ſcatters but a few aſhes as it were upon the ſurface of the earth, and yet by that means the whole ſurface of the earth and waters is congealed into a firmeneſs as ſtrong as Cryſtal, able to bear any the greateſt weight, and upon the face of the ground a multitude of ſmall pieces of ice are ſcattered, like morſels of bread, without any appearance of moiſture in them; and the ſeverity of this cold ſo great, that no man can either reſiſt the force of it, or long ſupport it. And when both the earth and waters are thus cruſted, and no humane means can diſſolve it, God doth but ſend out a warme ſoutherly wind, and, as at a word ſpeaking, the ſnow and the froſt immediately melt, and come down in full ſtreams of water upon the valleys. A thing very obſervable, and ſufficient to make known a divine power and providence to all men in the world.

19. *He ſheweth his word unto Jacob, his ſtatutes and his judgments unto Iſrael.*

20. *He hath not dealt ſo with* ‖ *any nation: and as for his judgments, they have not known them. Praiſe ye the Lord.*

‖ every לְכָל יגו

But his mercies and diſpenſations unto his Church and people of the Jews are infinitely above the proportion and weight of theſe. He hath made known his will to them, given them very many admirable laws and ordinances, moral, and judicial, and ritual. And herein have they the priviledge and advantage above all other nations in the world, who were not vouchſafed ſuch illuſtrious revelations of the will of God as they, till the Meſſias, promiſed to all nations, and not onely to the Iews, ſhould come, and take down the partition, and bring all in common into one pale, and make known to every creature what was before given to the Iews peculiarly, and adde more divine precepts of inward purity, and more clear revelations of moſt tranſcendent celeſtial promiſes, then the Iews themſelves had formerly received. For this and all other his infinite goodneſs and mercy, bleſſed be the name of the Lord for evermore.

Annotations Pſalm CXLVII.

a. עֲנוּ

V. 7. *Sing*] The Hebrew עֲנוּ, which the Interlinear renders *Reſpondete*, may here deſerve to be conſidered. The theme עָנָה ſignifies either *to begin*, or *anſwer* in ſpeaking or ſinging, and ſo may here in lauds, be appliable either to the Præcentor that begins the hymne, or to them that follow, and take up the counterpart. In the firſt ſenſe it is that ἀποκρίνεσθαι *to anſwer* (by which it is ordinarily rendred) is ſometimes uſed where there is no precedent ſpeech to which any reply ſhould be made, and ſo ſimply ſignifies to *ſpeak*, and not to *anſwer*, ſee *Mar.* ii. 14. So *Exod.* xv. 21. of *Miriam* 'tis ſaid, וַתַּעַן לָהֶם, we read, *ſhe anſwered them, Sing ye to the Lord*; but it ſhould be, *She began to them in the ſong.* The lxxii. duly render it, ἐξῆρχε δὲ αὐτῶν, *ſhe began to them.* So *Num.* xxi. 17. *Iſrael ſang this ſong, Spring up, O well* לָהּ עֲנוּ. The lxxii. again read, ἐξάρξαλε, *begin.* And ſo here, ἐξάρξαλε τῷ κυρίῳ ἐν ἐξομολογήσει, not *Anſwer*, but *Begin to the Lord in confeſſion* or acknowledgment of his power and mercy.

mercy. And ſo here follows, *ſing praiſes upon the harpe.* The Præcentor beginning with the voice, it was ordinary for the inſtruments to follow to the ſame tune, and key.

b. בְּהֵמָה V. 9. *The beaſt*] How בְּהֵמָה in this and other places is to be rendred, and how it critically differs from חַיָּה *living creature*, is not reſolved among the Hebrews. That which is moſt generally received from *Genebrard* and *Mercer* and others is, that בְּהֵמָה ſignifies *a tame beaſt*, ſuch as are uſefull among men either for work or food, as חַיָּה Oxen, Sheep, &c. and that חַיָּה ſignifies *a wild beaſt*: and to this the LXXII. here incline, which render בְּהֵמָה κτῆνος, and the Latine *jumentum*, by which the *tame beaſts* are ſignified, thoſe that are uſefull among men: and ſo *Pſal.* cxlviii. 10. θηρία *wild beaſts* are ſet to render חַיָּה *the living creatures*, and κτήνη or *juments* for בְּהֵמָה. But this of the LXXII. their rendring is of no force, becauſe though they doe moſt frequently render בְּהֵמָה by κτῆνος, yet ofttimes alſo they render it by θηρίον *wild beaſt*. And generally where they do ſo, the context ſhews that *wild beaſts* are peculiarly meant by it. So *Deut.* xxviii. 26. *thy carcaſs ſhall be food for the fouls of the aire*, וְלִבְהֶמַת הָאָרֶץ *and to the beaſts of the earth*, τοῖς θηρίοις τῆς γῆς ſay the LXXII. that muſt be to the *wild beaſts of the earth*, for ſuch only feed on the fleſh of men or other creatures. So *Deut.* xxxii. 24. *I will ſend the teeth of beaſts upon them*; בְּהֵמָה is the Hebrew word, and θηρίον the Greek, and muſt neceſſarily be interpreted not of the *tame*, but *wild beaſts*. See 1 *Sam.* xvii. 44. *Iſa.* xviii. 6. *Jer.* vii. 33. xvi. 4. xix. 7. and xxxiv. 20. but eſpecially *Job* xl. 10. *Behold now* בְּהֵמוֹת, we retein it in our Engliſh *Behemoth*, but it is reſolved to ſignify the *greateſt* of *wild beaſts*, the *Elephant*; and then by way of interrogation, *will he eate graſs as an oxe?* directly to diſtinguiſh him (and ſo the word בְּהֵמָה here) from the *tamer beaſts*, the one &c. ſuch as *eate graſs* and hay, whereas the *Elephant* is ſaid to feed on the Palme-trees, the trunk and fruits of them, and when thoſe are wanting, their roots, which he diggs up. From theſe evidences it is manifeſt, that though בְּהֵמָה ſignify not in all places peculiarly the *wild beaſts*, yet that ſignifying all indifferently, it is by the context to be reſolved to which ſort it belongs, either *wild* or *tame*, in any particular place. And then it may here be worth obſerving, that the circumſtances confine it (contrary to the LXXII. their rendring) to the *wild beaſts*, ſuch are thoſe which dwell upon the *mountains* here (as elſwhere in the woods, or foreſt, or wilderneſs) the *tamer* being more properly *beaſts* of the *field*. And of theſe peculiarly is this paſſage of the Pſalmiſt to be underſtood, how God by his ſpecial providence prepares *food* for thoſe which have no other care taken for them. *Beaſts* that live among men, are by men taken care of, they inrich the ground with manure, and with water from ſprings and rivers, and till the ground, and that brings forth corne for the uſe of theſe cattel as well as men: But the *wild beaſts* that live upon the *mountains*, and in woods and deſert places, are fed onely from the heavens: the rain that from thence diſtills inricheth thoſe dry hills, and maketh *graſs to grow* there, which elſe would not, and ſo God giveth to theſe *wild beaſts* their food after the ſame manner of divine providence, as in the end of the verſe, he is ſaid to provide for the *young ravens*. Of which ſaith *Ariſtotle*, *Hiſt. Animal.* l. vi. ἐπιβάλλει νεοττιὰς ὁ κόραξ *the Crow* or *Raven expoſeth* and *forſakes*

her young ones when they are not able to help themſelves, and muſt certainly periſh, if God by his ſpecial care did not provide for them. See *Valeſius de Sacrâ Philoſoph.* p. 317. This therefore being the clear deſigne of theſe two verſes, 8. & 9. ſpent only on theſe two inſtances, the *wild beaſts* & *young ravens*, which agree in this, that they are left deſtitute of all proviſion but what God ſends them (as a ſhower of Manna) as it were immediately from heaven; it is yet quite deformed by the vulgar reading of it, taken out of ſome copies of the LXXII. which at the end of v. 8. after the mention of the *graſs upon the mountains*, adde καὶ χλοὴν τῇ δουλείᾳ τῶν ἀνθρώπων, *and herbe for the ſervice of men*, of which there is no leaſt footſtep in the original (nor place in the due rendring of the words as there they lye) nor yet either in the Chaldee or Syriack, and of which therefore we may certainly reſolve, that it was taken in by ſome ignorant *Sciolus* from *Pſal.* civ. 14. where we finde thoſe words, and from the copies of the LXXII. once corrupted, derived to the Latine and Arabick, &c. Of בְּהֵמָה *Abu Walid* ſaith, that it is ſpoken of foure-footed living creatures, yet ſo as that it ſometimes comprehends birds alſo, which muſt be diſcerned by the place. Not unlike is the explication of the *Arab. Lexicon*, *AlKamus*, of בהימה, *viz.* that it is any *foure-footed* living thing, although of ſuch as are in the water, or perhaps any living creature indifferently without diſtinction, i. e. any irrational living creature; but *Bahmah* from the ſame root is reſtreined to *lambs* and *kids*.

The Hundred Fourty Eighth Pſalm.

‖ *Hallelujah.*

‖ *Praiſe ye the Lord.*

The hundred fourty eighth is a ſolemn invitation to all the ſeveral ranks of creatures in the world, to joyne in the celebration of Gods praiſes, and is intitled Hallelujah, as a forme of praiſing God (ſee note on *Pſal.* cvi. a.)

Paraphraſe.

The majeſty, and power, and wiſdome, and mercy, and all other the glorious Attributes of God are ſuch, and ſo likewiſe the emanations and effluxions of all and each of theſe unto his creatures, that they exact the united acclamations, and moſt humble acknowledgments of all the creatures in the world; and all that but a poor unſufficient tribute to be returned to the great and glorious creator of them all. And firſt and principally the Angels of heaven are obliged to come in and pay this tribute, thoſe bleſſed immortal ſpirits that allwayes wait on his throne in the higheſt heavens, thoſe many bands of celeſtial ſouldiers, regularly marſhal'd in their creation one under another in ſeveral ranks and orders, but all in perfect ſubordination to the eternal God, the ſupreme Governor and commander of all.

1. *PRaiſe ye the Lord from the heavens, praiſe him in the heights.*

2. *Praiſe ye him all his angels, praiſe ye him all his hoſts.*

3. *Praiſe*

3. *Praiſe ye him Sun and Moon; praiſe him all ye ſtarrs of light.*

Next to them in reſpect of ſituation are thoſe glorious creatures, the Sun, Moon and Starrs, and the ſphæres wherein they move, the works of his creation, made by him (though by ignorant men they are themſelves deified and adored) and ſo obliged in ſerving him to honour and glorify him.

4. *Praiſe him ye [a] heavens of heavens, and ye waters that be above the heavens.*

Then all the regions of the aire, in which are thoſe treaſuries of God placed, the clouds of water which at his pleaſure are diſtilld down upon the earth, and ſo by obeying him, and relieving, or ſometimes (for our ſins) puniſhing us, bring in their tribute of honour and praiſe to their Creator.

a.

5. *Let them praiſe the name of the Lord; for he commanded, and they were created.*

6. *He hath alſo eſtabliſhed them for ever and ever: he hath made a decree which ſhall not paſs.*

All theſe, as they were firſt created by the command of God, ſo have they been governed and managed ever ſince by the ſame creative omnipotent power, performing a perfect conſtant obedience to his precepts or directions, doing nothing but what he will have done, and ſo ſetting forth the glory of the great Creator and ſupreme Governor of the world.

7. *Praiſe the Lord from the earth, ye* ‖ *dragons and all deeps,*

‖ or *whales* תַּנִּינִים

8. *Fire and haile, ſnow and vapours, ſtormy winds fulfilling his word,*

9. *Mountains and all hills, fruitfull trees and all cedars,*

10. *Beaſts and all cattell, creeping things and flying foule,*

11. *Kings of the earth and all people, Princes and all judges of the earth,*

12. *Both young men and maidens, old men and children.*

Laſtly, this earth of ours, together with the vaſt ocean in the cavities and bowells of it, both making up but one region, and neither infeſting nor annoying the other, were certeinly thus ordered and diſpoſed and governed by the omnipotent power of God, which therefore they make known and proclaim to all men in the world, and preach the knowledge of this one God and ruler of all, and ſo ſilently praiſe him, and leave all men without excuſe which do not ſo alſo. And as the whole bodies of both theſe, the earth and ocean, ſo all the ſeveral creatures that are in either, the whales and other great and leſſer fiſhes in the ſea, the meteors that are begotten in the aire, and deſcend upon the earth, the lightenings and thunder, haile and ſnow, congeled vapours, froſt, ice and dews, the violent winds and tempeſts, every one of which are inſtrumental to him, performe his pleaſure, are wholly commanded by him, and doe whatever he directs them, the mountains and hills, and forreſts adorned with ſtately, tall, but fruitleſs trees, and the valleys full of trees bearing fruit, and the cattel of daily uſe for man to do their work, and affording them their fleſh for their food, and their ſkins for their cloathing, and thoſe alſo of a wilder ſort, which dwell in the forreſts and woods and mountains (ſee note on Pſal. cxlvii. b.) yet are made uſefull alſo, to the benefit of men, and ſo all that creeps, or ſwimms, or flies: what have all theſe to doe but to ſing forth the glories of the Creator and Governor and diſpoſer of them all? and ſo doe, by being uſed to the ends to which he deſigned them. Laſtly, all the men of the earth, the greateſt Potentates, their ſubordinate rulers and all inferior ſubjects, of what ſex or age ſoever:

13. *Let them praiſe the name of the Lord; for his name alone is excellent, his glory is above the earth and heaven.*

14. *He alſo exalteth the horne of his people, the praiſe of all his ſaints, even of the children of Iſrael, a people neer unto him. Praiſe ye the Lord.*

Let them all joyne in the ſame quire of praiſes to the great and glorious and ſole Creator and Governor of the world, whoſe mercy is ſuch and ſo eminent, his gracious dealing with his people the Jews, and all the ſpiritual children of Abraham and Jacobs faith, (in reveling his will, and giving them the Meſsiah, and in him all things neceſſary to this life and another, in advancing their ſpiritual good, and rendring them acceptable to himſelf, and to all whoſe approbation or praiſe is worth the having) that they are for ever obliged to praiſe and adore and cleave faſt unto him. For ever bleſſed be his holy Name.

Annotations on Pſalm CXLVIII.

a. שְׁמֵי הַשָּׁמַיִם

V. 4. *Heavens of heavens*] What this phraſe שְׁמֵי הַשָּׁמַיִם *heavens of heavens* ſignifies here, will beſt be gathered from the context, and by comparing this place with *Ps.* civ. 3. In that place, after the deſcription of the higheſt *heavens*, by the ſtyle of *light covering* God, (a luminous palace) is mentioned the *ſtretching out the heavens like a curtain*, (which that it ſignifies the whole body of the aire, ſee Note a. on that *Pſalm*) and *laying the beams of his chambers in the waters*, (which that it belongs to the clouds of raine in the middle region of the aire, ſee Note b.) And juſt ſo here, after the *Sun*, *Moon*, and *Starrs of light*, by which the whole body and ſphæres of the heavens are ſignified, there follows next the *heavens of heavens*, *and* the *waters above the heavens*: where, as in all reaſon the *heavens of heavens* are but the higheſt of thoſe *heavens*, above ſome part of which the *waters* are here ſaid to be placed; ſo in caſe the *waters* be no higher than that region of the aire where the clouds are, the uppermoſt regions of the body of the aire muſt be reſolved to be that which is here meant by the *heavens of heavens*, and not the æthereal globe, which we call *heaven*. That this is ſo, may be farther approved by the uſe of the word שָׁמַיִם in Scripture; and that cannot better be fetcht than from the firſt chapter of *Geneſis*. There 'tis certein the word is uſed firſt more generally for all the other parts of the world, beſide the terreſtrial globe, as when v. 1. (and in many other places) *the heaven* and *earth* are the dichotomie, by which the whole world was deſigned to be ſet down, all that God created. 2. 'Tis as evident that the word is uſed for the æthereal or cæleſtial globe, as v. 14. when he ſaith, *Let there be light in the firmament of the heavens*, and v. 16. 'tis ſpecified what that *light* was, the Sun *to rule the day*— by which 'tis evident that רְקִיעַ הַשָּׁמַיִם *the expanſum of the heavens* notes that æthereal body where the *Sun* and *Moon*, &c. are. 3. 'Tis ſtill as manifeſt that the word is uſed alſo for the aire, v. 20, 26, 28, 30. where the place wherein the *birds fly* is ſtyled רְקִיעַ הַשָּׁמַיִם *the firmament of the heavens*, and ſimply *the heavens*; for which the Targum of *Jonathan* reads אֲוִיר רְקִיעַ שְׁמַיָּא *the aire of the firmament*, or *expanſion of heavens*, v. 20. and אֲוִיר שְׁמַיָּא *the aire of heavens*, v. 26. and ſimply שְׁמַיָּא *the heavens*, v. 28. 30. So again when רְקִיעַ *an expanſion* is made *in the midſt of the waters*, that *divided the waters from the waters*, v. 6. this *expanſion* v. 8. is called *heaven* (שָׁמַיִם in probability from מַיִם *waters* in the dual number, thoſe two ſorts of *waters above*, and *below the firmament*) which conſequently muſt be the aire, that intercedes and divides betwixt the watery clouds, and the waters on the face of the earth: and accordingly thoſe upper waters are affirmed by the Hebrews, *R. Solomon*, &c. to be ſtill תלויים באויר *pendulous in the aire*, and that, ſaith he, במאמרו של מלך *by the word* or *command of the King*: and ſo when the raine came down in the Flood, 'tis ſaid *the windows* or *floodgates* or *cataracts of the heavens were opened*, *Gen.* vii. 11. as in a drought the *heaven* is *made iron*, *Lev.* xxvi. 19. and *ſhut up*, and many the like phraſes. The aire then being thoſe *heavens*, above part of which are thoſe clouds of *waters*, the

the *heavens of heavens* (immediately foregoing) cannot probably ſignify more than the whole body of the aire, all the regions of it, or elſe the uppermoſt region of it, as *Lord of lords* is the ſupreme or ſovereign *Lord* of all others. 'Tis true, when the context requires it, *the heavens of heavens* may ſignify the higheſt *heavens*, otherwiſe called the *higheſt*, or the *height* in the abſtract, the place of Gods throne: ſo *Deut.* x. 14. (and *Nehem.* ix. 6.) where by *the heaven and the heaven of heavens*, and *the earth*, the whole creation is ſignified; and therefore *Jonathans* Targum there addes, וכיתי מלאכיא דרהון *and the aſſembly of Angels that are therein, that they may be miniſters before him.* And ſo, I ſuppoſe, 1 *King.* viii. 27. when of Gods immenſity 'tis ſaid, *behold, the heaven, the heaven of heavens* (that habitation of his throne) *cannot contein him*, and *Pſal.* cxv. 16. *the heavens of heavens are the Lords*, in oppoſition to *the earth* following. But that hinders not but that here, the place of the *Sun*, *Moon* and *Starrs* being before mentioned, and the *waters above the heavens*, or clouds, after, *the heavens of heavens* in the midſt betwixt theſe may be the upper region of the aire. And ſo I ſuppoſe *Pſal.* lxviii. 33. where of God it is ſaid, that he *rideth upon the heavens of heavens*, and *ſends out his voice, and that a mighty voice*, it may well referr to the coming of God by the preſence and miniſtery of his Angels, and thundering in the aire, and declaring his will to his people in mount *Sinai*, as at the giving the Law it is deſcribed, and as elſwhere God is ſaid to *come in the clouds*, and his *voice to be heard* there, and to *ride upon the Cherub*, and to come *flying upon the wings of the wind*, whereas in that Pſalm the *higheſt heavens* are expreſt by another ſtyle, that of עֲרָבוֹת v. 4. (of which ſee note a. on that *Pſal.*) As for any eternal or incorruptible *waters*, which from this text ſome mens phanſies have produced, and then found a ground for their phanſy v. 6. *he hath eſtabliſhed them for ever and ever*, that place will never be able to conclude for them; the full importance whereof is no more than that all that was forenamed, being the good creatures of God, were by him preſerved and continued alſo, (and ſo God to be praiſed for his works of preſervation as well as creation) and ruled and managed by him, as it there follows, *he hath made a decree which ſhall not paſs.* The Chaldee, which may ſeem to have underſtood *the heavens of heavens* here for the æthereal globe, and *above the heavens*, for the place of Gods reſidence, have given another kind of Paraphraſe of it, *Praiſe him ye heavens of heavens, and ye waters that depend on the word of him which is above the heavens*; according to that of the *Jews*, which acknowledge the key of raine, as that of the womb, to be in peculiar manner kept in Gods hand. But ſo it well may be, and yet be no higher elevated than the aire, and there hang in clouds, till God pleaſe they ſhall diſſolve and diſtill upon the earth. And conſidering how frequently the place of rain and of thunder, and of all other meteors, is called the *heavens*, there is no cauſe to doubt but the aire is here meant by the *heavens* above which the *waters* are. *Aben Ezra* here calls it כדור אש *the ſphære of fire*, which is above the things which are here, after this, recited. *Kimchi* is obſerved ſomewhere to ſay, that *the heaven of heavens* may ſignify the *loweſt heavens*, as a *ſervant of ſervants* doth the *meaneſt of ſervants*, *Gen.* ix. 25.

The Hundred Fourty Ninth Pſalm.

‖ Hallelujah.

‖ *Praiſe ye the Lord.*

The hundred fourty ninth is a ſolemn form of thankſgiving for Gods people, on any ſignal victory afforded them by him, and myſtically conteins the eminent favour of God to his † Church, and the conqueſt of the Chriſtian faith over the hethen Potentates. It was intitled, as the former, Hallelujah.

† So R. Saadiah Gaon and Kimchi interpret it of the dayes of the Meſſias.

Paraphraſe.

Let the whole Church of God through all ages conſtantly frequent his publick ſervice, and therein for ever magnify the name of God for all his mercies vouchſafed ſo liberally to them. The people of Iſrael are ſignally obliged to this, in that the omnipotent Creator of heaven and earth is pleaſed immediately to preſide among them, to give them laws by which to live, and to exhibite himſelf graciouſly to them in his Sanctuary, and to fight their battels for them againſt their enemies, having brought them out of the ſlavery of Ægypt into the plenty of Canaan. And the Chriſtian Church are much more obliged to this, for the redemption by Chriſt, and the regal government to which by his reſurrection he was inſtalled, ſpiritual, exerciſed by his word and grace in the hearts of his faithfull people. O let us all with all poſſible exultation, with all the ſolemneſt expreſsions of thankfull hearts, commemorate and celebrate theſe mercies of his.

1. *SIng unto the Lord a new ſong, * and his praiſe in the congregation of ſaints.* * let his praiſe be תְּהִלָּתוֹ

2. *Let Iſrael rejoyce in him that made him: let the children of Zion be joyfull in their King.*

3. *Let them praiſe his name in the dance: let them ſing praiſes unto him with the timbrel and harp.*

For thoſe that humbly and faithfully adhere to him, he will never ceaſe to love, he will delight to doe them good, and, be they never ſo low, reſcue and exalt them, and give them illuſtrious deliverances from all their temporal (and ſpiritual) enemies.

4. *For the Lord taketh pleaſure in his people: he will ‖ beautify the meek with ſalvation.* ‖ or glorify

And when they are thus reſcued and injoy a quiet repoſe, they are in all reaſon obliged to praiſe and magnify their deliverer, (and ſo to anticipate the ſtate of heavenly joyes, where being arived at our ſafe harbour, and reſt from the preſſures and ſins of this life, we have nothing to doe but to bleſs and glorify God, to rejoyce and triumph in him.)

5. *Let the ſaints be joyfull with glory: let them ſing aloud in their beds.*

And thoſe that thus depend on God, and thankfully acknowledge his works of mercy toward them, ſhall be ſignally aſsiſted by him, as Moſes and Joſhuah were, whilſt one held up his hands to pray and the other to fight, Exod. xvii. 11. God will make uſe of ſuch, imploy and aſsiſt and proſper them wonderfully in executing his judgments on ſinfull people, when the meaſure of their iniquities is filled up, and Gods decree gone out againſt them, as it was againſt the ſeven nations whoſe Lands the Iſraelites took, deſtroyed their Kings, put ſome of them in gyves, as Adonibezek Jud. i. 7. and eradicated the whole people. (And thus in a myſtical ſenſe hath the faith of Chriſt been aſsiſted by God, and proſpered and propagated wonderfully, till it ſubdued the greateſt Princes and Empire of the world to the ſcepter of Chriſt.) And this certainly is a glorious prerogative of the people and beloved of God, for which they are obliged for ever to magnify him, and ſing perpetual Hallelujahs to him.

6. *Let the high praiſes of God be in their mouth, and a two-edged ſword in their hand,*

7. *To execute vengeance upon the hethen, and puniſhments upon the people;*

8. *To binde their Kings with chains, and their nobles with fetters of iron;*

9. *To execute upon them the judgment written, This honour have all his ſaints. Praiſe ye the Lord.*

The

The Hundred and Fiftieth Psalm.

‖ *Praise ye the Lord.* ‖ Hallelujah.

The last Psalm is a solemn exhortation to all men in the world, to make use of all melodious instruments and voices to celebrate the praises of Gods power and Majesty. The title of it was, according to the matter, Hallelujah.

Paraphrase.

1. *Praise God in his sanctuary: praise him in* [a] *the firmament of his power.*

O let us praise and magnify the God of heaven, that dwelleth so high, in power and glory, above us poore creatures on this earth, and yet is pleased to exhibite and presentiate himself to us, to hear and answer our prayers, and accept and reward our praises in the place of the publick assembly. O let us be sure constantly to meet him there, and render him our humblest Eucharistical acknowledgments for all his mercies (those especially vouchsafed to us in Christ.) [a]

2. *Praise him for his mighty acts: praise him according to* † *his excellent greatness.*

† the multitude of his magnificence.

He hath shewed forth wonderfull acts of power toward us, not once or twice, but frequently reiterated his miracles of mercy: O let our acknowledgments indeavour to bear some proportion with them in the ardency and frequency of our services.

כְּרֹב גֻּדְלוֹ

3. *Praise him* [b] *with the sound of the trumpet: praise him with the Psaltery and Harp.*

4. *Praise him with the timbrel and dance: praise him with stringed instruments and organs.*

5. *Praise him upon the loud Cymbals: praise him upon the high-sounding Cymbals.*

All the instruments of Musick that are at any time used to express the greatest ovations, to attend the noblest triumphs or festivities, the Trumpet, the Psaltery or decachord, the harp, the Timbrel, the Cymbals that have the loudest sounds, and are fittest for exultation, and withall the attendants of Musick, dancings, such as are customary in seasons of rejoycing, Jud. xxi. 21. Exod. xv. 20 are all very proper expressions of that thanksgiving which we owe unto God, and of the delight we take in paying him that tribute. There being no subject so fit for our devoutest and most vigorous affections to poure out themselves upon, as this of the glorious excellencies and gracious acts of the divine power and goodness toward us. [b]

6. *Let every thing that hath breath praise the Lord. Praise ye the Lord.*

Let this therefore be part of the daily constant offices of the Church of God, to sing Hosannahs and Hallelujahs, Psalms and Hymns to him (to frequent the blessed Eucharist, the cup of blessing and rejoycing.) And let him be thought unworthy to live, to injoy the breath of life (or any of the graces of Gods spirit) which doth not chearfully exercise himselfe in this part of devotion, as ready to acknowledge the receipt of mercies from God, as to sollicite them.

HALLELUJAH.

Annotations

Annotations on Psalm CL.

a. בִּרְקִיעַ עֻזּוֹ

V. 1. *Firmament of his power*] The word רָקִיעַ *expansion*, which by the LXXII. is generally rendred στερέωμα *firmament*, (in respect of the *firmeness*, stability and compactednes of that vast body, so distended and beaten out, as it were, by God, after the manner of a plate of gold or any other metall) is known to comprehend both the regions of the aire, and all the celestial orbs, all that is above, and surrounds the earth. Here it is taken, as *Gen.* 1. 14. for the superior part of this Expansion, that which we call the heavens, which being the place of Gods special residence, is called the *expansion* or *firmament of his power*, the throne where this *powerfull* God of heaven dwells. But then, as the *sanctuary*, or place of Gods appointed solemn worship here below, is by the Apostle, *Heb.* ix. 23, 24. styled the *figure* and *patern*, or *copy* of *heaven*, and God pleased in a singular manner to presentiate and exhibite himself there; so the *sanctuary* in this verse, expreſt by בְּקָדְשׁוֹ *in his holy*, or *holiness*, but by the Chaldee expreſt to be בֵּית מַקְדְּשָׁא *the house of his sanctuary*, is poetically set down by this style which belongs to heaven it selfe, as the Church of God in the New Testament is oft styled the *kingdome of heaven*. So *Aben Ezra* renders the *firmament* by הארון *the arke*, and saith the Psalm is an exhortation to the *Levites* to praise God, who upon these ten sorts of instruments were wont to play in the Temple, and accordingly all of them are distinctly reckoned up.

b. בְּתֵקַע שׁוֹפָר

V. 3. *With the sound of the trumpet*] The Hebrew שׁוֹפָר undoubtedly signifying *a trumpet*, and so interpreted by the LXXII. σάλπιγξ, by the Chaldee דְּשׁוֹפְרָא, lightly varied from the Hebrew, is yet rendred by the Syriack ܩܪܢܐ (from which the Latine *cornu* is but little removed) *an horne*; but this not to inject any suspicion that any other instrument is here meant, but only to referr to the antient custome of making their *trumpets* of that matter, the *horns* of beasts bored or made hollow, agreeable to which is the Arabick בּוּק *a trumpet* (and the Latine *buccina* hath some affinity to that) from the common Hebrew verbe בּוּק *to empty* or *make hollow*. The use of *trumpets* in warr to celebrate a victory, and not only so, but to excite their souldiers and encourage them to fight, is most known, and allowed by the usage of all nations to have that propriety in it, and so might not unfitly be derived from the camp to the spiritual στρατεία or *warfare*, Gods service in the Temple, both to celebrate their thanksgivings with this solemnity of greatest joy and transportation, and also to quicken, to stirr up affections in the performance of such sacred Offices. The first mention we finde of it in Scripture is in consort with *thunder* from heaven, *Ex.* xix. 16. to solemnize and signify the presence of God on *Sinai*, and to raise a reverence in the people, and withall to assemble them thither. And that use of it for the calling assemblies, as it is taken from the military custome of assembling all to battaile unanimously by this sound, so is it of Gods own appointment, *Num.* x. 2. and to that use I suppose are the *trumpets* designed which are mentioned with other utensils of the Temple,

2 *Kin.* xii. 13. *ſnuffers, baſins, trumpets*, &c. But for the uſe of *trumpets* in conſort or harmony with other inſtruments, for the lauding of God, to which only this place belongs, the firſt mention we finde of them is 1 *Chron.* xiii. 8. at *Davids* fetching the Arke from *Kiriath-jearim*, when he *and all Iſrael played before God with all their might, with ſinging, and with harps, and with pſalteries, and with timbrels, and with cymbals, and with trumpets*: ſo again c. xv. 28. So on another, and not ſo feſtival an occaſion, when on *Azariah's* propheſy *Aſa* and *Judah* made a covenant to God, 2 *Chron.* xv. *they ſware unto the Lord with a loud voice, with ſhouting and with trumpets and with cornets*, v. 14. And as *Jehoſaphat* 2 *Chron.* xx. 20. at his going out againſt his enemies, to his exhortation to *belief in God*, addes the *appointing of ſingers unto the Lord*, v. 21. (and this attended with a ſignal bleſſing, v. 22. a victory over their enemies wrought by Gods hand) ſo they celebrated their triumph accordingly, going in proceſſion to *Jeruſalem with Pſalteries and Harps and Trumpets*, v. 28. So on *Hezekiah's* reformation and ſacrifice 2 *Chron.* xxix. 26. *the Levites ſtood with the inſtruments of David, and the Prieſts with the Trumpets: and when the burnt-offering began, the ſong of the Lord began alſo with the trumpets, and with the inſtruments ordeined by David King of Iſrael.* So at the *laying the foundation of the Temple*, when it was reædified, *Ezra* iii. 10. *they ſet the Prieſts with trumpets, and the Levites with Cymbals*: and ſo at the *dedication of the wall*, *Neh.* xii. 41. And as here, ſo *Pſal.* cxviii. 6. the praiſes of God are appointed to be *ſung* with that *joyfull noiſe* that the *harps* and *trumpets* and *cornets* do ſend forth. From theſe premiſſes it will not be difficult to judge of the ſolidity of that Annotation which the *Geneva* Bible hath affixt to this verſe in theſe words, *Exhorting the people to rejoyce in praiſing God, he maketh mention of thoſe inſtruments which by Gods commandment were appointed in the old Law, but under Chriſt the uſe thereof is aboliſhed in the Church.* If by this phraſe, *appointed by Gods commandment in the old Law*, be meant, that the uſe of theſe inſtruments was any part of the Ceremonial *Law*, given by God to *Moſes* (in which onely the aboliſhing of it in the Chriſtian *Church* can be founded with any appearance of reaſon) it already appears that there is no truth in this: For as this practice of praiſing God with the aſſiſtance of inſtrumental as well as vocal muſick is found to be antienter then the giving of the *Law* in *Sinai*, (much more then of the ceremonies in Gods ſervice either in the Tabernacle or Temple) being related of *Miriam the propheteſs, the ſiſter of Aaron*, *Ex.* xv. 20. that to celebrate the delivery out of *Ægypt*, to *Moſes's* ſong, *took a timbrel in her hand, and the women went out after her with timbrels and with dances*; ſo the appointment of it in Gods ſervice cannot by the ſcripture be deduced from any higher original then that of *David*, according to that of 2 *Chron.* xxix. 26. which expreſſeth the *inſtruments* to have been ordeined by *David*. The appointment, I ſay, or præſcript command; for as to the practice of it, we have an earlier example and inſtance of that 1 *Sam.* x. 5. where the *company of prophets* are *met* by *Saul, coming down from the high place with a pſaltery, and a tabret, and a pipe, and a harpe before them*, while they *propheſyed*, or ſang praiſes to God. And another yet earlier I mentioned, that of *Miriam* and her maidens. And indeed the univerſal uſage among all the nations that we read of, gives us cauſe much rather to aſſigne

assigne it a place in the Natural Religion which the common light of Reason directed all civilized nations to, in attributing honour to God, then to number it among the ceremonies of the *Mosaical* Law. *Homer*, one of the antientest heathen writers that we have, gives a sufficient account of the usage of the *Greeks* in celebrating the praises of the Gods and Heroes upon the Harp; and after him nothing more frequent then the mention of the *Pæans*, *Dithyrambicks*, *Choriambicks*, *Pythaulæ*, the τυμπανοφόροι of *Bacchus*, the *Phrygian* way of service unto *Cybele* with the Drum, the *Egyptians* to *Isis* with the Timbrel or *Sistrum*. Of the more Eastern practice the third of *Daniel* is sufficient testimony, where the *sound of the Cornet, Flute, Harp, Sackbut, Psaltery, Dulcimer, and all kinds of Musick* are used in the worship of their Idol-Gods, v. 5. As for the Western or *Roman*, Musick was so great an ingredient in their Religion, that in the first Ages of that state, before they had learnt and received in to their own the rites of the nations they conquered, the *Tibicines* had a Colledg or Corporation among them; and when upon a disobligation they left the city, the Senate addrest a solemn Embassy to them to bring them back, and at their returne courted them with the donation of all the priviledges they desired. By all this it appears how little affinity to truth there is in that observation, which made Church-Musick a piece of abrogated *Judaisme*, it being no part of the Law given by *Moses*, and so great a part of the Religion of those to whose rites the *Mosaical* œconomy was most contrary; and yet so farr also from being defamed by the Idolatrous heathens using of it, that the Prophets among the *Jews* practised it, *Miriam* celebrated the deliverance from *Ægypt* with it in the presence of *Moses*, and *David* solemnly ordein'd and endow'd it, (and from him the rest of the Kings of *Judah*) in the Tabernacle and the Temple. Which appointment of *Davids* although I suppose it not so farr to be extended as to lay an obligation on all Christians in all their services to use this solemnity of instrumental Musick, *Davids* practices being not thus obligatory to us, nor his appointments reaching all Christians; yet 1. neither is there any reason deducible from hence to perswade us, that these Instruments taken in to assist in Gods service either then were, or now are, unlawfull on that account, because they were not commanded by God, but appointed by *David*: for it being evident that *David* was both a Prophet and a King, the former (if not the latter of these alone) enabled and qualified him to ordein ceremonies in Gods service, as is visible in his numbring the age of the *Levites*, 1 *Chron.* xxiii. 27. otherwise then *Moses* had appointed, v. 3. & *Num.* iv. 3. and by his designe to build God a Temple not commanded (but after forbidden) and yet his designe of doing it approved by God. And 2. the motives which recommended the use thereof to *David* and his successors after him, being not shadows of things to come, (which therefore by the presence of the substance, the coming of *Christ*, are abolished) but reasons of equal efficacy now, and before, and in his time, viz. the propriety of those sounds to express and adde to the solemnity of rejoycing, to enliven and stirr up dull, and to compose irregular affections, to raise and inflame Devotion, to transport into holy extasyes, and this, as *Boethius* tells us, by vertue of the answerableness of the notes in Musick to those observed by nature in the temper

temper of the body, which makes a well-compoſed harmony, a moral at leaſt, if not even a natural inſtrument to work changes in humane affections, and if the Muſick be deſigned with Judgment, and with reſpect to the preſent occaſions, that change muſt in reaſon be to the better, and not to the worſe. On theſe premiſſes, I ſay, the leaſt that can be inferred is, that if we only conſider Church-Muſick as a ſuitable attendant on Divine Service, it is no more abrogated by the Goſpel, then proſtration of the body in prayer, ſetting apart Feſtival ſolemnities, making Oblations, building Oratories, and the like; and 2. if we joyne to this the conſideration of the particular uſes of it, then unleſs we have none of theſe wants which muſick is proper to ſupply, the Uſe may now as reaſonably be retein'd in the Church (and that for other parts of Gods ſervice as well as that one of Lauds and Magnificats, from the examples of *Aſa* and *Jehoſhaphat* forementioned) as it was introduced into Gods ſervice in, and before the Temple. Yet when I ſay it *may*, I do not aſſume it *muſt*: When by the conſent (in a manner) of all mankind I diſcern it look'd on as an agreeable attendant and ornament of natural Religion, I do not yet eſteem it either as any the leaſt part of the Subſtance, or ſo much as a neceſſary rite of Divine Service, but place it in the claſſis of thoſe things which, when they are ſeaſonably and decently and reverently uſed, expreſs our honour to the Deity. 'Tis moſt certain, I may ſpeak the praiſes of God without the addition either of Inſtrumental or even of vocal Muſick; and ſo I know we may pray, and not in a Church or Conſecrated place, and without the lowlyeſt poſture of the body, that of proſtration. Yet it will as little be doubted upon Chriſtian Principles, or thoſe which are common to all Religion, but, as theſe, ſo that, when it is (by the Piety of Governours, or without, ſo it be not againſt, their commands) ſuperinduced, it will with good propriety fill up the ſolemnity and honourary reſpect, and ſo (though abſtracted from the forementioned acceſſory advantages) maintain, againſt all rational oppoſition, the decency of retaining it in the Church of *Chriſt*. 3. To ſay ſtill, after all this, that it is aboliſhed in the Chriſtian Church, and neither to ſhew where, nor to tender any analogy or parity of reaſon by which that may (with ſome probability at leaſt) be inferred, but having untruly ſuggeſted, that it was appointed by God in the Old Law, on that undue ſuggeſtion only, without the leaſt tender of farther proof, to dictate magiſterially that it is aboliſhed, what is this but the fallacy in Logick of *begging the Queſtion*, and no ſmall degree of the ſin of dogmatizing, as farre from the methods of Reaſon, as the purity or liberty of the Goſpel? Eſpecially when the Apoſtle under the New Teſtament, by preſcribing *Pſalms and Hymns and ſpiritual ſongs* Col. iii. 16. which three words are obſerved to comprize all the ſorts of ſongs and Pſalms mentioned among the *Jews* in the Old Teſtament (of the laſt of which thoſe very *Geneva*-Annotations ſay, that they are *peculiar and artificious ſongs, made fuller of muſick*) and by the addition of *ſinging*, and *making melody* (the latter ψάλλοντες probably referring to || inſtrumental, as the former to vocal muſick) ſeems ſo far from the leaſt unkindneſs to the Muſick cuſtomary in the Temple, that he rather recommends it on fit occaſions to the *Chriſtians*. Nor can there be any reaſon rendred, either Chriſtian or Moral, why vocal Muſick ſhould be commanded under

|| *The* Pſaltery *is a known Inſtrument among the* Hebrews, *to which* ψάλλειν *may refer.*

under the Goſpel, and yet Inſtrumental forbidden; or why *Songs* more than ordinarily *artificious*, and *fuller of Muſick*, being in the *Genevan* judgment preſcribed, ſhould yet be interdicted the additional uſe of the Harp or Organ, or any other ſort of grave, ſolemn, and moſt eſteemed Muſical Inſtruments, to accompany, and either aſſiſt, or adorn them. A more rational enquiry it would be, whether when the *holy anointing oile*, wherewith the Tabernacle was anointed, was not to be uſed for ſecular purpoſes under the ſevereſt penalty, *Ex.* xxx. 33. ſuch Inſtruments, 1. ſo ſolemnly appointed, and thereby in a manner conſecrated by *David* the holy Pſalmiſt, and 2. honoured by the uſage of the Temple, and alſo the Chriſtian Church, be not in ſome degree debaſed, if not prophaned, by being forbidden their Original proper Uſe, and imployed to uſes moſt contrary.

HOSANNAH, HALLELUJAH.

The End.

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Jerem.

ii	8	480	1
iv	20	514	1
v	31	583	1
xlvi	15	130	1

Ezech.

xiv	9	614	1
xxii	30	539	2
xxvi	20	691	2
xxix	10	433	1
xxx	9	ibid.	

Hoſe.

vi	9	122	1
ix	4	400	1
xii	5	569	2

Amos

iv	1	130	2
	5	583	1
v	21	594	1

Obad.

	12	584	1

Mich.

i	16	508	2
vi	6	121	1
vii	17	104	2

Hab.

ii	4	198	2
iii	7	433	2

Zechar.

xi	17	479	2

Mal.

ii	3	594	1

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ille rexit, quæque in *magno Sabbato* ipsum passum fuisse literis suis est testata.

In integra verò Epistolæ Smyrnæorum exemplari (quod brevi, Deo volente, simul cum antiquâ Latinâ ejusdē metaphrasi, sum editurus) martyrium subiisse Polycarpus dicitur, μηνὸς Ξανθικοῦ δεκάτῃ ἰσταμένου, ἡμέρᾳ ἑβδόμῃ πρὸ καλανδῶν Μαΐων, σαββάτῳ μεγάλῳ, ὥρᾳ ὀγδόῃ. quod vetus noster Interpres reddidit: *mense Aprilis, VII. Kalend. Maii, majore Sabbato, horâ octavâ.* Observaverat nimirùm ille in scriptis Ecclesiasticis, juxta Antiochenorum & Syromacedonum morem, *Aprili* Romano *Xanthicum* semper respondisse; ideóque *secundum* mensis illius diem, quem *septimo Kalend. Maii* respondere non potuisse noverat, in versione suâ prætermittendum putavit: nec consideravit tamen, VII. illum Kalend. Maii non modò cum secundo Aprilis, sed nec cum *magno Sabbato* concurrere unquam potuisse. Constantinopolitanus Chronographus, Fastorum in Siciliâ repertorum author (quos Græcè Scaliger *Casaubeniani*, Græcè & Latinè Raderus *Alexandrini* Chronici titulo evulgavit) correctiore Smyrnensis epistolæ usus exemplari, μηνὸς ἐπὶ δεκάτῃ Ξανθικοῦ, τῷ μεγάλῳ σαββάτῳ, ὥρᾳ η'. Polycarpum passum retulit: verâ VII. *Kalendarum Aprilium* lectione nobis conservatâ. Sed quia nec illum mensis Romani diem cum *secundo* Antiocheni Xanthici conciliare poterat; μηνὸς Ξανθικοῦ δεκάτῃ ἰσταμένου paritèr omittendam censuit.

Qui Græcis author fuit in XXIII. *Februarii* Polycarpi Natalem conjiciendi, ad Europæorum Macedonum annum, in primariâ Asiæ urbe Ephesinâ

manifestum est, non nocte quæ inter feriam primam & primam, sed die præcedente, Judæis Smyrnæ in magno suo Sabbato clarâ luce feriantibus, captivum per urbem ductum fuisse Polycarpum. Deinde & illud certum, neque XIII. diem Adar, (qui, ob Nicanoris cædem, in 13 Maccab. 15. 36. observandus præscribitur) neque XIV. (quo Purim hive Sortium dies prior, Esther 9. 23. celebrandus fuerint) multoque minùs Christianæ Quadragesimæ Sabbatum primum (in cujus calculum, à Capello potium, inquirere hic non libet) *magni Sabbati* instatum unquam quidem obtinuisse. Anno verò Christi CCLI. qui cyclum solarem VIII. literam Dominicalem habebat, Patchati Smyrnæorum (& reliquorum Asianorum, qui cum Judæis decimam quartam Lunaris mensis diem conservabant) proximi Sabbatis, in Martii XXII. incidit: cujus die XXV. etiam juxta hodiernum Judæorum Computum, Pascha fuisse celebrandum.

Eo anno Confessorum gesserunt, *Metilius Quintus Trajanus Decius Aug. III.* & hinc ejus *Quintus Etruscus Decius Cæsar.* quum anno præcedente Consules fuissent, idem *Metilius Quintus Trajanus Decius Aug. II.* & *Annius Gratus.* qui ad Actæum Phœbi margincm fortasse ab antiquario aliquo annotati (ex Fastis Constantinis, qui hoc in loco suos retinuerunt

ea sibi consentanea redderentur, à librariis ut missa fuisse totidem alia. Unum quidem, quòd *Phryges* sive *Pepuzitæ* isti (à *Phrygia* vico *Pepuzâ* ita denominati) menses singulos *triginta* dierum numero definiverint: quum Asianorum mensium, utpote Solarium, alii XXX. fuerint dierum, alii XXXI. ut in sequente capite videbimus. Quandoquidē verò menses duodecim τριακοντάημερα 360. tantùm dies conficiebant, numerum πέντε superadditum temerarii correctores subduxerunt: quem tamen & Nicephorus (in XII. Ecclesiasticæ suæ historiæ libro, cap. 32. ex Sozomeno sua mutuatus) disertè expressit, & *quadrantis* diei subjecta mentio, totusq; Octaëridis epilogismus, adjiciendum necessario flagitat. Dies enim Octaëridis 2922. in annos octo distribuit, unius anni quantitatem, dierum 365¼. relinquunt.

Alter Sozomeni videtur fuisse error, quod *decimum quartum* diem mensis Paschalis Monetaristarum (quem *decimum quartum septimi Asianorum mensis* fuisse, ex Paschali homilia jam audivimus) cum *Octavo Id. Aprilis* comparaverit; *octavo* (dierum ratione negligentiùs fortasse subductâ) posito pro *septimo*. Et ut calculus iste sibi constaret, primum Paschalis illius mensis diem in *nonum Kalend. Aprilis* à correctoribus fuisse transformatum, vel inde non levis oritur suspicio, quod *octavum Kalend. Aprilis*, in Tripartitæ historiæ libro IX. capite 39. retentum hîc videamus ab Epiphanio Scholastico, vetustissimo Sozomeni Latino interprete.

Etsi enim, quarto quoque anno (ut videbimus) propter diversum diei intercalaris in utroque anno situm, septimi sive Paschalis Asianorum

sule, Proclo Quintiliano magistratum gerentibus, [illegible] tertium Mesio Quinto Trajano, & Del[illegible]to secundùm, Trajano Decio Augusto: ante [illegible]i Martias, more Romanorum; Asiæ autem more, septimi mensis undecimo, die Sabbati, horâ [illegible]ma. Ubi, non *Julium* solùm, sed etiam *Pro[illegible]* & *Quintilianum* pro uno & eodem Asiæ Proconsule esse accipiendum ex Constantinopolitano Chronographo intelligimus; qui in Fastis Siculis, sub Decio Imperatore passum Pionium fuisse notat, ὅτι Σμύρνῃ ὁ Ἀσίας, ὅτε Πρόκλου Κυντιλιανοῦ ἀνθυπάτου Ἀσίας, τῷ δ' εἰδῶν Μαρτίων, ἡ ἔστι ιβ' σαββάτῳ, ὥρᾳ [illegible]. Ubi, ex Actis numerus mensis Asianorum in Fastis est restituendus, VII. pro VI. & ex Fastis rursus, dies mensis XI. in Actis reponendus pro XII. licèt VIII. *Iduum Martiarum* error ubique sit admissus: quem mensis Romani diei, neque anno hoc neque in toto Decii imperio, cum Sabbaticâ feriâ concurrisse certo certius est.

Adeoque itaque errorem corrigendum; Jacobus Capellus, vel [*ante* V. *Idus Martias, Asiæ autem more septimi mensis undecimo,*] legendum existimat, & *Sabbatum* vocâsse *Acta Proconsularia diem Judæis sequentem, nempè neomeniam Nisan* (Martii die XI. feriâ III. hoc anno factam;) vel [*ante* VIII. [illegible]]

dem [quarti] *mensis tricesimâ, secundùm Roma[illegible]nos autem mensis Ianuarii* XXII. *die, regnante Nervâ.* Ubi numerum mensis, qui librarii negligentiâ exciderat, ex aliis ejusdem Timothei Actis á Petro Halloixio (in Notationibus ad cap. VII. Vitæ Polycarpi) citatis supplevimus, in quibus ita scriptum legebatur. Ἐπλήσθη ὁ ἅγιος καὶ ἔνδοξος Ἀπόστολος, καὶ Πατριάρχης, καὶ μάρτυς τοῦ Χριστοῦ Τιμόθεος, μετὰ τρεῖς ἡμέρας τῆς μνήμην Καταγωγίων. ἦτις ἦν τῇ πρὸ [illegible]. Ἀσιανὸς μὴν τέταρτος τετράδι, τῇ δὲ Ῥωμαίων μὴν Ἰανουαρίου εἰκάδι δευτέρᾳ. βασιλεύοντος μὲν τοῦ Ῥωμαίων βασιλέως τοῦ μεγαλονύμου Νερούα, ἀνθυπατεύοντος δὲ τῆς Ἀσίας Περεγρίνου. *Obiit autem sanctus & gloriosus Apostolus & Patriarcha & Martyr Christi Timotheus, post tres dies festivitatis eorum, quæ Catagogiorum nomen obtinet; qui dies secundùm Asianos mensis quarti est tricesimus, juxta Romanos autem vicesimus secundus Ianuarii: imperante Romanis jam dicto Nervâ, Proconsulatum verò Asiæ gerente Peregrino.* Ex quâ collatione intelligimus, à Romani Decembris die XXIV. Asianorum quartum mensem iniisse.

Eâdem quoq; denominandorum mensium [illegible] *Macedonas & Asianos* usos fuisse formulâ, ex Arriano observavimus: initium navigationis Indi fluvii ostiis in sinum Persicum, à Nearcho [illegible] & locis insticutæ, hisce temporum characteribus [illegible] Indicis suis designante. Ὡς ἡ πρώτη ὁρμὴ [illegible]